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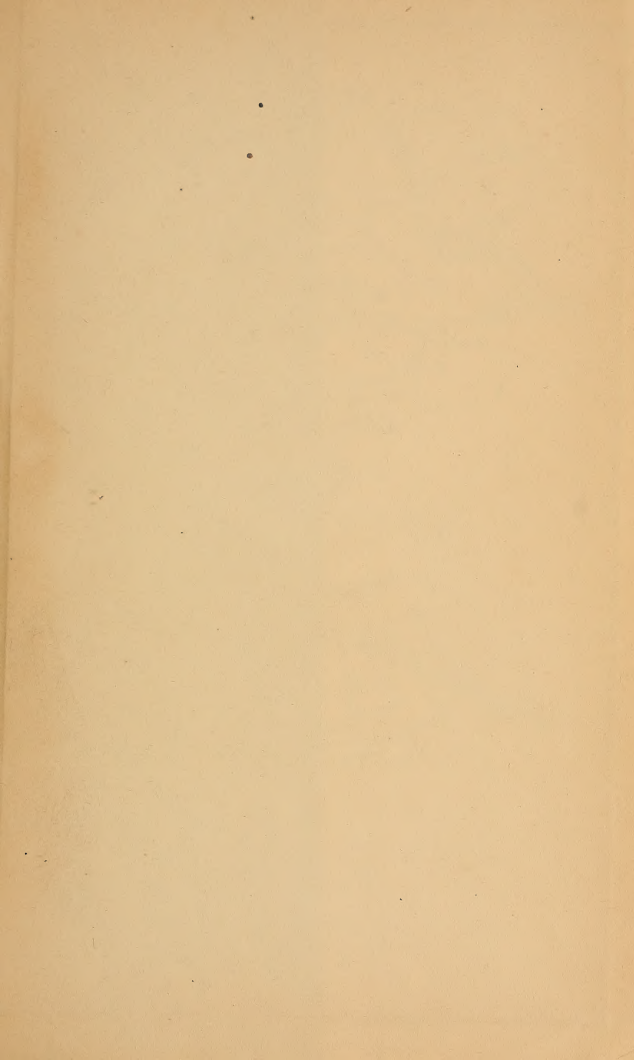
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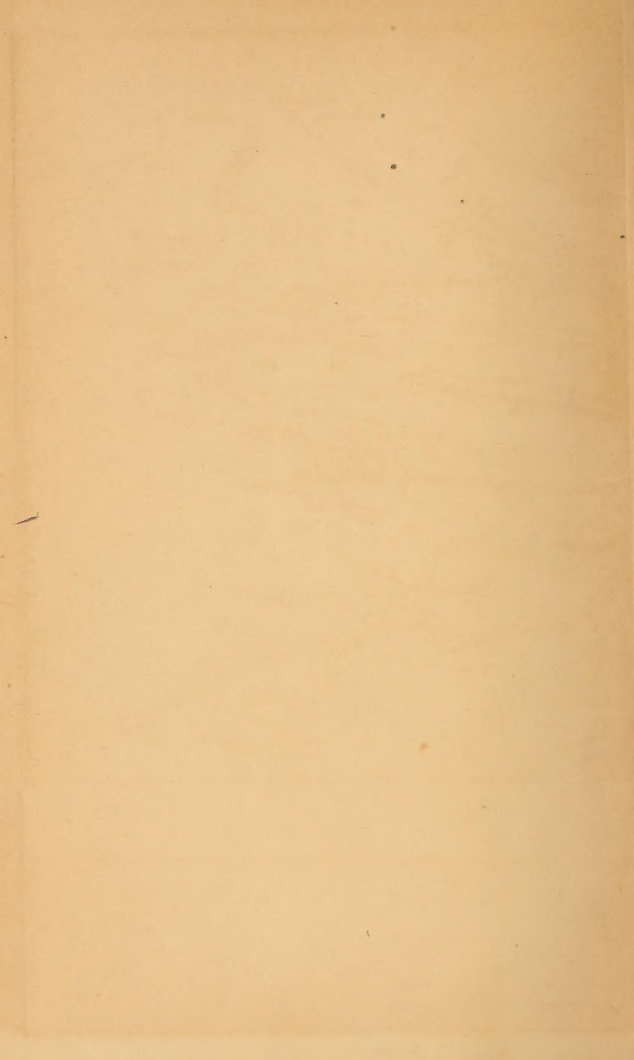
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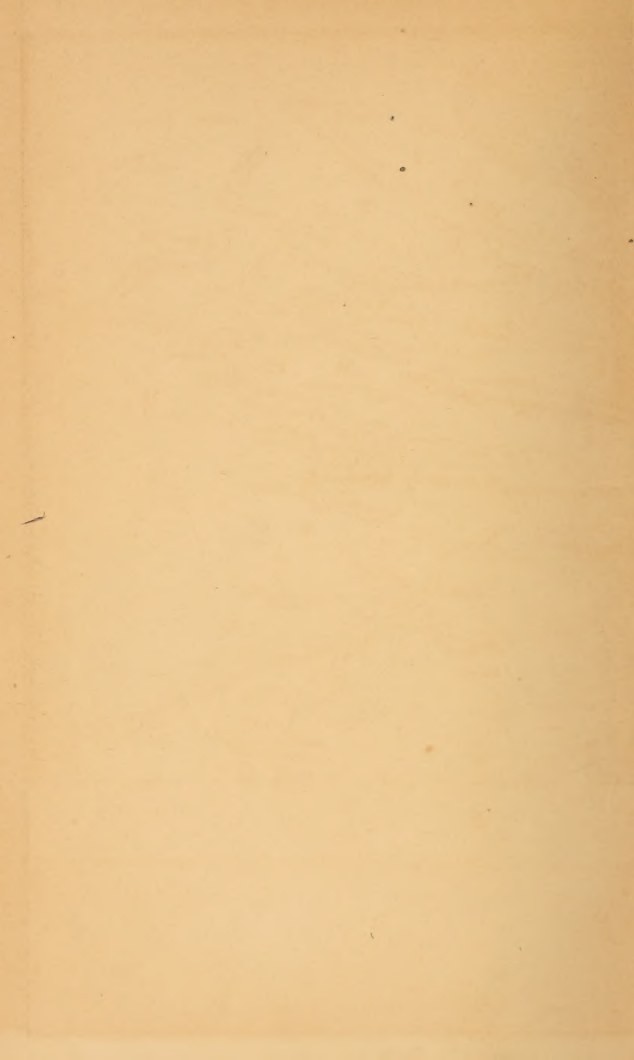






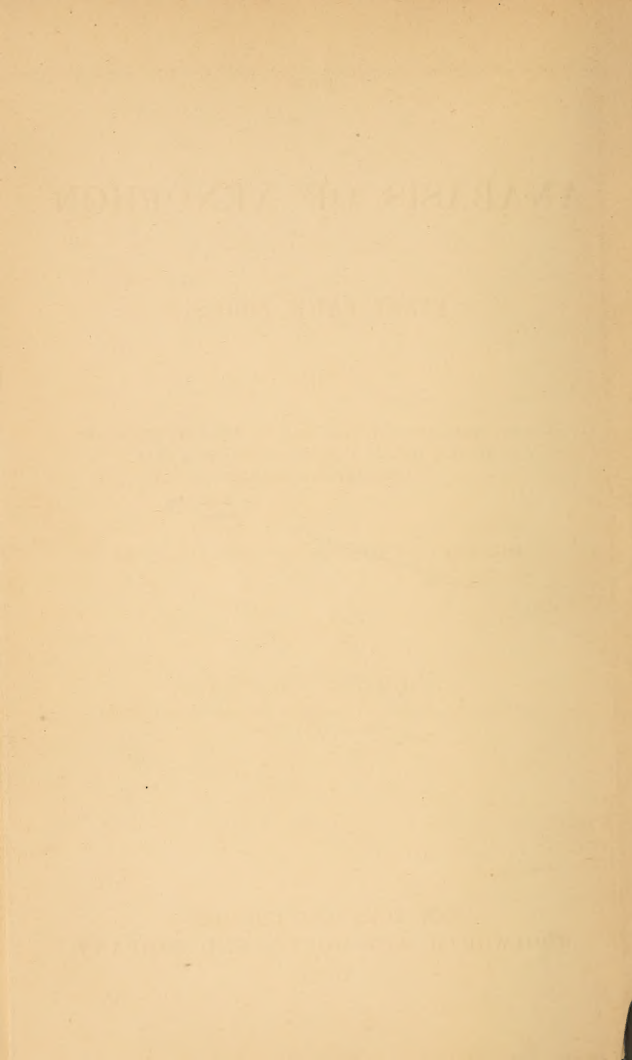












THE  
ANABASIS OF XENOPHON.

FIRST FOUR BOOKS.

WITH  
COPIOUS NOTES, INTRODUCTION, MAP OF THE EXPEDITION AND  
RETREAT OF THE TEN THOUSAND, AND A FULL  
AND COMPLETE LEXICON.

*FOR THE USE OF SCHOOLS AND COLLEGES.*

BY

ALPHEUS CROSBY,

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IN DARTMOUTH COLLEGE.

NEW YORK AND CHICAGO:  
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## PREFACE.

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THE present volume is issued under somewhat peculiar circumstances. The distinguished and lamented scholar, whose name appears on the title-page, had, for several years past, been purposing to publish an edition of the *Anabasis*, with Notes, Lexicon, and whatever else might be desired to illustrate a favorite classic. He was spared long enough to complete the Lexicon to the *Anabasis*, and to bring his Greek Grammar and other works to the highest point of the advanced scholarship of the present day; but he was removed from the scene of all earthly labors ere he could complete his plans and purposes in respect to the edition of the *Anabasis*, which was announced last year as nearly ready for the press.

On Professor Crosby's death, in the spring of the present year, the undersigned was asked by Mrs. Crosby to undertake the putting into shape for the printers, and seeing through the press, the work as left by the deceased. All the manuscripts and material for the purpose were placed in the undersigned's hands; and although the task has been a delicate as well as difficult one, he has endeavored to discharge the duty of an Editor, under these circumstances, with a conscientious regard to what is due to the

reputation of one of the foremost of American scholars as well as to a warm-hearted and most estimable friend.

It was found on examination that the notes on the first four books were in a tolerable state of completeness, although not yet quite fitted for publication. The fifth and sixth books had also been annotated to a considerable extent.\* In a number of instances Professor Crosby seems not to have determined finally upon critical points, whether as to readings or interpretation, but to have held in reserve various matters for a last revision of his manuscript, before sending it to the printers. It became consequently the duty of the undersigned to exercise his best judgment, and to use whatever discretion he possesses, in dealing with all matters of the kind. He has scrupulously refrained from altering or attempting to improve upon Professor Crosby's notes and criticisms; only here and there, as need required, a palpable oversight or mistake has been corrected; and he has felt more and more deeply, the more he has looked into the work of the departed, how profoundly to be regretted by all lovers of ancient lore is the loss of one who was so thorough and accomplished a student and so enthusiastic an admirer of Xenophon's writings.

In getting the volume ready for the press, the additions made have been simply in accordance with what is known

\* It seems proper here to state that the undersigned is to be held responsible for the notes, etc., on the last three books. He has added to the matter contained in Professor Crosby's manuscript on the fifth and sixth books, and has supplied the accompanying notes on the seventh book. He trusts that what he has done will be found to be in harmony with, and similar in character to, Professor Crosby's own work in the notes on the first four books.

to have been Professor Crosby's wish, namely, to make it as useful as possible in every respect, and such material as he had prepared for this part of his work has been here introduced. These additions are, a Map (taken from Macmichael's *Anabasis*); an enlarged Introduction; a Record of the Marches, etc., during the *Anabasis* and *Katabasis* of the Greeks; together with headings to the books and chapters, and some valuable geographical matter in the Appendix. It would hardly be worth while to make this statement here, were it not that evident propriety demands that Professor Crosby be not held responsible for matter which has been supplied by another hand.

In concluding this Preface, the undersigned may be allowed to express the conviction, arising from an examination of the notes and papers of Professor Crosby, that the present work will be found to be a real and positive addition to the several excellent editions of the *Anabasis* already in print. The notes are full (especially on the first four books), as the author held that they ought to be, in a work such as the *Anabasis* is; they are, too, thoroughly analytical, and continually refer to the grammar for exact and complete information on philological points; they are also very instructive, particularly in the occasional paragraphs of enlarged comment and criticism, such as young students need and appreciate, as well towards rendering the author's meaning more clear as towards impressing the valuable lessons taught by this, and in fact all history, ancient and modern.

It deserves further to be stated, that the *Lexicon* to the *Anabasis* by Professor Crosby is by far the most full and complete of any in the English language, and evidences the patient care, thorough scholarship, and supe-

rior judgment and skill of the lamented author. The Table of Citations from the *Anabasis*, contained in Crosby's Greek Grammar, was prepared expressly for this edition, and will be found to be of great service to the student who possesses and uses that admirable work.

J. A. SPENCER,

*College of the City of New York.*

November 25th, 1874.

## INTRODUCTION.

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XENOPHON was the son of Gryllus, an Athenian of the tribe *Ægeis*, the demus or subdivision *Erchea*, and the order of Knights. The date of his birth is unsettled. Some place it as early as B. C. 444. The probabilities are, however, that he was born some fourteen or fifteen years later, i. e., about B. C. 430. He lived to a very advanced age, being, it is said, ninety years old when he died.

He was remarkable for the singular attractiveness of his personal appearance; and one day in early life, as he was meeting Socrates in a narrow lane of the city, the philosopher, who had a keen eye for natural as well as intellectual and moral beauty, was so much struck with his fine form and expressive features, that he put out his staff across the pass and stopped him for conversation. He began, after his peculiar method, by asking the youth where he would purchase the various articles required for the sustenance of the body. The questions were answered with intelligence and promptness. "And where," continued the sage, turning the conversation, as he was wont to do, from the natural to the moral, — "where do men become honorable and virtuous? (Ποῦ δὲ καλοὶ καὶ ἀγαθοὶ γίνονται ἄνθρωποι;)" The youth hesitated. It was a new question to him. "Follow me, then," said the philosopher, "and learn (*Ἐπου τοίνυν καὶ μάθανε*)."

From that hour, Xenophon became the companion, disciple, and bosom friend of Socrates.

An anecdote is related by Strabo and Diogenes Laërtius which I would fain believe to be essentially true, although I am one of

those who cannot admit that Xenophon was born early enough for the occurrence of the incident where they place it, at the battle of Delium (B. C. 424). No one, it seems to me, can read carefully the history of the Expedition of Cyrus, without the conviction that the author was at that time in the bloom of early manhood. The anecdote is this. The youthful Xenophon fought in the battle on horseback. His teacher, poorer in worldly goods, served among the footmen, where he showed himself no less a hero than a philosopher. The Athenians are defeated; and, as they are flying, Socrates sees his young friend, thrown from his horse, and lying disabled upon the ground. He snatches him up, and, heroically protecting him from all pursuers, bears him <sup>up</sup> upon his shoulders from the battle-field.\*

From the society of Socrates, and the refined leisure of Athens, Xenophon was called away by a letter from an intimate friend (*ξένος ἀρχαῖος*), Proxenus the Bœotian, who had attached himself to the fortunes of the younger Cyrus. He urged Xenophon to come and join him, assuring him that he would make him a friend of Cyrus, whose friendship he regarded as worth more to himself than anything he could obtain in his native land. Xenophon, having read the letter, conferred with Socrates respecting its contents. The prudent philosopher, apprehensive that he would incur the displeasure of his fellow-citizens by joining a prince who had so zealously assisted the Spartans against them, and yet, as it would seem, not wishing to oppose directly the adventurous ardor of his young friend, advised him to consult the oracle at Delphi in regard to the measure. Xenophon went to the prophetic shrine, but simply asked to which of the gods he should sacrifice and pray, in order that he might accomplish most honorably and successfully the enterprise which he was proposing, and return safe with the acquisition of glory. He

\* Plutarch (*Alcibiades* 7) tells the story of Socrates having saved the life of Alcibiades at Potidæa. He also relates that Alcibiades on his part protected Socrates in the retreat after the defeat at Delium. If Plutarch is to be relied on, the strongest argument in favor of B. C. 444 for Xenophon's birth is taken away.



received an answer to his inquiry, being directed to sacrifice especially to "Zeus the King." On returning to Socrates, he was blamed by his teacher for deciding himself the great question whether he should go or remain at home, and merely referring a minor point to the wisdom of Apollo. "But since," said he, "you so inquired, you must follow the directions of the god." Having sacrificed accordingly, he set sail, and found Proxenus and Cyrus at Sardis, on the point of setting forth upon their fatal expedition. Cyrus himself united with Proxenus in urging him to accompany them, informing him that the expedition was against the Pisidians, and assuring him that, as soon as it was over, he would send him home. Xenophon was persuaded, and joined the army rather as the friend of Proxenus than as holding any definite military rank.

Of the Expedition itself and the Retreat of the Ten Thousand it is not necessary here to speak. The *Anabasis* will probably always retain the high estimate which both the ancients and succeeding generations have placed upon it as a memorial of Xenophon's skill and ability as a soldier and a writer. His subsequent history may be briefly told. After handing over the army to the Spartan general Thibron, B. C. 399 (*Anab.* vii. 6. 1; 8. 24), it is supposed by some that he returned to Athens for a short period; by others it is stated, with more probability, that, as he was about to return home, a decree of banishment was passed against him at Athens because of his having joined Cyrus and fought against Artaxerxes, who was at that date considered to be a friend of Xenophon's native city. However this may be, as to his visiting Athens at this time, he seems not long after to have entered the army again, and to have served under Dercyllidas (B. C. 398), and then under Agesilaus, whom he greatly admired (B. C. 396). Two years later he returned with Agesilaus from Asia, and was present (though probably not a combatant) at the battle of Coronea. Xenophon next settled himself at Scillus, in Elis, near Olympia (B. C. 393 or 392), and for some twenty years or more occupied himself in literary and congenial pursuits. He

was compelled to leave his pleasant home at Scillus after the battle of Leuctra (B. C. 371), and took up his residence in Corinth. The decree of banishment against him was, about the year B. C. 369, repealed, and it is supposed by Grote and others that he returned to Athens, and spent some of the remaining years of his life in the home of his youth. This is certainly not improbable; at the same time it is every way likely that Diogenes Laërtius is correct in his statement that Xenophon died at Corinth.

Beside the *Anabasis*, which, according to the view here maintained, was written out and published during his residence at Scillus, Xenophon wrote numerous other works. Among these may be mentioned, (1) "The *Memorabilia* of Socrates," in four books, a defence of his revered master and friend against the wicked charges under which he was compelled to drink the cup of hemlock; (2) "The *Cyropædia*," in eight books, which professes to give an account of the education and training of Cyrus the Elder, but is in reality little more than a political and moral romance; (3) "The *Hellenica*," or "*Historia Græca*," in seven books, covering a space of forty-eight years, from the time when the history of Thucydides ends to the battle of Mantinea, B. C. 362. It is not, however, regarded by critics as a work of much merit. Passing by, for the present, his minor works, a word or two deserves to be said as to Xenophon's style as a writer. It has uniformly been praised by critics, ancient and modern. Diogenes Laërtius, in speaking of him, says, *ἐκαλείτο δὲ καὶ Ἀττικῇ Μοῦσα, γλυκύτητι τῆς ἐρμηνείας*, and more recent judges have been equally lavish in commendation. So that, without claiming for him the lofty genius of Plato, or the keen, critical insight of Thucydides, it may safely be affirmed that, among the writings of antiquity which have come down to us, there are none which are more valuable, all things considered, than those of Xenophon.\*

The PERSIANS were raised to the dominion of Western Asia, by the military and political talents of the great CYRUS (B. C. 559),

\* See under *Ξενοφῶν*, Lexicon at the end of the volume.

seconded by their native valor and hereditary disciplinè. Crœsus, the rich and powerful monarch of Lydia, was defeated and taken prisoner, according to the chronology of Clinton, 546 years before Christ ; Babylon, the magnificent capital of the luxurious Labynetus, in sacred history Belshazzar, was taken, notwithstanding its impregnable walls, by a diversion of the Euphrates, B. c. 538 ; and in the year 536 Cyrus succeeded his uncle Cyaxares, in sacred history Darius the Mede, upon the throne of the Medo-Persian empire, the sovereignty thus passing from the more refined Medes to the more energetic Persians.

Cyrus, who was slain in Scythia, was succeeded, B. c. 529, by his son CAMBYSES, who added Egypt and Libya to his before vast empire. After his death by an accident, B. c. 522, the Magian usurper who claimed to be SMERDIS, the younger son of Cyrus, reigned for seven months. He was detected in his imposture, and was slain by a conspiracy of seven Persian noblemen, one of whom, DARIUS, the son of Hystaspes, was raised to the throne, according to an agreement among themselves, by the first neighing of his horse, B. c. 521. This able monarch, notwithstanding his want of success against the Greeks and the Scythians, both greatly extended and strengthened the empire during his long reign, and left it at the acme of its power and prosperity to his son XERXES, who was probably the Ahasuerus of the Book of Esther, B. c. 485.

The accession of Xerxes to the throne formed a precedent in regard to the law of descent, which served as a pretext for the ambitious claims and enterprise of the younger Cyrus. Two sons of Darius had preferred claims to their father to be appointed his successor : Artabazanes, his oldest son, born while the father was yet in a private station ; and Xerxes, the first-born after his accession to the throne, and the son of Atossa, the daughter of Cyrus. Through the entire influence which this princess exercised over her husband, Xerxes was appointed successor, upon the pretext, that, although Artabazanes was the first-born of Darius *the man*, yet Xerxes was the first-born of

Darius *the king*, and that sovereignty could not be transmitted by birth before it was possessed.

The disastrous expedition of Xerxes against Greece was the chief event in the reign of this effeminate monarch. He was assassinated, B. C. 465, by Artabanus, the commander of the royal guard, who for his own ambitious purposes raised to the throne a younger son of the murdered king, ARTAXERXES, surnamed Longimanus (Gr. Μακρόχειρ), from the unusual length of one or both arms. This prince secured himself upon the throne by putting Artabanus to death, and during his long reign displayed many good qualities, but was not able to prevent the incipient decline of the empire. Upon his death, B. C. 425, he left the sceptre to his only legitimate son, XERXES the Second, who was murdered, after reigning forty-five days, by his bastard brother SOGDIANUS.

He, in turn, after a reign of six months, was slain by OCHUS, another illegitimate son of Artaxerxes, who ascended the throne, B. C. 424, under the name of DARIUS, to which historians add, for distinction, the surname Nothus (νόθος, *bastard*). Darius the Second married his half-sister, the artful, ambitious, and cruel Parysatis, by whom he had two sons conspicuous in history, ARTAXERXES, the eldest, who succeeded him, and CYRUS, the second, but the first-born after the accession of his father to the throne. Plutarch mentions two other sons, Ostanes and Oxyathres. Artaxerxes was a prince of mild and amiable disposition, but of no great strength either of intellect or of character. He was chiefly remarkable for his great memory, on account of which he has been surnamed, by historians, Mnemon (μνήμων, *having a good memory*). His mother's favorite was the active, spirited, ambitious Cyrus, who, with her encouragement, early conceived hopes that, as the first-born of Darius *the king*, he might, after the example of Xerxes, succeed his father upon the throne.

At the early age of sixteen, B. C. 407, Cyrus was appointed, through his mother's influence, to the command, both civil and

military, of the richest and most important provinces of Asia Minor (cf. i. 1. 2, Note), and intrusted with the charge of co-operating with the Lacedæmonians against the Athenians. In this co-operation, he deserted the astute and prudent policy of his predecessors in command, who had aimed to hold the balance of power, and so to assist either party as to sustain the protracted strife which was weakening both. His object was not so much to protect the interests of Persia as to bring the Lacedæmonians, whose assistance would be the most valuable to him, under the greatest possible obligation to aid him in his ambitious designs. He assured Lysander and the Spartan ambassadors, that he would leave nothing undone in their behalf; that he had brought with him five hundred talents for their aid; that if this sum should prove insufficient, he would add his own private revenue; and that, if that should fail, he would cut up the very throne upon which he was sitting, and which was of massive gold and silver.

At the same time he assumed the state which belonged to the heir of the throne; and even put to death two of his cousins, sons of his father's sister, because upon meeting him they did not observe a point of etiquette in regard to the covering of the hand with the sleeve, which was enforced only in the presence of the king. Upon the complaint of their parents, Darius recalled him, after two years' absence, the rather that the state of his own health warned him that he must make preparation for leaving his kingdom to a successor. Before his departure, Cyrus sent for Lysander, the Spartan admiral, gave him all the money which he had above the sum required for his journey, and placed at his disposal all the revenue of the province which belonged to himself personally; charging him to remember how deep a friendship he had borne, both to the Spartan state and to Lysander individually.

During his residence in Asia Minor, Cyrus held his court chiefly at Sardis; and an anecdote is related by Xenophon in his *Œconomicus* (iv. 20), upon the authority of Lysander, which

gives so pleasing a view of his habits of life while there, and such a relief in the midst of scenes of blood and projects of criminal ambition, that I cannot withhold it. Cyrus was showing Lysander his park ; and the Spartan, admiring the beauty of the trees, the symmetry of the plan, the exactness of the lines and angles, and the rich combinations of odors which met the delighted sense, said to his host, "Much as I admire these beauties, I admire yet more the artist that devised and arranged them for you." "But," replied Cyrus, gratified with the compliment unintentionally paid him, "I have been my own gardener ; the plan is all mine ; and I can show you some of the trees which I planted with my own hands." Lysander gazed upon the beauty of his perfumed robes, upon the magnificence of his jewelled wreaths and bracelets, and upon his other princely ornaments, and exclaimed with astonishment, "What do you say, Cyrus ? Did you really plant any of these trees with your own hands ?" "Does this excite your surprise, Lysander ?" replied the prince ; "I protest to you, by Mithras, that, when in health, I never dine till I have drawn forth the sweat by some military or gymnastic exercise, or by some work of husbandry." The Spartan grasped his hand, and warmly congratulated him upon the possession of habits so favorable to virtue and true happiness.

Cyrus returned to be present at his father's death, B. C. 405, and to witness the sceptre, which had glittered before his young imaginings, transferred to the hand of his elder brother. The last words of Darius deserve to be remembered. Artaxerxes, having received the sceptre, approached the bedside of his dying father, that he might obtain from his quivering lips the great secret upon which the stability of the throne depended. "By what observance," was his question, "have you maintained through life your power and prosperity ? Tell me, that I may follow your example." "By observing the dictates of justice and religion," was the reply of the expiring monarch, whose reign had not been greatly inconsistent with these words, except

as he had been misled by his unprincipled queen and by intriguing favorites.

Cyrus was simply appointed satrap of Lydia and of the adjacent provinces which he had before governed. Disappointed that his mother's influence, and his own superiority to his brother in every kingly attribute, had not won for him the crown, it was with no cordial feelings that he accompanied his brother to Pasargadaë, the royal city and the burial-place of the great Cyrus, for the coronation. Among the peculiar ceremonies of the coronation, Plutarch, in his life of Artaxerxes, mentions the new monarch's putting off his own robe and putting on that of the great Cyrus, and his partaking of figs, turpentine, and sour milk, — rites designed perhaps to teach him that he must put on the virtues of the founder of the empire, and that sovereignty blends with the sweet, the bitter, and the sour.

These ceremonies were on the point of commencing, when Tissaphernes, the wily and unscrupulous satrap of Caria, whose ambitious plans Cyrus stood in the way of, and whom Cyrus had taken with him upon his journey to his father, more, as it would seem, because he was unwilling to leave him behind, than because there was any real friendship between them, brought to Artaxerxes a Magian who had been a teacher of Cyrus. This man accused the young prince of designing to assassinate his brother at the moment when he was taking off his own robe and putting on that of the founder of the empire. The ambition of Cyrus, although excessive, appears to have been of too elevated and open a character to allow us to give much credit to the charge. Yet his well-known disappointment, the utterly unprincipled character of his mother, and the past history of the Persian court, gave so much color to it, that Artaxerxes apprehended him with the design of putting him to death. As the sentence was on the point of being executed, Parysatis rushed frantic to her favorite, clasped him in her arms, threw about him her long tresses, and so entwined his neck with her own, that the same blow must sever both. She then, by her prayers and tears, pre-



vailed upon her elder son to spare his life, and to send him back to his remote government in Asia Minor.

Cyrus returned, feeling that he owed his life to his mother's tears, and not to his brother's confidence; and stimulated by a sense of danger, as well as of disappointment and disgrace, he determined to wrest, if possible, the sceptre from his brother's hands. The expedition which he undertook for this purpose, after three years of preparation, B. C. 401, and the return of the Greeks who served in his army, form the subjects of the history before us, which was written by an eye-witness and an important actor in the scenes which he describes. "This expedition, taken in all its parts," says Major Rennell, "is perhaps the most splendid of all the military events that have been recorded in ancient history; and it has been rendered no less interesting and impressive, in the description, by the happy mode of relating it."

What would have been the effect upon the subsequent history of Greece and Persia, and indirectly, though in an important degree of the civilized world, had Cyrus been successful in dethroning and killing his brother, must of course be a matter of pure conjecture. However much our natural sympathies might incline us to lean towards the high-spirited and able prince, we can hardly think that the effect of his success would have been for good; and we agree in general with the summing up of Grote, "that Hellas, as a whole, had no cause to regret the fall of Cyrus at Cunaxa. Had he dethroned his brother and become king, the Persian empire would have acquired under his hand such a degree of strength as might probably have enabled him to forestall the work afterwards performed by the Macedonian kings, and to make the Greeks in Europe as well as those in Asia his dependants. He would have employed Grecian military organization against Grecian independence, as Philip and Alexander did after him. His money would have enabled him to hire an overwhelming force of Grecian officers and soldiers, who would (to use the expression of Proxenus, as recorded by

Xenophon, *Anab.* iii. 1. 5) have thought him a better friend to them than their own country. It would have enabled him also to take advantage of dissension and venality in the interior of each Grecian city, and thus to weaken their means of defence while he strengthened his own means of attack. This was a policy which none of the Persian kings, from Darius, son of Hystapes, down to Darius Codomannus, had ability or perseverance enough to follow out: none of them knew either the true value of Grecian instruments, or how to employ them with effect. The whole conduct of Cyrus, in reference to this memorable expedition, manifests a superior intelligence, competent to use the resources which victory would have put in his hands; and an ambition likely to use them against the Greeks, in avenging the humiliations of Marathon, Salamis, and the peace of Kallias." \*

\* Grote's "History of Greece," Chap. LXIX. Part II.



# ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α'.

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### CAP. I.

ΔΑΡΕΙΟΥ καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθῆναι Δαρεῖος καὶ ὑπώπτευσεν τελευτῇ τοῦ βίου, ἐβούλετο τῷ παίδε ἀμφοτέρῳ παρῆναι. 2. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησεν· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος, λαβὼν Τισσαφέρνην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπειδὴ δὲ ἐτελεύτησεν Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαίτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἦν

δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. "Οστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπέπεμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὥς πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡδὲ οὖν ἐποιεῖτο τὴν συλλογὴν· ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι· τότε δ' ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι, πλην Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, (ἀποστήναι πρὸς Κῦρον,) τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ᾔσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε

οὐδὲν ἤχθετο αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνόμενους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων.

9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος, ἡγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνήσου ὁρμώμενος, τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησπόντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὧν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλῦσαί πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς εἰς Πεισίδας βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνεται δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέ-

λευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

## CAP. II.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὥς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει, ὥς ἐπὶ τούτους, τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεόρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει, λαβόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο (ἐπίστευον γὰρ αὐτῷ), καὶ λαβόντες τὰ ὅπλα, παρήσαν εἰς Σύρδεις.

3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σύρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν, ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς, ὀπλίτας ἔχων ὥς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς ἑπτα-



κοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ, κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πεισίδας τὴν παρασκευὴν, πορεύεται ὥς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὥς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ, ἔχων οὓς εἴρηκα, ὥρματο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά. 6. Τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτὼ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς, ὀπλίτας ἔχων χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους.

7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινὰς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κῦρῳ βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει·

ρεί δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια, καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς, ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς Θρᾷκας ὀκτακοσίους, καὶ τοξότας Κρήτας διακοσίους. Ἀμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος, ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὺς, ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαίνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὺς τὰ Λύκαϊα ἔθυσε, καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαίνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. Ἐντεῦθεν ἐξελαίνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίου, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλετο μισθὸς πλείον ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες

ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλίκων βασιλέως, παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλὰ. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. 13. Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνω κεράσας αὐτήν.

14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους (οἱ δὲ παρήλαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις), εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημίδας, καὶ

τὰς ἀσπίδας ἐκκεκαθαρμένας. 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἐρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων, ἐκέλευσε προβαλέσθαι τὰ ὄπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσύλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θάπτον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων, φόβος πολὺς καὶ ἄλλοις, καὶ ἥ τε Κίλισσα ἔφυγεν ἐκ τῆς ἀρμαμάξης, καὶ οἱ ἐκ τῆς ὑγορᾶς, καταλιπόντες τὰ ὄνια, ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμασε. Κῦρος δὲ ἦσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὡς πολεμίαν οὔσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαφέρην, φοινικιστὴν βασίλειον, καὶ ἕτερόν

τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκόλυεν. Ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων, φυλάττων τὴν εἰσβολήν· δι' ὃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς, οὓς οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία, τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρεῖ ποταμὸς, Κύνδος ὄνομα, εὖρος δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνὴ, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο.

Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν, ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλικῶν, οἱ δὲ, ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἠθέλε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε, καὶ πίστεις ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

## CAP. III.

1. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας ἑκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι. 2. Κλέ-

αρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι· ὕστερον δ' ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς (οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων)· εἶτα δὲ ἔλεξε τοιαύδε·

3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κύρος ξένος ἐγένετο, καί με, φεύγοντα ἐκ τῆς πατρίδος, τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθέμην ἔμοι, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλληνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοῖν αὐτὸν, ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι, ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν, ὅ τι ἂν δέῃ, πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας, τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἄλλ' ἐπεὶ ὑμεῖς ἔμοι οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, καὶ, ὅ τι ἂν δέῃ, πείσομαι. Νομίζω γὰρ, ὑμᾶς ἔμοι εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾖ· ὑμῶν δὲ ἔρημος ᾖ, οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὔτ' ἂν φίλον ὠφελῆσαι, οὔτ' ἂν

ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπειο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε θαρρύνειν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δὲ οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τούς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δηλὸν ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται (ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ), οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. 10. Ὅτι μέντοι ἀδικοῦσθαι νομίζει ὑφ' ἡμῶν, οἶδα· ὥστε, καὶ μεταπεμπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν· ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ, ὣν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. 11. Ἐμοῖ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν· εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων, οὔτε στρατηγοῦ



οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος, ᾧ ἂν φίλος ᾦ· χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾦ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα (καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι)· ὥστε ὥρα λέγειν, ὅ τι τις γιγνώσκει ἄριστον εἶναι. Ταῦτ' εἰπὼν, ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία, ἄνευ τῆς Κύρου γνώμης, καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι (ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι), καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· εἰ δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· εἰ δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφτομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος εἶπε τοσοῦτον·

15. Ὡς μὲν στρατηγήσουνα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω (πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον)· ὡς δὲ τῷ ἀνδρὶ, ᾧ ἂν ἔλησθε, πείσομαι ἢ δυνατὸν μάλιστα· ἵνα εἰδῆτε, ὅτι καὶ ἄρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου· ἐπιδεικνὺς δὲ, ὡς εὔηθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πράξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὁκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβοίμην δ' ἂν τῷ ἡγεμόνι, ᾧ δοίη, ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν, ἄκοντος ἀπὼν Κύρου, λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἐγὼ φημι, ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι, ἄνδρας ἐλθόντας πρὸς Κῦρον, οὔτινες ἐπιτήδειοι, σὺν Κλεάρχῳ, ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρῆσθαι· καὶ ἔαν μὲν ἡ πράξις ἢ παραπλησία, οἷα περ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἔαν δὲ μείζων ἢ πράξις τῆς πρόσθεν φαίνεται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνότερα, ἀξιούν, ἢ πείσαντα ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.

20. Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἳ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο, ὅτι ἀκούει Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν

ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ· ἣν δὲ φεύ-  
 γη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. 21. Ἀκού-  
 σαντες δὲ ταῦτα οἱ αἵρετοὶ, ἀναγγέλλουσι τοῖς στρατιώ-  
 ταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως  
 δὲ ἐδόκει ἐπεισθαι. Προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος  
 ὑπὸ σκηνῇ ἡμιόλιον πᾶσι δώσειν, οὗ πρότερον ἔφερον,  
 ἀντὶ δαριεκοῦ τρία ἡμιδαρειαὶ τοῦ μηνὸς τῷ στρατιώτῃ·  
 ὅτι δὲ ἐπὶ βασιλέα ἄγοι, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε  
 τῷ φανερώ.

## CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα,  
 ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα.  
 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ  
 τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν  
 ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς  
 Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ  
 οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν  
 ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου  
 νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθα-  
 γόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος  
 ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν,  
 αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ  
 συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρῇν δὲ καὶ Χειρί-  
 σοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμptos ὑπὸ  
 Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ  
 Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν.  
 Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες

ἀποστάντες ἦλθον παρὰ Κῦρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλίκων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς, Κάρσος ὄνομα, εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ, καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροισι ἐφειστήκεσαν πύλαι.

5. Ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις· ὅπερ ᾤετο ποιήσκειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας πέντε, εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθέμενοι, ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, παρὰ Ἡλέαρχον

ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο, ὡς δολίους ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ὄκτειρον, εἰ ἀλώσονται.

8. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγούς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδ' ἐρεῖ οὐδεὶς, ὡς ἐγὼ, ἕως μὲν ἂν παρῇ τις, χρῶμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ, καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας, ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.

9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν, ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδητος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ

Βελέσνος βασιλεία, τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε, καὶ τὰ βασιλεία κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασίγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκείτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφόμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεισθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν, ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν, αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν· καὶ οὐκ ἔφασαν ἰέναι, εἰ μὴ τις αὐτοῖς χρήματα δίδῃ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου· καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστω δώσειν πέντε ἀργυρίου μνᾶς, ἐπὶ εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῇ, μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πύλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

14. Ἄνδρες, εἰάν μοι πεισθῇτε, οὔτε κινδυνεύσαιτες οὔτε πονήσαντες, τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κῦρος

ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες τοῦ διαβαίνειν· καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει (ἐπίσταται δ', εἴ τις καὶ ἄλλος)· ἣν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν· ὑμῖν δὲ, ὡς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε, οἶδα, ὅτι ὡς φίλοι τεύξεσθε Κύρου.

16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν, πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε, καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει· ἢ μηκέτι με Κύρου νομίζετε. 17. Οἱ μὲν δὲ στρατιῶται, ἐν ἐλπίσι μεγάλαις ὄντες, εὖχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαφακηνοὶ ἔλεγον, ὅτι οὐ πάποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προῖων κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὲ θεῖον εἶναι, καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ, ὡς βασιλεύσονται. 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν

Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαί, μεστὰι σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

## CAP. V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλάμου· ἅπαντα ἦσαν εὐώδη, ὥσπερ ἁρώματα· δένδρον δ' οὐδὲν ἐνὴν.  
2. Θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγοι δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἕστασαν (πολὺ γὰρ τῶν ἵππων ἔτρεχον θάπτον), καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτ' ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ.  
3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν, οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν (αἴρουσα) ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἃν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα



ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περι-  
 ἐρρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. Ἐνταῦθ' ἔμειναν  
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 5. Ἐντεῦθεν ἐξελαύνει  
 σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα,  
 τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ  
 Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων  
 ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν  
 δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες,  
 ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες,  
 εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σῖτον  
 ἔζων. 6. Τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι  
 οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ,  
 τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ  
 σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς·  
 ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. Κρέα οὖν  
 ἐσθίουσιν οἱ στρατιῶται διεγίγνοντο.

7. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάνυ μακροὺς  
 ἦλανεν, ὅποτε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς  
 χιλόν. Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς  
 ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν  
 ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πί-  
 γρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν  
 τὰς ἀμάξας. 8. Ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν,  
 ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατί-  
 στος, συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὲ μέρος τι τῆς  
 εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροῦς  
 κάνδυς, ὅπου ἔτυχεν ἕκαστος ἐστηκῶς, ἴεντο, ὥσπερ ἂν  
 δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρανοῦς γηλόφου,

ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας· ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοισι, καὶ ψέλλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θᾶπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν, δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν, καὶ οὐ διατρίβων, ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο· νομίζων, ὅσῳ μὲν [ἂν] θᾶπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλεόν συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχή, πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίασι διαβαίνοντες ὧδε. Διφθέρας, ἃς εἶχον στεγᾶσματα, ἐπίμπλασαν χόρτου κούφου, εἶτα συνῆγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ. Ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος, καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα, ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον, καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλε-

άρχῳ. 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν. Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίῳ. Καὶ οὗτος μὲν αὐτοῦ ἡμαρτεν· ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ, λαβὼν τοὺς Θρᾶκας, καὶ τοὺς ἱππέας, οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα (τούτων δὲ οἱ πλείστοι Θρᾶκες), ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος (ἔτυχε γὰρ ὕστερος προσίων, καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν), εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου, μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλέπαινε, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πρᾶως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος, καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε·

16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες

"Ελληνες, οὐκ ἴστε, ὅ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὓς ὁρᾶτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος, ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι, κατὰ χώραν ἔθεντο τὰ ὄπλα.

## CAP. VI.

1. Ἐντεῦθεν προϊόντων, ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν, ὥστε μήποτε δύνασθαι αὐτοὺς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δ' Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνή-

ματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δίδωσιν. 4. Ἀναγνούς δὲ αὐτὴν ὁ Κῦρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξηλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὁρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφῆ δὲ, Κῦρον ἄρχειν τοῦ λόγου ᾧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὁρόντου τουτουῖ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί. Ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὁρόντα, ἔστιν ὅ τι σε ἠδίκησα; Ὁ δὲ ἀπεκρίνατο, ὅτι οὔ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὅ τι ἐδύνω; Ἐφῆ ὁ Ὁρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ' αὖ ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα, καὶ

πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ, νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν. Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος. Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐδ', εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι.

9. Πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν. Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν, τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθέλοντας φίλους τούτους εὖ ποιεῖν. 10. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἴται δὲ ἐξήγον αὐτόν, οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτόν, οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκῦτα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· ἕκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

## CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας (ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον). καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου. αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιᾶδε·

3. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων, ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ᾧ ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγὴ πολλή ἐπίασιν. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἶους ἡμῖν γινώσσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἑτῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω

ἀπελθεῖν· πολλοὺς δὲ οἶμαι ποιήσκειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνήσθαι σέ φασιν· ἔνιοι δὲ, οὐδ', εἰ μεμνῶ τέ καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῇ.

6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρώα, πρὸς μὲν μεσημβρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.

8. Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοί τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσήεσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιούντες εἰδέναι, τί σφισιν ἔσται, ἂν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο τὸν Κῦρον· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.



10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο, τῶν μὲν Ἑλλήνων ἄσπιδες μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κῦρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι.

11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγελλον.

14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ, ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθείᾳ, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν

αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος. 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου. 17. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά.

18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαί σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέαι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

## CAP. VIII.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὲ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος, τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

4. Ἐνθα δὲ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἐξακόσιοι, ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κρίνεσι, πάντες πλὴν Κύρου. Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ

δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη κονιορτός, ὥσπερ νεφέλη λευκὴ, χρόνῳ δὲ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρους ἐλέγετο τούτων ἄρχειν)· ἐχόμενοι δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδιήρεσι ξυλίναις ἀσπίσιν (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι)· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπόρευετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν, ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντά. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσησαν.

12. Καὶ ἐν τούτῳ Κῦρος, παρελαίνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν

πολεμίῳν, ὅτι ἐκεῖ βασιλεὺς εἴη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στῆφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα (τόσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν), ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προῆι, τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἐκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θόρυβον ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. Ὁ δὲ [Ξενοφῶν] εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὃ τι εἴη τὸ σύνθημα. Ὁ δ' ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἔξε-

κύμαινέ τι τῆς φύλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷόνπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιῶντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βύρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδῶκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβῶν δὲ ἀλλήλοις, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δ' ἄρματα ἐφέροντο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡμιόχων. Οἱ δ' ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἰδόμενος καὶ προσκυνούμενος ἤδη ὥς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὥς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν αὐτῷ ἐξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες, οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἰσχυρὸς αὐτῶν ἐκατέρωθεν ἦ. καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὥς εἰς

κύκλωσιν. 24. Ἐνθα δὴ Κῦρος, δείσας, μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἴετο ἐπ' αὐτόν· καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει (παρ' ἐκείνῳ γὰρ ἦν). Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ', ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεραπόντων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασι, βασιλέα κελεῦσαί τινα ἐπισφάζει αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.



## CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκούσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

5. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπίασθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης

Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσοιτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ κάκιον πράξειαν. 11. Φανερὸς δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο, τοσοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο (πολλάκις δ' ἦν ἰδεῖν, παρὰ τὰς στιβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους)· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. 14. Τούς γε μέντοι ἀγα-

θοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσοὺς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

16. Εἷς γε μὴν δικαιοσύμην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἐπλεύσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι, Κύρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὁρῶν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε ἥς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰὲν πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρρᾶλέως ἐκτῶντο, καὶ ἃ ἐπέπατο αὐτὸς, ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

20. Φίλους γε μὴν ὅσους ποιήσαιο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογείται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ὧν ἀνὴρ, ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζει.

24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἔπεμψε, καὶ δέιταί σου, τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη,

αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοίῃ οὓς τιμᾷ. "Ωστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντης ἐπεχείρησε· καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γεγόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὥς δ' ἦσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγήετο.

## CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες· καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὲν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν, καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν.

4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς, ὡς πάντας νικῶντες· οἱ δ' ἀρπάζοντες, ὡς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς, καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

6. Ἐν τούτῳ καὶ βασιλεὺς δηλὸς ἦν προσίων πάλιν, ὡς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἥ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς. Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότεροι, ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφενγον· οἱ δ' ἐπεδίωκον μέχρι κόμης τινός. 12. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες.

ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης ἐπὶ ξύλου ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουνσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν, ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον, ἥ διώκοντα οἴχεσθαι, ἥ καταληψόμενόν τι προεληλακέναι. 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο, ἥ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπίεσθαι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στρατόπεδον λάβοι



ἔνδεια, διαδοίη τοῖς Ἑλλησιν (ἦσαν δ' αὖται τετρακόσiai, ὥς ἐλέγοντο, ἄμαξαι), καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταίτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

# ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β'.

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### CAP. I.

Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σηματοῦντα, ὅ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς, συσκευασαμένοις ἃ εἶχον, καὶ ἐξοπλισαμένοις, προΐεναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν.

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμα ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγωνὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη, μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὠρμῶντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἥκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ

Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες [πυνθανόμενοι] βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. Ἄλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς γε νικῶμέν τε βασιλέα, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εὖν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστί.

5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο, ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σίτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοὺς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φύλαγγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἔψοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι βύρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν, καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὅπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς

τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεισθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικούντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοὶ, τούτοις ἀποκρίνασθε, ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος.

10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν. Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω, πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὥς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε· τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν ἀποκτεῖναι.

12. Μετὰ τοῦτον Ξενοφῶν Ἀθηναῖος εἶπε· ὦ Φαλῖνε, νῦν, ὥς σὺ ὀράς, ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο, εἰ μὴ ὅπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ

τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷου, τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἷε, τὴν ὑμέτεραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους, ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ.

15. Ἐν τούτῳ Κλέαρχος ἤκε, καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὀρᾷς· ἐν τοιούτοις δὲ ὄντες πρῶγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσῃ εἰς τὸν ἔπειτα χρόνον, ἀναλεγόμενον, ὅτι Φαλῖνός ποτε, πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ἔπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ἃ ἂν συμβουλεύσης.

18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεύσαι, μὴ

παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν. 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα, ἢ παραδόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὄπλα, ἢ ἄλλω παραδόντες.

21. Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὥς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε.

## CAP. II.

1. Φαλίνος μὲν δὴ ὥχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος. Μένων δὲ αὐτοῦ ἔμμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶν ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρὴ ποιεῖν, εἴαν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὅποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. Ὁ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιαύδε· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα, οὐκ ἐγγίγνεται τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγγίγνεται. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους, πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν, ὃ τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι, ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἔπεσθε τῷ ἡγουμένῳ. τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω.

5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον, καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν. οἱ δὲ

ἐπεΐθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὁρῶντες, ὅτι μόνος ἐφρόνει, οἷα ἔδει τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῖξ, ἔχων τοὺς τε ἱππίας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὥς τριακοσίους, ἠὺτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο· κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμοσαν οἱ τε Ἕλληνες, καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὥμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπέιπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἥνπερ ἦλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν



τῶν ἐγγυτάτῳ, οὐδὲ δεῦρο ἴοντες, ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινόομεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμῆσει ἐφέπεσθαι· πολλὸν δ' ἔχων στόλον, οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων, οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος (ἐτύγχανε γὰρ ἐφ' ἀμύξης πορευόμενος, διότι ἐτέτρωτο) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμονται. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν (ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας,

ἤδη δὲ καὶ ὄψῃ ἦν)· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτῳ κώμας, τοὺς πρῶτους ἔχων, κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες, ὥς ἐτύγχανον ἕκαστοι, ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε.

19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος, εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας, ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

## CAP. III.

1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων, τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι, κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὀραῖσθαι πάντη φύλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν.

4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται, τί τε παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι, μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαινον, καὶ ἦκου ταχύ (ὃ καὶ δῆλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν· ἢ ἄλλος τις, ὃ ἐπετέτακτο ταῦτα πρῶττειν)· ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οὐ αὐτοὺς, εἴαν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δὲ ἡρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπέν-

δοιτο ἰούσι καὶ ἀπιούσιν, ἥ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.

8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιέσθαι ταχὺ, καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὥς ἐπεστίται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπονδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπονδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μάλ-

λον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰὲ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδῖον ἄρδεν). ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἔνεκα βασιλέα ὑπόπτευσεν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνὴν δὲ σίτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βύλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσiai τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθουσιν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος, καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὅλος ἐξηυαίνεται.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνέως τοιαύδε·

18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἔμπεπτωκότας, εὖρημα ἐποησιμίην, εἴ πως δυναίμην παρὰ βασιλέως

αἰτήσασθαι, δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης. 19. Ταῦτα δὲ γνούς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεिला, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε· καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο, καὶ ἀπεκρίναντο (Κλέαρχος δ' ἔλεγεν)· Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὔρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς, οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν

οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἵττησόμεθα εὖ ποιῶντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἤκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἤκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σῶζειν τοὺς Ἕλληνας· καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς οὐκ ἄξιον εἶη βασιλεῖ, ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. Τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἥ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας εἰσόμεν τὰ ἐπιτίδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δείξει ὁμόσαι, ἥ μὴν πορεύεσθαι ὡς διὰ φιλίας ἄσινώς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἣν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτίδεια.

28. Ταῦτα ἔδοξε· καὶ ὄμοσαν, καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασύμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ ἑκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρσύνοντές τε, καὶ δεξιῶς ἔνιοι παρὰ βασιλέως φέροντες, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·

3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτευχίζει, ὥς ἄπορος εἴη ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται, ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς



σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἰγνησό-  
μενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται.

6. Ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβα-  
τέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλυνόντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαί γε δέῃ, ἵππεῖς εἰσιν ἡμῖν ξίμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶν-  
τες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ, οὐδένα οἶόν τε σωθῆναι.

7. Ἐγὼ μὲν οὖν βασιλέα (ὧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπο-  
λέσαι) οὐκ οἶδα, ὃ τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆ-  
σαι Ἑλλησί τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιὼν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ.

9. Ἐντεῦθεν δὲ ἤδη, Τισσαφέρνους ἰγνουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.

10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέ-  
χοντες ἀλλήλων παρασάγγην, καὶ μείον· ἐφυλίττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν.

11. Ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ

αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρήλθον εἰς αὐτοῦ. Ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο, παρασάγγας ὀκτὼ (καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους, τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας)· καὶ ἀφικνούνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἣ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν, ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπος τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐζήτηι, καὶ ταῦτα παρ' Ἀριαίου ὦν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι Αὐτός εἰμι, ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν

ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, εἰὰν δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβέϊτο. 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἴη, τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. Δῆλον γάρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἵττασθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ, ἂν πολλαὶ γέφυραι ᾧσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθεῖμεν. 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας, οὐχ ἔξουσιν ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκιοῦντες, μὴ οἱ Ἕλληνες, διελόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτίδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνότιων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλεία

κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὥς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὄχρετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη, ἣ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δὲ [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα.

27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἑρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας

Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνὴν δὲ σῖτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναὶ, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαις διφθερίαις ἄρτους, τυροὺς, οἶνον.

## CAP. V.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει, καὶ εἰ πὼς δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐρῶντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευεν ἡκείν. 3. Ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε·

Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ

οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλ-  
λοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἀν-  
παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύννοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἀν εὐδαι-  
μονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἀν τάχους [οὔτε ὅποι ἄν] τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἀν σκότος ἀποδραΐῃ, οὔθ' ὅπως ἀν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατε-  
θέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπόρος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδὸς (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα), πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἷων ἀν ἐλπί-  
δων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι

ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμίας ἐχρήτο, σοὶ ταύτην ξύμμαχον οὔσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὔτω μαίνεται, ὅστις οὐ βούλεταί σοι φίλος εἶναι;

Ἀλλὰ μὲν, — ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι. — 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δυνάμει συμμαχῶ χρησάμενοι μάλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὲν ἔν γε τοῖς πέριξ οἰκοῦσι, σὺ, εἰ μὲν βούλοίῃ τῷ φίλος εἶναι, ὥς μέγιστος ἂν εἴης· εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὔτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ᾧδε ἀπημείφθη·

16. Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονί-

μους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλευόις, ἅμα ἂν μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἶμεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεται ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδιά ἡμῖν φίλια ὄντα σὺν πολλῶ πόνῳ διαπορεύεσθε; τοσαῦτα δὲ ὄρη ὑμῖν ὀράτε ὄντα πορευτέα, ἃ ἡμῖν ἕξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν· τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν ἕξεστιν ἡμῖν ταμιεύεσθαι, ὅπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι· εἰς δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δ' ἐν πάσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ', εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε.

20. Πῶς ἂν οὖν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ᾧ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. 22. Ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἦλθομεν; Εὖ ἴσθι,



ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἑλλησίν ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιύραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῇ λέγειν· καὶ εἶπεν· Οὐκοῦν, ἔφη, οὔτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι, οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ, ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω.

27. Ἐκ τούτων δὴ τῶν λόγων, ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σὺν-δειπνον ἐποίησατο· τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τ' ἦν πάννυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει, καὶ, ἃ ἔλεγεν ἐκείνος, ἀπήγγελλεν· ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα,

ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἦ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ, ὥς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὥς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιωτίας, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοί· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἳ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἳ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἕλλησι, ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ, ὅ τι ἐποιοῦν, ἡμφιγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες, ἐκπεπληγμένοι, καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάδοξος καὶ Μιθριδιάτης, οἳ ἦσαν Κύρῳ πιστότατοι.

ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξήλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλοις, ἐπισιτιζόμενος.

38. Ἐπεὶ δὲ ἕστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπείπερ Κίρου ἦσαν τοῦ ἐκείνου δούλου. 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· ὦ κάκιστε ἀνθρώπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κίρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, [ὥς] ἀπολωλέκατε, καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;

40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ,

καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. 41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ, ἀπόλλυσθαι τοὺς ἐπιорκοῦντας. Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπήλθον οὐδὲν ἀποκρινάμενοι.

## CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνέχθησαν ὡς βασιλέα, καὶ ἀποτμηθίντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν, Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.

2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾶκες ἀδικοῦσι τοὺς Ἑλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνῃσου καὶ Περιίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγνόντες πῶς οἱ Ἐφοροὶ, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχετο πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὦν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον

ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς. 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε τούτους· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν, ὡς ξὺν ἐκείνῳ αὖ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονήν, ἤθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν.

8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι, ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γάρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν, ὡς πειστέον εἴη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὀρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε αἰὲν ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν

ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς [ἄλλοις] προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείῃ πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὶ χαλεπὸς ἦν καὶ ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθόμενοις ἐχρήτο. 14. Ἐπεὶ δὲ ἥρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρράλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐθὺς μὲν μεираάκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἥδη εἶναι καὶ ἄρχειν, καὶ, φίλος ὦν τοῖς πρώτοις, μὴ

ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν, σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον, ὥς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὥς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίῃ, συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιорκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τοῦτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδεὶος κατεγέλα, τῶν δὲ συνόντων πάντων ὥς καταγελῶν αἰεὶ διελέ-

γετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν [ἂν] αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβείτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχασθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου, ἐπιδεικνύμενος, ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τάδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἔτι ὥραϊος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δὲ, βαρβάρῳ ὄντι, ὅτι μεираκίοις καλοῖς ἦδετο, οἰκειότατος ἔτι ὥραϊος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποικῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ



ἀποτμηθέντες τὰς κεφαλὰς (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι), ἀλλὰ ζῶν αἰκισθεῖς ἐνιαυτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

# ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ'.

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### CAP. I.

Ἦσαν μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλλη-  
νες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος  
ἐτελεύτησεν, ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσα-  
φέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.  
2. Ἐπεὶ δὲ οἳ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν  
λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν,  
ἐν πολλῇ δὲ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοοῦμενοι μὲν,  
ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς  
πάντη πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν  
δὲ οὐδεὶς ἔτι παρέξιεν ἔμελλεν, ἀπειχόν δὲ τῆς Ἑλλάδος  
οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν,  
ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ,  
προὔδεδῶκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρ-  
βαροι, μόνοι δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἵππεά οὐδένα  
σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν, ὅτι νικῶντες μὲν οὐ-  
δένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν  
λειφθείη. 3. Ταῦτα ἐννοοῦμενοι, καὶ ἀθύμως ἔχοντες,

ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγείσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὔ ποτ' ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ [αὐτῷ], εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσκειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας, μή τι πρὸς τῆς πόλεως οἱ ἐπαίτιον εἴη Κύρῳ φίλον γενέσθαι (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι), συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας.

6. Ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἡτιᾶτο αὐτὸν, ὅτι οὐ τοῦτο πρότερον ἡρώτα, πότερον λῶον εἴη αὐτῷ πορεύεσθαι, ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι, τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθείη. Ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ', ἔφη, χρὴ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν, οὕτω θυσάμενος

οἷς ἀνείλεν ὁ θεὸς, ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Προξένον καὶ Κῦρον, μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κῦρος συμπροϋθυμεῖτο μῆναι αὐτόν· εἶπε δὲ, ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ, οὕτως ἐξαπατηθεὶς· οὐχ ὑπὸ Προξένου, οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων, πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἶη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπείτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν, εἶδεν ὄναρ. Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρῶαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι, ἐν πόνοις ὧν καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβείτο (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ), μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε· εὐθὺς, ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. Εἰ δὲ γενησό-

μεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν, μὴ οὐχὶ, πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότετα παθόντας, ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δ' ἀμυνόμεθα, οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, εἰ μὴ τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. 15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν·

Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι (ὥσπερ, οἶμαι, οὐδ' ὑμεῖς), οὔτε κατακείσθαι ἔτι, ὁρῶν ἐν οἴοις ἐσμέν. 16. Οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν, καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὥς κάλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οἰδεῖς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν, ὥς δοῦλον ἀντὶ βασιλέως ποιήσונτες, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὥς, ἡμᾶς τὰ ἔσχατα αἰκισάμενος, πᾶσιν ἀνθρώποις φόβου παρίσχοι τοῦ στρατεῦσαί ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον.

19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν

αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσῃν μὲν χώραν καὶ οἶαν ἔχοιεν, ὥς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθήτα δέ. 20. Τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια, ἢ ὠνουμένους, ὅρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην, ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ, ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνουσιν ὦσιν· ἀγνοοῦνται δ' οἱ θεοὶ εἶσιν, οἱ σὺν ἡμῖν, ὥς τὸ εἶκος, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ, πολλὰ ὀρώντες ἀγαθὰ, στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὅρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι, ἢ τούτοις. 23. Ἐτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχῃ καὶ θάλπη καὶ πόνοισι φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνουσας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ, ὥσπερ τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν.

24. Ἄλλ', ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν, μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἄριστοι, καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Καὶ γὰρ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα,

ἔπεσθαι ὑμῖν βούλομαι· εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι, ἐρύκειν ἀπ' ἑμαυτοῦ τὰ κακά.

26. Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα, ἡγεῖσθαι ἐκέλευον πάντες· πλὴν Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ, οὗτος δ' εἶπεν, ὅτι φλυαροίη, ὅστις λέγοι, ἄλλως πως σωτηρίας ἂν τυχεῖν, ἢ βασιλέα πείσας, εἰ δύναίτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας.

27. Ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν, ἔλεξεν ὧδε· ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα.

28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ σπονδὰς αἰτῶν, καὶ παρέχων τὰ ἐπιτήδεια, ἔσπε σπονδῶν ἔτυχεν;

29. Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλον ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται (καὶ μάλ', οἶμαι, ἐρῶντες τούτου); Ἄ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; 30. Ἐμὲ δὲ, ὦ ἄνδρες, δοκεῖ, τὸν ἄνθρωπον τούτον μῆτε προσίεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν, σκευὴ ἀναθέντας, ὥς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλλήνων τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδέν, οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφοτέρα τὰ ὦτα τετρυπημένον. Καὶ εἶχεν οὕτως.

32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἴη, τὸν λοχαγόν.

33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.

Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

34. Ἐνταῦθα Ἱερώνυμος Ἥλειος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν.

Λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν·

Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς, ἢν δύνωνται, ἀπολέσωσιν. Ἡμῖν δέ γε οἶμαι πάντα ποιητέα, ὥς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν.

36. Εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὄντες, ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι· καὶ μὲν ὑμᾶς ὁρώσιν ἀθύμους, πάντες κακοὶ ἔσονται· ἢν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ



ἦτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε, ὅτι ἔφονται ὑμῖν, καὶ πειράσονται μιμῆσθαι. 37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ὑμεῖς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ, ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἄξιόν δέ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλίσθους εἶναι, καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἣν που δέη.

38. Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

39. Ἐπειδὰν δὲ καταστήσῃσθε τοὺς ἄρχοντας, ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρσύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε, οὕτω γ' ἐχόντων, οὐκ οἶδα, ὅ τι ἂν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δῖπou, ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχυρὸς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρώμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους

ὥς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. 43. Ἐντεθύμηναι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὥς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας (ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν), αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν, ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναίων εἶναι· νῦν δὲ καὶ ἐπαίνῳ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἡρέθησαν ἄρχοντες, ἀντὶ μὲν Κλεάρχου Τιμασίῳν Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιὸς, ἀντὶ δὲ Ἀγίου [Ἀρκάδος] Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλῆσιος Ἀχαιὸς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

## CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε· 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν, καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἣν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὁρχομένιος ἀνέστη, καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων, ὡς γείτων τε εἴη τῆς Ἑλλάδος, καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέεσθη, ἀλλὰ Κλεῖρχω καὶ ὁμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ, μὴ προδώσειν ἀλλήλους, καὶ οὗτος, οὔτε τοὺς θεοὺς

δείσας, οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας, μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα, τοῦτο, ὃ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα (νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν, τῶν καλλίστων ἑαυτὸν ἀξιῶσαντα, ἐν τούτοις τῆς τελευτῆς τυγχάνειν). τοῦ δὲ λόγου ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὦν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.

9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ, περὶ σωτηρίας ἡμῶν λεγόντων, οἶωνός τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια, ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ

δοκεῖ ταύτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὗξαντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Οὕτω δ' ἐχόντων, εἰκὸς, τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται.

11. Ἐπειτα δὲ, — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε, ὥς ἀγαθοὺς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάννυ δεινῶν οἱ ἀγαθοί. — ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ, ὥς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ. ἱπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς, κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθίουσιν. 13. Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους, καὶ κατὰ γῆν καὶ κατὰ θύλατταν. Ὡν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπύτην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων.

14. Οὐ μὲν δὴ τοῦτό γε ἔρῳ, ὥς ὑμεῖς καταισχύnete αὐτούς· ἀλλ' οὐπω πολλαὶ ἡμέραι, ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις, πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστι, πολὺ δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρρᾶλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τότε πλῆθος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δέ, ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὺν ἡμῖν ταπτόμενοι, νῦν ἀφεστηκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους, καταλιπόντες ὑμᾶς. Τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους, ἢ ἐν τῇ ὑμετέρᾳ τάξει, ὄρᾶν.

18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρειςιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες, ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν; οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες,

πολὺ μὲν ἰσχυρότερον παίσομεν, ἣν τις προσίῃ, πολὺ δὲ μάλλον, ὅτου ἂν βουλώμεθα, τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν.

20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρῖεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε, πότερον κρείττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν· εἰ εἴσονται, ὅτι, ἣν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. 21. Τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς, ἧς οὗτοι παρείχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους, ὁπόσῳ ἂν ἕκαστος βούληται.

22. Εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγεῖσθε ἑξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιθήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἣν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν, ἡγεμόν τε μηδεὶς ἡμῖν φανείται, οὐδ' ὥς ἡμῖν γε ἀθυμητίον. Ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἷ, βασιλέως ἄκοντος, ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Λυκίονας δὲ καὶ αὐτοὶ εἶδομεν, ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες, τὴν τούτων χώραν καρποῦνται.

24. Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροῦς εἶναι οἴκαδε ὥρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. Οἶδα γὰρ, ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσείη γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα, μὴ, ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν, καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μῆδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδεῖξαι τοῖς Ἑλλησιν, ὅτι ἐκόντες πένονται, ἔξον αὐτοῖς, τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας, ἐνθάδε κομισαμένους, πλουσίους ὁρᾶν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί.

27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα, ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. Αὖται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι, οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾤσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι.



Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἣν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.

29. Δοιπὸν μοι εἰπεῖν, ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολεμίους, ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες, ὄντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἣν ψηφίσησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους, τοὺς οὐδ' ἐνὶ ἐπιτρέφοντας κακῶ εἶναι.

32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. Ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῇ σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις, οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἂ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατείνάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες,

ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ, ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κώμας εἶναι καλὰς, οὐ πλείον ἐῖκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν, πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολλὸς ὄχλος ἐν ἀσφαλεστέρῳ εἴη. Εἰ οὖν νῦν ἀποδειχθείη, τίνα χρὴ ἡγείσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγοὶ ἐπιμελείσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγὼ τε καὶ Τιμασίων, τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν, πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα, ὅ τι ἂν ἀεὶ κράτιστον δοκῇ εἶναι. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἐδοξε ταῦτα.

39. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ.

Καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικούντων ἐστὶ, καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

## CAP. III.

1. Τούτων λεχθέντων, ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν, ὅτου μὲν δέοιτό τις, μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν, ἔρχεται Μιθριδάτης· σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον, λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διύγων. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Λέξαιτε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι.

3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε (καὶ ἔλεγε Χειρίσοφος)· Ἡμῖν δοκεῖ, ἦν μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ, ὡς ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδίσκειν, ὡς ἄπορον εἶη, βασιλέως ἄκοντος, σωθῆναι. Ἐνθα δὲ ἐγινγώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει

τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ὥχeto ἀπιῶν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες, καὶ διαβάντες τὸν Ζαπάταν ποταμὸν, ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους· καὶ προσῆι μὲν, ὡς φίλος ὢν, πρὸς τοὺς Ἕλληνας. 7. Ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἱππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. Οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκλειντο· οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν.

8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν, οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον, εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὁπόσον δὲ προδιώ-

ξειαν οἱ Ἕλληνες, τοσούτου πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλεονέντε καὶ εἴκοσι σταδίῳ, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἡτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς ἡτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἄλλ' ἐγὼ, ἔφη, ἡναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους.

13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα.

15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν, ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ', εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος.

16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ,

διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλonti ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλonti ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοὶ, τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφορῶντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες, σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν.

20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

## CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθόιντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος, ἂν τούτους λάβῃ,

παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ, ὀλίγους ἔχων, ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης, ἔχων τὴν δύναμιν. Παρήγγελτο δὲ, τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππευσιν εἴρητο θαρρόουσι διώκειν, ὡς ἐφευγομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναί καὶ τοξεύματα ἐξικνούντο, ἐσήμνηε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε, οἷς εἴρητο, καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν ὡς ὀκτωκαίδεκα· τοὺς δὲ ἀποθάνοντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾠκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασίγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς δ' ὑπὲν λιθίνῃ, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μίδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν, οὐδεὶν τρόπον ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλῃ προκαλύψασα ἠφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην

τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα, πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα.

11. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλύνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς, οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων, καὶ τὴν Ὀρόντου δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.

14. Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὅπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιαι ἐσφενδόνησαν, καὶ οἱ Σκύθαι τοξό-



ται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς (οὐδὲ γὰρ. εἰ πάνν προθυμοῖτο, ῥάδιον ἦν), καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἷ τε Ῥόδιοι τῶν Περσῶν ἐσφενδύνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν, ὅποσα ἀλίσκοιτο τῶν τοξευμάτων, τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, καὶ ἐπεσιτίσαντο· ἦν γὰρ πολλὸς σῆτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19). Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη, πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη, ἀτάκτους ὄντας. 20). Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ

ἀθυμεῖν τοὺς ταῦτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος, βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.

21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποιήσαντο ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοὶ, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρου εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐ καθήκον ἀπὸ τοῦ ὅρους, ὑφ' ᾧ ἦν ἡ κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἱππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον, καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἔσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. 26. Καὶ πολλοὺς

κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.

27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὅπλῃται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ, ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτ' ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν, καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὀκτῶ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτιγδεῖα πολλὰ εἶχον. ἄλευρα, οἶνον, καὶ κριθῆς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνῆσαι, οὗ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες, καὶ οἱ τῶν

φερόντων τὰ ὄπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμώντες ἀλέξασθαι, ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

34. Ἡνίκα δ' ἦν ἡδὴ δειλὴ, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται, καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν· ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισιάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον· ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. Τούτου ἔνεκα πόρρῳ ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγαγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι, ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τίνα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειδὴ δὲ ὁψὲ ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατὰγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἡδὴ ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διῆλθον ὅσον ἐξήκοντα σταδίους· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ

Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν.

39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην, καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβύσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς;

40. Ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι, πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι.

Εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ'

ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὥς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὥς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες [χρόνον], ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. 47. Σωτηρίδης δὲ ὁ Σικυνώνιος εἶπεν· Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. 48. Καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος, ὥς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι, μόλις ἐπομένοισι. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδην, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον, ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

## CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον, ἣ ἕκαστος ἐδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὥχοντο· οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες [εἰς τὸ πεδῖον], ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ, παρὰ τὸν Τίγρητα ποταμόν.

2. Ἡνίκα δ' ἦν δαίλη, ἑξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν.

3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μύλα ἠθύμῳσάν τινες, ἐννοούμενοι, μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν.

4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοηθείας ἀπῆντησαν οἱ Ἕλληνες, ἔλεγεν·

5. Ὅρατε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἂ γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἀλλοτρίαν. Ἄλλ' εἰάν που καταλείπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους.

6. Ἄλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας, ὥς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάπτον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπήλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τέτρακισχιλίους ὀπλίτας, ἂν ἐμοὶ, ὧν δέομαι, ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ, ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίῳν δεήσομαι· πολλὰ δ' ὁρῶ ταῦτα πρόβατα, καὶ αἰγας, καὶ βοῦς, καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκούς πρὸς ἀλλήλους (ὀρμίσας ἕκαστον ἀσκὸν, λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ), διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν, ἢ ὕλη καὶ ἢ γῆ σχήσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύοντες πέραν πολλοὶ ἵππεῖς, οἳ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν [ἢ] πρὸς Βαβυλῶνα, εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμιοι οὐ προσήλυνον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζειν, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῶ ἔχοιεν.



14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνηλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας, ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἶη. 15. Οἱ δ' ἔλεγον, ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν· ἡ δὲ πρὸς ἑω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη, ὅτι εἰς Καρδοίχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι, διὰ τῶν ὀρέων εἰς Καρδοίχους ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι, ὅποι τις ἐθέλοι, πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὁπηνίκα καὶ δοκοίη τῆς ὄρας, τὴν πορείαν ποιοῦντο (τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν, μὴ προκαταληφθεῖν)· καὶ παρήγγειλαν, ἐπειδὴ δειπνίσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι, ἡνίκ' ἂν τις παραγγέλλῃ.

# ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Δ'.

### CAP. I.

Ἡ Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας, ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς, διὰ τῶν ὁρέων πορευτέον εἶναι.

3. Ἦκουον γὰρ τῶν ἀλίσκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιίτασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στενόν.

4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιῶνται,

ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν τὸ πεδῖον, τηνικαῦτα ἀναστάντες ἀπὸ παραγωγέσεως πορευόμενοι ἀφικνούνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὲ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος, λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας. Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο, οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις, ἄνω πορευομένων, ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὲ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναί αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι· εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διῆναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποιοῦν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι (διὰ γὰρ τὸ στερεὴν εἶναι τὴν ὁδόν· ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις), τότε δὲ συλληγέυτες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέ-

θεντο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠϋλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τᾶλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι.

15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἠγείτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.

16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ, στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ

πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενευ, ἀλλ' ἦγε ταχέως, καὶ παρηγγύα ἔπεσθαι· ὥστε δῆλον ἦν, ὅτι πρᾶγμα τι εἶη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίᾳς Ἀρκύς, διαμπερὲς εἰς τὴν κεφαλὴν.

19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν, ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἡτιᾶτο αὐτὸν, ὅτι οὐχ ὑπέμεινευ, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μίχεσθαι. Καὶ νῦν δύο καλῶ τε κἀγαθῶ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι [αὐτῶ] ἐδυνάμεθα. 20. Ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἴδε, ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδός, ἣν ὀρᾷς, ὀρθίῃ· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὀρᾷν ἔξεστί σοι ὄχλοι τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμεινον, εἴ πως δυναίμην φθάσαι, πρὶν κατειληφθαι τὴν ὑπερβολήν· οἳ δ' ἰγέμονες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν (ὑπὲρ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε), καὶ ἀπεκτείναντες τινὰς αὐτῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν, αὐτοῦ τούτου ἔνεκεν, ὅπως ἰγέμοσιν εἰδύσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες, εἴ τινα εἶδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπειδὴ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν, ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη, εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν, ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἀνγενέσθαι, καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς· καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων, ἐμοῦ ἡγούμενου. 28. Ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστεάς Χίως, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

## CAP. II.

1. Καὶ ἦν μὲν δαίλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. Καὶ τὸν ἡγεμόνα δῆσαντες παραδιδό-

ασιν αὐτοῖς· καὶ συντίθενται, τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σίλπιγγι σημαίνειν, καὶ τοὺς μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντος ὡς ἂν δύνωνται τάχιστα.

2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο, πλήθος ὡς δισχίλιοι (καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ)· Ξενοφῶν δὲ, ἔχων τοὺς ὀπισθοφύλακας, ἡγείτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ περιϊόντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὅλοι-τρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν, μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμιοι [φοβούμενοι δηλονότι] οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδουῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ.

5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιϊόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακάνοντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον, ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αἴτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν

ἐπὶ τοὺς πολεμίους ἦν, οἳ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.  
 7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δ' ἡμέρα  
 ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολε-  
 μίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσ-  
 ελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγ-  
 ξατο, καὶ ἀλαλάξαντες [οἱ Ἕλληνες] ἵεντο ἐπὶ τοὺς ἀν-  
 θρώπους· οἳ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδόν,  
 φεύγοντες ὀλίγοι ἀπέθνησκον· εὗζωνοι γὰρ ἦσαν.

8. Οἳ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος,  
 εὐθὺς ἵεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν  
 στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο, ἧ ἔτυχον ἑκα-  
 στοὶ ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους  
 τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προ-  
 καταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθο-  
 φυλάκων τοὺς ἡμίσεις, ἐπορεύετο, ἥπερ οἱ τὸν ἰγεμόνα  
 ἔχοντες· εὐδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμί-  
 σεις ὀπισθεν τῶν ὑποζυγίων ἔταξε.

10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ  
 κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἦν  
 ἀνάγκη, ἣ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ  
 αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι· τὰ δὲ ὑποζύγια  
 οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὲ παρακελευ-  
 σάμενοι ἀλλήλοις, προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις  
 τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς  
 πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐ-  
 τοὺς ἀναβαίνοντας, ὅπη ἐδύναντο ἕκαστος, οἱ βάρβαροι  
 ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ  
 λείπουσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ



Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν (ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα), καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδίμου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιότατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἰθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτειον, δείσαντας αὐτοὺς, μὴ κυκλωθέντες πολιορκοῖντο, ἀπολιπεῖν. Οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. 16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθύντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει, ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι, ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξιόμενοι οἱ βάρβαροι, ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ

Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν, ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεῤῥύησαν. Ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ πλῆθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς, ἔχων τὴν ἀσπίδα, ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεύς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις, καὶ ἐπιτηδείοις दाψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀποδοῦναι τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλυνον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη, ἔλυνε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυνόντων.

26. Ὅποτε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενός ἀνωτέρω γίγνεσθαι τῶν κωλυόντων, ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πρῶγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἰλκον δὲ τὰς νευρὰς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρήης.

## CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὅς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἑξ ἢ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως, καὶ τῷπιτήδεια ἔχοντες, καὶ πολλὰ τῶν παρελθλυθότων πόνων μνημονεύοντες. Ἐπτα γὰρ ἡμέρας, ὅσας περ' ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας

μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ, ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων, ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἱππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους, ὥς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων, ὥς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλῆθρα ἀπὸ τοῦ ποταμοῦ ἀπέειχον· ὁδὸς δὲ μία ἢ ὁρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· — εἰ δὲ μὴ, ἥρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη· — ἀνεχώρησαν οὖν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρώσι μὲν τοῦ ποταμοῦ τὴν δυσπόριαν, ὁρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες.

Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐται δὲ αὐτῷ αὐτόμαται περιῤῥύηναι, ὥστε λυθῆναι καὶ διαβαίνειν, ὅποσον ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε, καὶ ὡς τάχιστα ἕως ὑπέβαινεν, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἀπὸ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας, ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. Ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια, γυμνοὶ ὡς νευσούμενοι, διαβαίνειν· πορευόμενοι δὲ, πρόσθεν διαβῆναι, πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβύντες καὶ λαβόντες τὰ ἱμάτια, πάλιν ἤκειν.

13. Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπειδε, καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δ' εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν

Χειρίσοφον· καὶ διηγούνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ, τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοῖ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλευόντο, ὅπως ἂν κάλλιστα διαβαῖεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς, Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγούντο δ' οἱ νεανίσκοι, ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν, ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανώσάμενος καὶ ἀποδὺς ἐλάβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γάρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφών, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἑκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιοῦμενος

ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεῖς.  
 21. Οἱ δὲ πολέμιοι, ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον  
 εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενο-  
 φῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθείη-  
 σαν, φεύγουσιν ἀνὰ κράτος ὥς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ  
 ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον  
 ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν  
 ἱππέων, καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν  
 τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας,  
 εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ  
 συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ, ἐπεὶ  
 διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς  
 προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς  
 ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν  
 ἱππέας φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσιν ἐπιόντας,  
 ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα,  
 ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα·  
 καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου  
 καταβαίνοντες, ὥς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ  
 Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις  
 ἐπιχειρήσας ἐπιδιώξαι. ἔλαβε τῶν σκευοφόρων τὰ ὑπολει-  
 πόμενα, καὶ μετὰ τούτων ἐσθιῆτά τε καλὴν καὶ ἐκπώματα.  
 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος  
 ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδοῦ-  
 χους ἀντία τὰ ὄπλα ἔθετο· καὶ παρίγγειλε τοῖς λοχαγοῖς,  
 κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον,  
 παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος·

καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἵέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδούχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θάπτον δὴ ἐπήεσαν, ᾧδιás τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν, ὅ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον, κελεύει, αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφεινδόνη ἐξικνῆται, καὶ ἀσπὶς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι, καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα, ἥ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδούχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς (πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὥχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἐταιρῶν), ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ



ἦσαν ὀπλισμένοι, ὥς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπιγκτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δ' Ἕλληνες τᾶναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ, καὶ πέραν ὄντων τῶν Ἑλλήνων, ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντίσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

## CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξίμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου· ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην, μεγάλη τε ἦν, καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτίθδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποτα-

μὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλεῖα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν, ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξε ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί θέλοι. 6. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεια, ὅσων δέοιντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλὰς, πολλῶν τῶν ἐπιτηδείων μεστὰς. 8. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν, ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλήθος τῆς χιόνης. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν.

11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα, ἐπιπίπτει χιὼν

ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ, ἀλεεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρῥυεῖη. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο. 13. Πολὺ γὰρ ἐνταῦθα εὕρισκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδαλίον (ἐκ τῶν πικρῶν) καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὕρισκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οἶαν-περ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ, ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβῃ. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα, ὅπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τιρίβαζος εἴη

ἔχων τὴν τε ἑαυτοῦ δύναμιν, καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη, ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.
20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προΐόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον.
21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου εἴλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἶνοχόοι φάσκοντες εἶναι.
22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

## CAP. V.

1. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι, ὅπη δύναιτο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενὰ. Συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς·

καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι.

3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἀνθρώπους.

4. Ἐνθα δὴ τῶν μάντεών τις εἶπε σφαγιῶσθαι τῷ ἀνέμῳ· καὶ σφαγιῶζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυῖά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα.

5. Διεγίνοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἦκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυροὺς ἢ ἄλλο τι, εἴ τι ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις, ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν, καὶ καταλαμβύων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόει, ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ

εἰπέ τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, κἄν τι φάγωσιν, ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτὸν [ἢ ποτὸν], διεδίδου, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἔρύματος. 10. Αὗται ἡρώτων αὐτοὺς, τίνες εἶεν. Ὁ δὲ ἑρμηνεὺς εἶπε Περσιστί, ὅτι παρὰ βασιλέως πορεύοιντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις.

11. Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος, ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν, ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινες, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο, καὶ μηδέποτε ἡσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα ὑπολύοιτο. 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς

πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν.

15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον, διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινα, ἣ πλησίον ἦν ἀτμίζουσα ἐν νύπῃ. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἥσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι, τοὺς ἐπομένους πολέμιους φοβῆσαι, εἴ τις δύναίτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῶ θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἅτε ὑγιάινοντες, ἔξαναστάντες ἔδραμον εἰς τοὺς πολέμιους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δέισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νύπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴν οὐδεμίαν καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον, ὅτι οἱ ἔμπρο-

σθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι, τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἠύλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς, οἷας ἐδύναντο, καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προ-  
 ἶέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους, πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι, ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠύλίζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας, ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θεῶν ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτάκαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμας. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταὶ, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ



ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο.

26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους, οἱ δὲ ἐλάττους, γόνυα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὁπότε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν. Καὶ πάννυ ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πᾶννυ ἰδὺ συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρύνει αὐτὸν ἐκέλευε, λέγων, ὅτι οὔτε τῶν τέκνων στερήσοιτο, τήν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν, ἔνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκεπήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖναι αὐτοῖς ἄριστον. 31. Οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄργεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὅποτε δέ τις

φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν, ὥσπερ βοῦν. Καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν, ὅ τι βούλοιτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὅ τι δέοι ποιεῖν. 34. Ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὲ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων, τίνοι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν, ἣ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον, δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἑλίου (δεδιὼς, μὴ ἀποθάνῃ, ἐκεκῆκωτο γὰρ ὑπὸ τῆς πορείας)· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστροῦς.

## CAP. VI.

1. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάζκοντος. Τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιοτο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἡγείτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος. Καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἦγεν. Ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ὄχετο, καταλιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κίκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς, ἀνὰ πέντε παρασύγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο, παρασύγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίου ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τίοχοι καὶ Φασιανοί. 6. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιίσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπ' ἂν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρράλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς, τούτων θαρρόντων, πλείους προσγενέσθαι. 10. Μετὰ τοῦτον Ξενοφῶν εἶπεν·

Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον, τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον, ὄρθιον ἀμαχεῖ ἰέναι, ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρώη τις, ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰούσιν εὐμενεστέρα, ἢ ἡ ὁμαλὴ τὰς

κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὥς μὴ ὀράσθαι· ἐξὸν δὲ ἀπελθεῖν τοσοῦτον, ὥς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δ' ἂν μοι, ταύτῃ προσποιούμενοι προσβάλλειν, ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μάλλον ἄθροοι οἱ πολέμιοι.

14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθύς ἐκ παίδων κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ καλὸν, κλέπτειν, ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὥς κράτιστα κλέπτητε καὶ πειράσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὅρου, ὥς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, “κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν τὰ δημόσια (καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτουσι), καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι, τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὴν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὅρος. Ἐχῶ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὅρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε, εἴνπερ ἅπαξ λάβωμέν τι τοῦ ὅρου, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐλπίζω δὲ, οὐδὲ τοὺς πολεμίους μενεῖν ἔτι,

ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σέ ἰέναι, καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελοῦσιοι φαίνωνται. 20. Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστεῖας Χίος γυμνήτας, καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν, καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ἐπεὶ ἦσθοντο ἐχόμενοι τὸ ὄρος, ἐγρηγόρεσαν, καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπήεσαν. 24. Τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς, ἀλλήλοις συμμιγνύσασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου, οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐν τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν,

γέρρα δὲ πᾶμπόλλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

## CAP. VII. \*

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ἔκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆι, καὶ αὐτὴς ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι, καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· [Ἀλλὰ] μία αὕτη πάροδος ἐστίν, ἣν ὁρᾷς· ὅταν δέ τις ταύτῃ πειράται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατίθεται. Ἀμα δ' ἔδειξε συντετριμμένους ἀνθρώ-

πους καὶ σκέλῃ καὶ πλεῦράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν, εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους.

6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀράς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον दासὺν πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες ἄνδρες τί ἂν πύσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν.

7. Ἀλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ दासὺν προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θᾶττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορεύώμεθα, ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρρύσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἓνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεὺς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ ἐφέεσταν ἐξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον.

10. Ἐνθα δὴ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτὸς, δύο ἢ τρία βήματα·



ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας, ὡς ὀρᾷ τὸν Καλλίμαχον, ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας, οὔτε ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος, ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτους· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰρούσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἄνωθεν ἠνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες, ρίπτουσαι τὰ παιδιά, εἶτα καὶ ἑαυτὰς ἐπικατερῥίπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνεΐας Στυμφάλιος λοχαγὸς, ἰδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτὰ, παρασίγγας πεντήκοντα. Οὗτοι ἦσαν ὦν διήλθον, ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. Εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη, καὶ παρὰ τὴν ζώινην μαχαίριον, ὅσον ξυῖλην

Λακωνικὴν, ᾧ ἔσφαττον, ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς, ἔχοντες ἐπορεύοντο· καὶ ἦδον, καὶ ἐχόρευον, ὁπότε οἱ πολέμοιοι αὐτοὺς ὄψεσθαι ἔμελλον. Εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν, μίαν λόγχην ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰὲ μαχόμενοι. Ὡρῶν δὲ ἐν τοῖς ὀχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον.

18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο. 19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας.

21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ

πολλή ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, ᾤθησαν ἄλλους ἔμπροσθεν ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὅπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας, καὶ ἐξώγρησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβοεία ἀμφὶ τὰ εἴκοσιν. 23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰὲ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰὲ βοῶντας, καὶ πολλῶ μείζων ἐγίγνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι.

25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περίεβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς, δακρύνοντες. Καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνέτίθεσαν δερμάτων πλήθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἰγερὸν αὐτός τε κατέτεμνε τὰ γέρρα, καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἰγερμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἵπποι, καὶ φιμίλην ἀργυρᾶν, καὶ σκευὴν Περσικὴν, καὶ δαρεικοὺς δέκα· ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν ὁδὸν, ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ῥῆχeto τῆς νυκτὸς ἀπιών.

## CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησάν οἱ Ἕλληνες διὰ Μακρόνων σταθμοὺς τρεῖς, παρασύγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὠρίζε τὴν τῶν Μακρόνων καὶ τὴν τῶν Σκυθινῶν. 2. Εἰχὸν δ' ὑπερδέξιον χωρίον οἶον χαλεπώτατον, καὶ ἐξ ὑριστερᾶς ἄλλων ποταμῶν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδρεσι, παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἕλληνες, ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὥς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο, καὶ λίθους εἰς τὸν ποταπὸν ἐρρίπτουν· ἐξικνούντο δὲ οὐ, οὐδ' ἐβλαπτον οὐδέν.

4. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φύσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκῃ τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ, εἰ μή τι κώλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου, καὶ μάθε πρῶτον αὐτῶν, τίνες εἰσὶν. Οἱ δ' εἰποῦν, ἐρωτήσαντος, ὅτι Μάκρωνες. Ἐρώτᾳ τοίνυν, ἔφη, αὐτοὺς, τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ, ὅτι οὐ κακῶς γε ποιήσόντες, ἀλλὰ βασιλεῖ πολεμήσαντες, ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοί, εἰ δοῖεν ἂν τούτων

τὰ πιστά. Οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσοντες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι· καὶ ἰγορὰν, οἷαν ἐδύναντο, παρεῖχον· καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἕως ἐπὶ τὰ τῶν Κόλχων ὄρια κατέστησαν τοὺς Ἑλληνας.

9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες ἀντιπαρετάξαντο κατὰ φύλαγγα, ὡς οὕτως ἄξουντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν, ὅπως ὡς κάλλιστα ἀγωνιοῦνται.

10. Ἐλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ, παύσαντας τὴν φύλαγγα, λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φύλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδοὸν εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φύλαγγα, ταύτην διεσπασμένην ὀρῶσιν.

11. Ἐπειτα, ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται, ὅ τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν, εἰ διακοπεῖ ἡμῶν ἡ φύλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φύλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ, ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλείποντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν

πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες, οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἣ τε ἂν εὐοδον ἦ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἷς τε τὸ διαλεῖπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζῃται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.

14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν, οὓς ὁράτε, μόνοι ἔτι ἡμῖν ἐμποδὼν τοῦ μὴ ἤδη εἶναι, ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν. 15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους.

16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο. 17. Οἱ δὲ πολέμοι ὥς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν.

18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρινὸν, νομίσαντες φεύγειν, ἀνακραγόντες ἔθρον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουνσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμιοι, ὥς ἦρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμας καὶ τὰπιτήδεια πολλὰ ἐχούσαις.

20. Καὶ τὰ μὲν ἄλλα, οὐδὲν ἦν, ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἡμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες, σφόδρα μεθύουσιν ἐώκεσαν· οἱ δὲ πολὺν, μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοὶ, ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πον ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς, παρασίγγας ἐπτα, καὶ ἦλθον ἐπὶ θάλατταν, εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ. Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριῖκοντα, ἐν ταῖς τῶν Κόλχων κώμας. 23. Κἀντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρῆχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν, βοῦς καὶ ἄλφιστα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων

Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον, [τὸ πλεόν] βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὔξαντο, παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις δὲ θεοῖς ἅ εὔξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθα περ ἐσκήνουν· εἶλοντο δὲ Δρακόντιον Σπαρτιάτην (ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανὼν, ξυήλη πατάξας), δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκῶς εἶη. Ὁ δὲ δείξας, οὐπὲρ ἐστηκότες ἐτύγχανον, Οὔτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν, ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; Ὁ δ' εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθεον· πάλην δὲ, καὶ πυγμὴν, καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θεά ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο. 28. Ἔθεον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς, κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κίτῳ μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο αὐτῶν.





# NOTES.

# ABBREVIATIONS USED IN THE NOTES.

Grammatical references, by numerals, are to Crosby's Greek Grammar, revised edition (1871).

abs., absolute.	eth., ethical.	Pers., Persian, Persic.
acc., accus., accusative.	Eur., Euripides.	pers., person, -al, -ally.
acc. to, according to.	exc., except, -ion.	pf., perf., perfect.
act., active.	fol., following.	pl., plur., plural.
adj., adjective.	fut., future; fut. pf., future perfect.	pleon., pleonastically.
adv., adverb, adverbial.	fr., from.	plp., plup., pluperfect.
Æsch., Æschylus.	gen., genitive.	Plut., Plutarch; Artax., Artaxerxes; Apoph., Apophthegms: Lyc., Lycurgus.
Ainsw., Ainsworth.	gend., gender.	Polyb., Polybius.
Anab., Anabasis.	gov., governed.	Pop., Poppo.
aor., aorist.	Hdt., Herodotus.	pos., position.
apost., apostrophe.	Hel., Hellenica of Xenophon.	poss., possessive.
appos., apposition.	Hom., Homer; Il., Iliad; Od., Odyssey.	pred., predicate.
Ar., Aristophanes.	Hor., Horace.	pres., present.
Arr., Arrian; An., Anabasis of Alexander.	impers., impersonal.	prep., preposition.
art., article.	i. e., id est, <i>that is</i> .	pret., preteritive, -ly.
asynd., asyndeton.	impf., imperfect.	prob., probably.
attr., attraction, attracted.	inv., imperative.	pron., pronoun.
aug., augment.	ind., indicative.	prop., proper, -ly.
	inf., infinitive.	
	Ion., Ionic.	q. v., quod vide, <i>which see</i> .
	ipf., imperfect.	
bef., before.	Küh., Kühner.	refl., reflexive.
Born., Bornemann.	Krüg., Krüger.	Rehdz., Rehdantz.
Breit., Breitenbach.		rel., relative.
Caes., Caesar; B. C., Bellum Civile; B. G., Bellum Gallicum.	Lex., Lexicon to Anabasis (Crosby's).	s., sequens, <i>and the following</i> .
cf., confer, <i>compare, consult</i> .	Liv., Livy.	Sans., Sanskrit.
cog., cognate.	Lucr., Lucretius.	sup., superlative.
comm., common, -ly.	Matt., Matthiæ.	sc., scilicet, <i>namely, understand</i> .
complem., complementary.	McMich., McMichael.	Schn., Schneider.
compos., composition.	mss., manuscripts.	Soph., Sophocles.
cond., conditional.		Stob., Stobæus.
conj., conjunction.	N., note.	subj., subjunctive.
const. præg., constructio prægnans.	neg., negative.	subj. acc., subject accusative.
contr., contracted.	nom., nominative.	sync., syncopated.
corresp., corresponding.	numb., number.	
Ctes., Ctesias.	obj., object.	Tac., Tacitus: Ann., Annals; Hist., History.
Curt., Curtius (Quintus).	obs., observe.	Thuc., Thucydides.
Cyr., Cyropædia.	Econ., Economicus.	trans., transitive, -ly.
	om., omitted, omission.	
	opp., opposed.	usu., usually.
	opt., optative.	
	orig., originally.	v. l., varia lectio, <i>various reading</i> .
	Ov., Ovid.	Virg., Virgil; Æn., Æneid; Ecl., Eclogue; G., Georgics.
		voc., vocative.
		Voll., Vollbrecht.
e. g., exempli gratia, <i>for example</i> .	paron., paronomasia.	w., with.
ell., ellipsis.	part., participle.	wt., without.
emph., emphatic.	pass., passive.	
esp., especially.	periph., periphrasis.	Xen., Xenophon.
etc., et cætera, <i>and so forth</i> .		

# NOTES.

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Ξενοφώντος Κύρου Ἀναβάσεως (434 c) Α' (= Λόγος Πρῶτος, or Βιβλίον Πρῶτον, 91 a). *Xenophon's Expedition of Cyrus* (into the interior of Asia; see Lex. ἀναβαίνω, ἀνάβασις). The whole work takes its name from the leading event, though six books of the seven are occupied with the return (κατάβασις, see Lex.) of the Greeks who took part in the Expedition. — The division of the Anabasis into books, and the summaries prefixed to most of them (see Book II., III., etc.), are so old that they are referred to by Diogenes Laërtius, about 200 A. D.; yet they are not believed to have been the work of Xenophon himself, but of some scholar who saw the need of such a division.

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## BOOK I.

EXPEDITION OF CYRUS AGAINST HIS BROTHER ARTAXERXES.  
— BATTLE OF CUNAXA. — DEATH OF CYRUS.

## CHAPTER I.

CYRUS SECRETLY RAISES AN ARMY FOR THE EXPEDITION.

PAGE 1. — 1. Δαρείου: for the case see 412; for the position, 719 c. — γίγνονται (719 ζ'), historic present, esp. frequent in Greek, 609 a. Observe the frequent interchange, in the narrative, of past tenses and the historic present: ἀναβαίνει...ἀνέβη, § 2, etc. — παῖδες δύο, dual and plural, 494. Only two of the children are here mentioned, as no others were related to the following history. According to Ctesias (*Persica* 49), who derived his information from Parysatis herself, there were in all thirteen, of whom only five survived infancy. — πρεσβύτερος [sc. παῖς], the older [child], partitive apposition, 393 d. The article is omitted in the comparison of the two, 533 f, g; yet we might translate, *an older*. — ἡσθάνει,

pos. 719 ζ; tense 592 s. — **τελευτήν** (art. om. 533 c) τοῦ βίου, *the termination of his* (530 c) *life*. — **τῶ παιδε**, *the two children, or sons*, case 666.

2. **μὲν οὖν**, pos. 720 a. — **παρὼν ἐτύγχανε**, 573 b, 658. 1, 677. — **Κῦρον**, pos. 719 θ; art. om. 533 a, cf. ὁ Κῦρος below, 522 g. — **μεταπέμπεται**, voice 579. — **ἧς**, sc. ἀρχῆς, 505 a, 551 c; pos. of rel. clause 523 g. — **σατραπήν**, predicate appos. 393 b, 480 a. For the extent of his satrapy, see i. 9, 7. — **ἐποίησε, ἀπέδειξε**, tense 605. 3, c. — **καὶ στρατηγὸν** (lex. = *κάρμανον*) **δέ** (adv. 703 c), 480 a; in continuation of a rel. clause, 561 d, 562. Observe here, as below and elsewhere, the esp. emphatic word placed between **καὶ** and **δέ**. So between **καὶ** and **αὖ**, i. 1. 7. — **πάντων ὅσοι**, *of all* [as many as] *who*, 550 d, f. — **εἰς**, inasmuch as the mustering *in* a plain implies the coming *into* it, 704 a. — **Καστωλοῦ**: The Plain of Castolus appears to have been the muster-ground of the imperial (as distinguished from the mere provincial) troops in the western part of Asia Minor (Xen. *Hell.* i. 4. 3). The command of these troops gave the youthful Cyrus precedence over the neighboring satraps, and that general management of affairs along the Ægean and with Greece, which had before been committed to Tissaphernes (called *στρατηγὸς τῶν κάτω*, in Thuc., viii. 5). Discontent with this change has been supposed to have been the motive which incited the latter, while professing friendship to Cyrus, to seek his destruction (§ 3). — **ἀθροίζονται**, for annual review, before inspectors appointed by the king (Xen. *Econ.* 4. 6). — **λαβὼν...ἔχων**, tense 592. — **ὡς φίλον**, modal appos. 393 c. — **τῶν Ἑλλήνων**, *of Greeks*, art. 522 a cor *of the Greeks* in his service, 530); case 418. — **ὀπλίτας**: these were doubtless before in the service of Cyrus, and were now taken by him as a special guard for his person; since he had well learned the vast superiority of the Greeks to the Persians in valor, prowess, and integrity. — **ἀνέβη**: observe the change of tense, and the chiasmic arrangement (71 a): both of which are so common in Greek. — **αὐτῶν**, case 407.

3. **ἐτελεύτησε**, in Babylon acc. to Ctesias (*Pres.* 57), *had died* (case 605 c). — **κατέστη** (577 b) **εἰς** (704 a) **τὴν** (530 c) **βασιλείαν**, *was established in the kingdom, or on the throne*. — **Τισσαφέρνης διαβάλλει** (lex.) **τὸν** (522 g) **Κῦρον πρὸς τὸν** (530 c) **ἀδελφόν**, **ὡς** (702 a) **ἐπιβουλευοί** (opt., as following the historic pres., 644 a) **αὐτῷ** (505 a, 549 g). Tiss. maliciously accuses Cyrus to his brother [that he was plotting against him] of a design upon his life. Acc. to Plutarch (*Life*, 30) the Persian rites of coronation were not complete till the new monarch had repaired to the ancient capital Pasargade, and had there learned the lesson of primitive simplicity by putting off in the temple of the goddess of war his own rich vesture and putting on the plain dress which the elder Cyrus wore before he became king, and by an humble repast of dried figs, turpentine, and sour milk. Tissaphernes here brought to Artaxerxes a priest who had been a tutor of Cyrus, and who accused the young prince of designing to hide himself in the temple and assassinate his brother during the exchange of garments. — **αὐτῷ**, case 455 f. — **Ὁ δέ** (518 a). **Κῦρον**, case 718 a, 720. — **ὡς ἀποκτενῶν**, apparent intention, 598 b, 680 a. — **ἐξαιτησάμεν**

(Lex.), acc. to Plut. (*Artax.* 3), by profuse tears and passionate entreaties, enfolding him in her arms, wrapping her tresses around him, and holding his neck to her own. — αὐτόν, double relation, 399 g.

4. Ὁ, the common subject of ἀπῆλθε and βουλευέται. — ὡς ἀπῆλθε, tense 605 c. — βουλευέται ὅπως μήποτε (686 b) ἔσται (624 b) ἐπὶ (691) τῷ ἀδελφῷ, [considers how] resolves that he will never in future be in the power of his brother. — ἦν δύνηται, βασιλεύσει (631 c, 633 a). — ἀντ' (696)

2 ἐκεῖνου (536 e), in his stead. — μήτηρ, direct appos. 393 a. — Κύρῳ, case 453. — φιλοῦσα, expressing cause, 674. — μάλλον ἢ (511) τὸν βασιλεύοντα (525). Cyrus had evidently much more of his mother's intellect, energy, and ambition, than the mild but weak Artaxerxes.

5. Ὅστις s, order 718 o. — ἀφικνέιτο, mode 641 e; tense of repeated action, 592. — τῶν παρὰ βασιλέως (533 b), [of those from the king, 527] from the king's court, referring esp. to the king's envoys (οἱ ἐφοδοί, *Cyr.* viii. 6. 16), sent annually, acc. to custom, to inspect the satrapies and report upon their condition and upon the spirit and conduct of the satraps. — πάντας, number 501. — ὥστε...εἶναι, [as to be] that they were, 671 a, e. — αὐτῷ, case 456. — βαρβάρων, case 474 c, 432 d. — εἶσαν, mode 624 c. Both εἶσαν and εἶεν are freely used; otherwise, this long form in -ιῶσαν is rare, 293 a. — εὐνοϊκῶς ἔχοιεν (Lex.) 577 d. For so young a prince Cyrus certainly showed great tact and shrewdness in making his preparations.

6. ὡς...ἐπικρυπτόμενος, 553 c, 674 b. — ὅτι ἀπαρασκευαστότατον, as unprepared as possible, ὅτι πλείστους, 553 c. — ἐποιεῖτο (Lex.) τὴν συλλογὴν, he made [the levy for himself] his levy. — ὅπείσας, whatever, complem. or rel. with an antecedent understood in the gen. governed by φρουράρχοις. — πόλεσι: it appears from what follows that the Ionian cities were here esp. intended. So i. 2. 1. — φρουράρχοις, case 452 a. — ὡς ἐπιβουλεύοντος Τισσαφ., 680 b. — Καὶ γάρ (Lex.), [and he would naturally so plot, for] for indeed, 709. 2. — Τισσαφέρνης, case 443 a. — τὸ ἀρχαῖον, adv. 483 a. — ἐκ, w. agent of pass. 586 d. ἐξ is not common in this use, but may be employed with verbs of giving, from the conception of the gift as passing from the giver. This gift to Tissaph. deprived Cyrus of his former ready access to the sea and communication with the Greeks. — Μιλήτου, case 406 a; cf. 8. 6. A glance at the map will show that it was far more important to this commercial city to be on good terms with the satrap of Caria than with that of Lydia; and that it was under the easy control of the former.

7. Ἐν Μιλήτῳ: with this immediate emphatic repetition of the name after πλὴν Μ., compare i. 8. 6. — τὰ αὐτὰ ταῦτα (489 d) βουλευομένους [sc. τινάς, or αὐτοὺς with general reference to the citizens, 472 b], that some (or they) were meditating this same course (namely, ἀποστῆναι πρὸς Κ., though many regard this explanation as the marginal note of a grammarian, which at length crept into the text), 658. 1, 677. — τοὺς...ἐξέβαλεν, 419 a, 518 d. — Κ. ὑπολαβόν (674 a, d) τοὺς φεύγοντας (678), συλλέξας (605 a) στράτευμα, (*Lat.* exercitu collecto, 658 b) ἐπολιόρκει (595 a). — Μ. καὶ κατὰ γῆν (689 m)...κατάγειν, order 718 l, m. Observe the parti-

ciples ὑπολαβών, συλλέξας, without an intervening conjunction, a frequent construction in Greek. Cf. i. 2. 17; 3. 5. — For φεύγω and ἐκπίπτω used as passives to ἐκβάλλω, see 575 a. — αὐτῇ...πρόφασις (524 c) ἦν αὐτῷ (459) τοῦ (664 a) ἀθροίζειν (444 b), *this again was another pretext with him* (or he had as another pretext) *for assembling*.

8. πέμπων ἡξίου, as not a single act. — ὧν ἀδελφός (without art.), *since he was a brother of his*, 674. — αὐτοῦ δοθῆναι οἱ (586 c, 537. 2, b, 788 c) ταύτας τὰς (524 b) πόλεις (666). — αὐτῷ, case 699 a, f. — πρὸς, 696. — ἑαυτόν, 505 a; dir. refl. 537 a. — ἐπιβουλῆς, case 432 b. — ἤσθάνετο, ἤχθετο, mode 671 d. — Τισσαφέρνει, case 455 f. — πολεμοῦντα, *because at war*, 674.

3 — οὐδέν, stronger than οὐ (adv. acc. 483 a, 471). — αὐτῶν πολεμοῦντων (case 661 b), *he was* [as to nothing] *not at all displeased* [they being] *with their being at war*. — καὶ γάρ (Lex.), *and the rather because*, 709. 2. — δασμοῦς: Hdt. states (iii. 90, s) the tax which, acc. to the assignment of Darius Hystaspis, the imperial treasury drew from each province. The satrap also collected other sums for himself and for the provincial expenses. — βασιλεῖ, case 450 b. — ἐκ...ἔχων, a deferred detail, modifying γιγνομένους, 719 d. — ὦν (Attic attr. 554 a) Τ. ἐτυχχανεν ἔχων, *which T. [happened previously having] had previously possessed*, the imperf. rather than the plpf., to express continuance, 604 a. The idea of chance is expressed far oftener in Greek than in Eng.

9. Ἄλλο, without art. 523 f. — αὐτῷ (case 460). — συνέλέγετο (tense 592), *was collecting for him*. — Χερ. τῇ (523 a, 3) καταντιπέρας (526) Ἀβύδου (445 c) τόνδε τὸν (524 b) τρόπον (adv. acc. 483). — Κλέαρχος, τοῦτω. Asyndeton is less frequent in Greek than in Eng. In Xen., it occurs chiefly in connection with a demonstrative pron. or adv. — τοῦτω, αὐτόν, 536 d, e; order 719 θ, 718 k. — ἡγάσθη (as mid. 576 b, α), *conceived an admiration for, came to admire him* (592 d), esp. for his military talents and passion, which might be made so serviceable. — καὶ δίδωσιν: the change, in a sentence, from a past tense to the hist. pres. is more frequent than the reverse (as in i. 1. 2). — συνέλεξεν...ἐπολέμει, tense 592. — ἀπό, 695. — τοῖς Θραξί (accent 778 c) τοῖς, 523 a, 2). — ἐκούσαι, *voluntarily*, 509 c. — ἐλάνθανεν, 677 f. — τὸ στράτευμα, supplied after its logical place, 719 d.

10. οἴκοι, 469 b, 526. — αὐτόν, case 480 c. — εἰς δισχιλίους ξένους, as object of αἰτεῖ, 706. — μηνῶν, case 445 α). — ὡς...ἄν, 658 a. — τῶν ἀντιστασιωτῶν, case 407. The history of rude Thessaly was strongly marked by such contests of aristocratic families. — δέεται αὐτοῦ, *requests* [of] *him*, 434 a. — αἰτεῖ αὐτόν (480 c) εἰς δισχιλίους ξένους (706, cf. 8. 5) καὶ τριῶν μηνῶν (445 α) μισθόν: the readiest version here seems to be, *asks him for two thousand mercenaries and three months' pay for them*, making εἰς δισχιλίους ξένους an object of αἰτεῖ, and translating in like manner the next sentence. But Cyrus, who was straining every nerve to increase his Greek force, could not have been willing to send back so large a force already levied into Greece and risk them in a Thessalian civil war. If then we thus translate, we must understand, by *giving Aristippus four thousand*

*troops*, little more than *granting him the privilege and means of levying them*. That, indeed, he levied this number seems doubtful; for Cyrus does not appear to have received more than fifteen hundred troops from this source (i. 2. 6). Some therefore prefer to connect *εις...ξένους* with *μισθόν*, and to translate, *asks of him pay for two thousand mercenaries and for three months*. — *μη πρόσθεν καταλῦσαι...πρίν*, *not to [previously] make peace, before*, 703 d, ζ. Cf. i. 2. 2. — *ἀν...συμβουλευέσθαι*, subj. after pres. *δεῖται*, 641 d, 619. 2, d.

11. *εις Πισιδας...στρατεύεσθαι*, *to make an expedition [into the land of the Pisidians (Lex. *εις*, χώρα)] against the Pisidians*. — *Ἰευσίδας*, upon whom Cyrus had before warred (i. 9. 14). — *ὡς βουλόμεν.*, *stating that he wished*. — *ὡς πράγματα παρεχόντων Π.* (680 b) *τῇ ἑαυτοῦ* (538 f) *χώρα*, *on the ground that the P. were giving trouble to his own country*. Cf. *negotium facessere*. — *τούτους*, 505 b, 393 h. — *πολεμήσων*: observe with this verb the difference between the simple dative and the dative with *σύν*. — *οὕτως οὗτοι*, 719 e, 544, 547. 4

## CHAPTER II.

## MARCH OF CYRUS AND HIS ARMY FROM SARDIS TO TARSUS IN CILICIA.

1. *ἔδοκει*, subject 571 f. — *αὐτῷ* (case 454), *ἄνω*, position 719 d. — *μέν*: the corresponding clause with *δέ*, stating the real object of the expedition, is not expressed, though it is implied in § 4 (Lex.). — *ὡς...βουλόμενος*, [as if wishing], *that he wished*, 680 c. — *έκ*, 689 a. — *ὡς ἐπὶ τούτους*, ellipsis of verb, 711. — *τὸ βαρβαρικόν*, sc. *στράτευμα*, *his barbarian force*, 506 c. The *τό* is repeated before *Ἑλληνικόν*, because this refers to different persons from *βαρβαρικόν*, 534. 4. *ὡς* is often used before a prep. to express view or purpose, either real or pretended. Cf. 9. 23; iv. 3. 11, 21. — *ἐνταῦθα καί*, *then...also*, or *thither...also* (i. e. to the place of rendezvous). The *τὸ Ἑλληνικόν* preceding refers to the Greek force in the dominions of Cyrus; and Kühner and many other editors express this by reading thus: *καὶ τὸ Ἑλληνικόν ἐνταῦθα στράτευμα καὶ παραγγέλλει*. — *Κ. λαβόντι* (*having taken* = *with*, 674 b), *Α. συναλλαγέντι*, constructed acc. to 667 b; while *λαβόντα* below, removed from *Ξενία*, agrees with a pronoun understood, acc. to 667 e. — *ὅσον ἦν αὐτῷ στράτευμα* = *τοσοῦτον στράτευμα ὅσον ἦν αὐτῷ*, [as large a force as he had], *whatever troops he had*, or *his whole force*, 551 c, f. — *ἀποπέμψαι...στράτευμα*, 551 c, 661 a. Aristippus sent, under the command of Menon, as many troops as he chose to spare, § 6: ii. 6. 28. — *αὐτῷ*, case 460. — *ἐν ταῖς πόλεσι*, position 523 a, 1. — *ξενικοῦ*, case 407, 699 f. — *πλήν [τοσοῦτων] ὅποσοι*, 551 f, 406.

2. *Ἐκάλεσε...ἐκέλευσε, λαβόντα*, chiasma 71 a. — *φυγάδας...στρατεύεσθαι*, 666 b. — *ἐφ' ᾧ ἐστρατεύετο*, (sc. *τὰ πράγματα*, or *ταῦτα*), *the objects for which he was making war, taking the field*. — *παύσασθαι* (some



prefer the reading *παύσεσθαι*, 659 g, 660 d; but *παύσασθαι* is the common reading of the MSS.). — *καταγάγοι*, 641 b, d. — *αὐτῷ*, case 456. For the grounds of this confidence, see i. 9. 7, s. — *παρήσαν εἰς Σάρδεις*, [were present, having come to, arrived at], *came to S.*, const. praeg., 704 a.

3. *τοὺς ἐκ τῶν πόλεων λαβὼν* = *τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβὼν*, const. praeg. 704 a. — *ὀπλίτας*, position 719 d. — *εἰς τετρακισχιλίους*, adj. 706. — *γυμνήτας*, mostly, without doubt, targeteers (see Lex.).

5 — *ὡς πεντακ.*, 711 b. — *ἦν δέ*, 163 b; zeugma, 495, 497 b. — *τῶν ...στρατευομένων*, of those who were serving, 678; gen. partitive as an appositive 422.

4. *Οὔτοι μὲν*: while others joined him at Colossæ, etc., § 6, 9. Cf. 1. 9 N. as to *Κλέαρχος*. — *αὐτῷ*, case 450 a. — *Τισσαφέρνης*: according to a less likely account by Ephorus (Diod. xiv. 11), the informant was Pharnabazus, who had learned the design of Cyrus from Alcibiades, and, lest the latter should himself inform the king, put him to death. Cf. ii. 3. 19. — *μείζονα... ἢ ὡς ἐπὶ Π.*, *greater than as [it would be] if against the P.* (a small, though warlike tribe), i. e. *too great to be aimed at the P. merely*, 513 d. — *ὡς βασιλέα*, 711 c. — *ἦ...τάχιστα* (Lex. *ds*), 553 c. — *ἰππέας ἔχων* (= *with*, 674 b) *ὡς πεντακοσίους*, order 719 d.

5. *ἔχων οὖς εἴρηκα*, 551 c. — *ὠρμάτο ἐπὶ Σ.*, 688: *ἀπό*, rather than *ἐκ*, since the army was doubtless mainly encamped about the city, 689 a, b. Cf. vi. 1. 23. — *ἐξελαύνει*, *he [moves forth his army] advances or marches*: cf. *ἐξήλανε τὴν στρατίαν*, Hdt. vii. 38, 577 c. Some supply *ἵππον* or *ἄρμα*: see Lex. *ἐλαύνω*. — *διὰ*, 689 a. — *ἐπὶ*, Lex. — *σταθμούς, παρασάγγας*, case 482 d. — *εἴκοσι καὶ δύο*, 242 a. — *τὸν Μαίανδρον ποταμόν*, 393, 522 i. — *Τούτου...πλήθρα*, 395 c. Observe how common asyndeton is in the itinerary, esp. with *ἐνταῦθα* and *ἐντεῦθεν*, § 6, 7. — *ἐξευγμένη πλοίοις ἐπτά*, *formed by the union of seven boats*, 466: a pontoon-bridge. For *ἐξευγμένη* applied to the stream itself, see ii. 4. 13. So, in Lat. *pontem jungere*, and *amnem jungere*.

6. *διαβάς*, 605 a, 674 c. — *Κολοσσάς*. Cyrus commenced his march eastward from Sardis, by the southern route through Colossæ and Celænæ, the same which Xerxes took in his march against Greece (Hdt. vii. 26 s) eighty years before. An especial motive to this was doubtless the desire to keep up as long as possible the pretence that he was proceeding against the Pisidians. It is also probable that he had on this route, as against those troublesome neighbors, troops stationed and supplies deposited, which he may have wished to take with him or put to present use. Such supplies and his princely residence at Celænæ would also make that a convenient place for his long delay in waiting for essential reinforcements. — *πόλιν* s. (Lex.) 504 a. — *ἔμεινεν*, the aor. because a simple view is taken of the stay as a whole, 591. — *ἡμέρας*, 482 a. The halt of so many days was probably to await the arrival of Menon, who came, we may suppose, by the direct route from Ephesus to Colossæ. — *καὶ* (= *ἐν αἷς*, § 10) *ἤκε* (for aor., which was only late, not then in use as aor. 603, c, β). — *Μένων* (§ 1 N) *ὁ* (525)

Θ. ὄπ. ἔχων (674 b). — Δόλοπας καὶ Αἰνιᾶνας, mentioned by Hom., *Il.* ix. 484; ii. 749.

7. τῆς Φ., 522 g. — ἐνταῦθα... πλήρης, 459, 504 a; order 719 θ, λ, μ. — βασιλεία, pl. 489 a. — ἦν, sing. 569. — θηρίων, case 414 a. — ᾧ, not attr., because not limiting or defining the antecedent, 554 a; cf. οὗς, 4. 9. — ἐθήρευν... βούλοιοτο, sometimes called the iterative opt. See 5. 2; 641 b. — ἀπὸ ἵππου (Lex.), his attacks being made from his position on the horse. Cf. ex equo pugnabat, Liv. i. 12. — διὰ μέσου δὲ τοῦ παραδείσου, and through the midst of the park, 508 a. — ἐκ τῶν βασιλείων, within the palace (flowing out of it), const. præg. 704 a. This situation of the palace secured a supply of water. — Κελαινῶν, 395 c, 446 n. Apposition seems the harder of the two constructions, on account of τῆς, though the other is rather poetical.

8. μεγάλου βασιλέως (Lex.), 533 b: the Persian empire was far greater in extent than any before presented in history. — οὗτος, position, 719 δ. — ἐμβάλλει, sc. ἐαυτῶν (Lex.), 577 c. — εἴκοσι... ποδῶν, sc. εἶρος, [a breadth of] twenty-five feet, 395 c, 440. — λέγεται (573 a)... οἱ, 537. 2, b, 539 a; case 455 f. See the account of Hdt. (vii. 26), who names the stream Καταρβάκτης (*clashing stream*, cf. CATARACT); and also Diocl. iii. 59; Liv. xxxviii. 13. — ὅθεν (550 e) αἱ πηγαί, sc. εἰσιν, 572.

9. τῇ μάχῃ, the famous battle of Salamis, B. C. 480, at which Xerxes was present, 530 a. — ἔμεινε: Cyrus may have been detained not only by waiting for his right arm, Clearchus, and others, but also by preparations required before leaving his Phrygian capital, esp. to check the incursions of the Pisidians. — Θρᾷκας, Κρήτας, adj. 506 f. — Σῶσις (gen. -ιος, or, later, -ιδος, 218. 1). Sosis is not again mentioned, and seems, therefore, not to have commanded as a general; and Sophænetus has been before mentioned as joining Cyrus with his one thousand hoplites at Sardis (§ 3). The most probable explanation here is perhaps this: It was essential to Cyrus to keep the landing at Ephesus secure, and the way through Colossæ open for his reinforcements, and therefore to prevent the seizure of these cities by his dangerous neighbor Tissaphernes. Hence Xenias left Sosis at Ephesus with three hundred hoplites; and Cyrus on his march left at Colossæ the old and trusted Sophænetus. But when Cyrus learned of the departure of Tissaphernes, and the arrival at Ephesus of the last force expected there, he directed Sosis to accompany Clearchus to Colossæ, and that Sophænetus should there join them. The second mention of the arrival of Sophænetus led some copyist, who did not observe the repetition, to insert καὶ χίλιοι below, so that all the numbers mentioned might be included in the total. The removal of these words makes it easier to reconcile the numbers here with those in 7. 10, and elsewhere. The troops brought by Sosis would fall naturally into the division of Xenias. — Κῦρος... ἐποίησεν, 475 a. — πελτασταί: Greek light-armed troops were sometimes in general called πελτασταί, from the predominant class. Yet the total here stated is made out without including the archers of Clearchus, or all the γυμῳῆτες of Proxenus. The summary stands thus:—

Xenias,	4000	ὁπλῖται,		=	4000
Proxenus,	1500	"	500 γυμνήτες,	=	2000
Sophænetus,	1000	"		=	1000
Socrates,	500	"		=	500
Pasion,	300	"	300 πελτασταί,	=	600
Menon,	1000	"	500 "	=	1500
Clearchus,	1000	"	800 " 200 τοξόται,	=	2000
Sosis,	300	"		=	300
Totals,	9600	ὁπλῖται,	2100 πελτ., etc., 200 τοξόται,	=	11900

As the enumeration is only given in round numbers, we cannot wonder that the sums do not agree precisely with the totals in thousands, as stated in the text. For a small body of cavalry in the division of Clearchus, see 5. 13. — ἀμφὶ (692. 5) τοὺς (531 d) δισχιλίους, 706 a.

**10. Πέλτας.** Having accomplished the objects of his visits to Celænæ, Cyrus turns back to the common, easier, and better supplied route from Sardis to Cilicia. Along this route he had doubtless stationed portions of his barbarian force, and deposited supplies, in part perhaps under the pretext that they were designed for action or protection against his enemies, the Mysians. This would explain the necessity of his visit to the Market of the Ceramians, the nearest city on the route to the Mysian territory, and hence an important military post. On his way thither he stopped three days at Peltæ, probably to gratify the many Arcadians in his army through the celebration, on the neighboring plain, of their national festival and games in honor of Lycæan Jove. — τὰ Δύκαια ἔθυσσε (Lex.), 478, 507 c. This was an especial festival of the Arcadians, celebrated annually with sacrifices and games in honor of Lycæan Zeus and Pan, whom some regard as essentially the same deity, claimed as a native of Arcadia (born or reared on Mt. Lycæus). According to Plutarch, it was related to the Roman Lupercalia, the introduction of which into Italy has been ascribed to the Arcadian Evander. — σπλεγγίδες, pred. appos., 393 b; on account of which ἦσαν is the rather plur. 569 a, 500. — καὶ Κύρος, pos. 719 δ. The especial antipathy of the Persians to idol-worship rendered this a greater compliment. — Κεραμῶν Ἀγοράν: Bornemann and others have conjectured Κεράμων (the mss. all accenting on the ultima), which might be translated *Tile-market*. (Cf. New-market. See postscript to Lex.) Cyrus here reached the great eastern imperial road; and, instead of remaining at this frontier place to make in person any arrangements that might be necessary during his absence, pushed forward with a rapidity nowhere else equalled on the march. So much of the army as could not keep up with him (perhaps all the heavy-armed troops and most of the baggage) had time for rejoining him during the five days' halt at Caÿstri Campus. The motive to this extraordinary haste was probably the hope of meeting Epyaxa and receiving the supply of money expected from Cilicia before the Greek troops should be clamorous for their quarter's pay.

**11. στρατιώταις**, case 454 d. — πλέον (= πλεόνων)...μηνῶν, *for more than three months*, 507 e. — ἐπὶ τὰς θύρας, *to his door or quarters*. —

ἐλπίδας (Lex. 479) λέγων (677) διῆγε (Lex.), 577 c, *passed the time expressing hopes*, was constantly feeding them on hope. — δῆλος ἦν 7 ἀνιώμενος, 573 c, 677 g. — πρὸς (Lex.), 696. — ἔχοντα, sc. αὐτόν, 667 e, *when he had the means*.

12. Ἐνταῦθα...Κύρον, 719 d, 393 h. — Συεννέσιος, Ion. gen. 218. 2. Why hereditary king here, see Voll., note. — Κύρω δοῦναι χρήματα, order 718 i. This money, we may suppose, had been promised by the politic Syennesis; as Cyrus would have been insane to start on such an expedition with so little money, unless he had expected a supply by the way. His long detention at Celænæ appears to have prevented his meeting the queen as early and as near Cilicia as he had expected. — δ' οὖν, *and accordingly*, or, *but at any rate*, however that might be. δ' οὖν, often used as here in passing from the questionable to the unquestionable (as to fact, in distinction from mere report or supposition), cf. § 22, 25; 3. 5. — στρατιᾷ, Greek army. — ἡ Κίλισσα, sc. γυνή or βασιλεῖα, 506 b. — συγγενέσθαι: reference here to *illicit intercourse* is mere camp-scandal, we may hope. If not so, it shows to what an extreme of complaisance the Cilician king and queen were ready to go to secure the favor of Cyrus. It was the policy of the Persians, in the extension of their empire, not to dethrone native princes, if they readily submitted and faithfully performed the duties of vassals. In this class were the kings of Cilicia; and the present king was determined not to lose his throne, whichever of the rival brothers prevailed. He therefore sent his queen to meet Cyrus, from whom the danger was the nearest, with the large sum of money which this prince needed so much, and apparently with the charge to secure his favor, no matter by what means, and to learn his plans and resources. According to Diodorus (xiv. 20), he promised to assist Cyrus in the war, and sent one son and an armed force to serve with him; but secretly sent another son to the king with pledges of unswerving fidelity, information respecting the hostile forces, protestations that whatever he had himself done for Cyrus had been done through compulsion, and assurances that he should seize the first opportunity of deserting Cyrus and fighting on the side of the king.

13. Ἐντεῦθεν. At Caÿstri Campus several important roads met; and Cyrus here took the great thoroughfare from the Propontis to Cilicia. Henceforth he pressed on towards Babylon, without turning aside or voluntary delay. — παρὰ τὸν ὁδόν, the acc. rather than dat. from the fountain's flowing along the way, or the movement of the army by the fountain. — κρήνη ἡ Μίδου καλουμένη, *a fountain* [that called Midas's] *which was called the fountain of Midas*, 523 i. — τὸν Σάτυρον, THE (well-known) *Satyr*, Silenus, 530 a. — οἶνω, case 550 a. Compare Virg. *Ecl.* vi. (Eng. idiom, *wine with it*.) Κεράννυμι implies closer union than the more general μέγνυμι.

14. δεηθῆναι (576 b)...Κύρον, case 434 a: not merely for the spectacle, we must suppose, but also to display the strength of the army; while Cyrus was, of course, glad to send a vivid impression of this strength to the Cilician king. There is a plain near Ilghún adapted to the review of an army. — τῶν Ἑλλ...τῶν βαρβ., 534. 4.

15. ὡς νόμος αὐτοῖς [sc. ἦν, or ἐστίν, since this is far oftener omitted than ἦν, 572] εἰς μάχην [τάττεσθαι], as their custom was for battle: 572, 459. — ἕκαστον [στρατηγὸν] τοὺς ἑαυτοῦ, 506 a. — ἐπὶ (Lex.) τεττάρων, 692. 5. A line eight deep was more common; cf. vii. 1. 23. — δεξιόν, εὐώνυμον, μέσον, 506 c. In this mere parade the first place was given to the ambitious Menon; afterwards, in real service, to the older and abler Clearchus. The wings were more exposed than the centre; hence, the more reliable commanders and troops were placed upon them, and they were accounted posts of honor. So, from the place of the shield, the right was more exposed, and consequently more honorable, than the left. — ἐκείνου, for distinction from αὐτῷ above.

16. Ἐθεώρει, proceeded to survey. — κατ' ἵλας καὶ κατὰ τάξεις, by troops (of horse) and battalions (of foot); cf. turmātim et centuriātim. — παρελαύνων. In this way their firm front of glistening metal was better shown; and the small depth, which enabled them to make a greater display, was less exposed. It is possible also that a compliment to the Greeks was designed. — καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας (v. l. ἐκκεκαλυμμένας, see Lex.), and their shields burnished.

17. ἐκέλευσε s, to show their manner of advancing upon a foe. — ἐπιχωρήσαι = ἐπιέναι. — ὅλην τὴν φάλαγγα, 523 e. — ἐπεὶ ἐσάλπιγξε, 571 b. — ἐκ...προΐζτων, and upon this [they advancing] as they kept advancing more rapidly, 592. For the gen. abs. agreeing with αὐτῶν understood (675, 676 a, b; cf. 6. 1) the dat. agreeing with στρατιώταις could have been used. — ἀπὸ τοῦ αὐτοῦ, 507 d. — δρόμος...στρατιώταις, 459. — ἐπὶ τὰς σκηνάς, upon the camp (mostly occupied by barbarians), as if for attack and plunder. Within or close by was the camp-market.

18. βαρβάρων, case 415. — φόβος, sc. ἐγενετο or ἦν. — ἔφυγεν ἐκ τῆς ἄρμ., fled from her carriage, as this slow vehicle, drawn by mules or oxen, would not take her quickly enough out of the reach of danger. — οἱ ἐκ...ἔφυγον, const. præg. 704 a. — τὴν τάξιν τοῦ στρατεύματος, 523 c. — ἐκ τῶν s, ἐκ less common than ἀπό. Cf. vii. 2. 37, where the more frequent ἀπό is used, and ex duce metus, Tac. Ann. i. 29. — φόβον (Lex.).

19. χώραν, the object of both ἐπέτρεψε and διαρπάσαι, or of the latter only.

20. τὴν Κιλικίαν, cf. § 21, 522 g, 533 a. — ὁδόν, 482 d. or 479. — αὐτῇ, case 699 a. It suited the plans both of the queen and of Cyrus that she should carry her report to the king before the arrival of Cyrus. By sending the division of Menon as an escort, he not only provided for her safety and honor, but secured the introduction into Cilicia of a considerable force, which might act, if necessary, in his favor. The shorter mountain route taken by Menon would have been very difficult for the whole army encumbered by its baggage. Cyrus seems to have made the way from Leonium to Dana (or Tyana) longer than necessary, in order that he might himself accompany the Cilician queen to the foot of the mountain pass, and perhaps that he might also give the army a better opportunity of plundering Lycæonia. The delay at Dana allowed time for Menon to reach

the Cilician plain, and also for making the necessary preparations before attempting the Cilician pass. — στρατιώτας οὓς, agreeing with 554 c in respect to the omission of the art. — καὶ αὐτόν, and Menon *himself*, 540 f. — μετά, see 2. 4. — ἐν ᾧ, sc. χρόνῳ, *in which* (time), 506 a. — ἀπέκτεινεν, as a man is said to do that which he causes others to do. Cyrus was unhesitating in the infliction of punishment. Cf. 9. 13. — αἰτιασάμενος ἐπιβουλεύειν, *having charged* [that they were plotting] *them* 9 *with plotting*, 658. 1.

21. εἰσβάλλειν εἰς, 699 c. — εἰσβολή, the Tauri Pylæ of Cicero, *Ad Att.* v. 20. 1. See Lex. Πόλαι. — ἀμαξίτος. In some places the width for a carriage has only been gained by cutting into the rock. — ἰσχυρῶς, 685, emph. position. — ἀμήχανος εἰσελθεῖν (663 g) στρατεύματι (453), *impracticable for an army to enter* = which it was *impracticable to enter* (ἦν ἀμήχανον ἢν εἰσελθεῖν), the adj. agreeing with εἰσβολή by attraction instead of being in the neut. with εἰσελθεῖν. Cf. 573. — ἐν τῷ πεδίῳ. This spot directly in front of the pass is termed by Arrian, τὸ Κύρου τοῦ ξὺν Ξενοφῶντι στρατόπεδον, *An.* ii. 4. Alexander marvelled at his good fortune in making the passage here with like freedom from opposition. — ἐκώλυεν, tried to hinder. — λελοιπῶς εἴη, mode 643; form 317 a. We cannot suppose that Syennesis had any real design of defending the entrance; but he wished to be able to claim, if necessary, that he had made the attempt. The arrival of Menon in his rear gave him the excuse which he desired for leaving the pass. — ᾗσθητο...ἦν, 657 a. Ἦν is used rather than εἴη, as expressing a perceived *fact*, 644 s. — ὁρέων, case 445 c. — καὶ ὅτι, and *because*. Ὅτι, like the Lat. quod, is both a complementary and a causal conjunction, 701 i, j. — τριήρεις, the obj. of ἔχοντα, as Ταμών of ἦκουε. For the order see 719 d. Cf. ἐπεμψε δέκα τριήρεις ἔχοντα Ἐτεόρικον, *Hel.* ii. 5. — ἦκουε...Ταμών ἔχοντα, *he heard* [of T. having] *that T. had*, 677 b. This use of the part. w. ἀκούω here implies certainty that the report heard was true, which the inf. would not; 657 k; cf. 3. 20. For the arrival of this fleet see 4. 2. Some prefer to regard τριήρεις περιπλεούσας as immediately depending upon ἦκουε, and Ταμών ἔχοντα as a parenthesis similarly depending: *he heard* [of triremes sailing round, of Tamos having such] *that triremes were sailing round under the charge of Tamos*. — τὰς Λακ., sc. τριήρεις. — αὐτοῦ, cf. vi. 3. 5.

22. οὐδενὸς κωλύοντος, 675. — τὰς σκηνάς: these may have been rather huts than movable tents; or the term may be a general one for a camp or post. This was probably over the pass, in a convenient place for crushing invaders with stones. The conjectural substitution of εἶλε for εἶδε by Muretus and others seems, therefore, groundless. — οὐ οἱ Κίλικες ἐφύλαττον, *where the Cilicians were previously keeping guard, or had been keeping guard*, 604 a. Cf. ἐτύγγανεν ἔχων, 1. 8. — εἰς πεδίον, 689 a. — δένδρων, case 414 a. The plain of Cilicia is still remarkable for its fertility and beauty. — Ὅρος s: for the order see 719 d. This mountain defence consists of the united chains of the Taurus and the Amānus. See Map.

23. Καταβάς...Ταρσούς, and *having descended he advanced through*

this plain to Tarsus four stations, twenty-five parasangs (from the last stopping-place). This explanation is required, since, acc. to Ainsworth, the march on the plain itself would occupy only one day. — ἦσαν, plur. 569 a. — μέσης δὲ τῆς πόλεως, 508 a, 523 b, 4. — ὄνομα, εὔρος, case 481; art. om. 533 c. — δύο, 240 c. — πλέθρων, modifying ποταμός, 440 a.

24. Ταύτην τὴν (524 b) πόλιν ἐξέλιπον, 605. — εἰς [to go to], for. — χωρίον, identified by some with the Castle of Nimrud in the adjacent mountains. — ὄρη, accus. on account of the preceding verb of motion. — πλὴν ... ἔχοντες, these remaining for the profits of trade, and to take from the Cyreans the excuse of necessity for further plundering; doubtless by the command or with the consent of Syennesis. So the inhabitants of Issus; and (with reference to the fleet) those of Soli.

10 25. προτέρα Κύρου, 509 a, 408. — τῶν εἰς τὸ πεδίον, sc. καθήκοντων (cf. 4. 4), reaching, or descending to the plain. Reiske and some others conjecture τῇ agreeing with ὑπερβολῇ. — ὑπολειφθέντας, for plunder, probably. — καὶ οὐ... οὐδέ (Lex.). — τὸ ἄλλο στράτευμα, 508 a, 523 f. — ἦσαν δ' οὖν... ὀπλῖται, but, however (they perished), these were one hundred hoplites lost to the army (these λόχοι being smaller than usual, or, as Küh. thinks, not wholly destroyed).

26. Οἱ δ' ἄλλοι (721 b), the rest of Menon's force. — διήρπασαν, seizing eagerly this pretext for plundering so wealthy a city before the arrival of their comrades; and Menon, doubtless, encouraging and profiting most by the crime. See ii. 6. 27. — ὀργιζόμενοι, infuriated, in pretence. — τὰ ἐν αὐτῇ, sc. ὄντα, 523 a, 2, 526, 678 c. — μετεπέμπετο (as introductory, 595 a) τὸν Σ. [sc. λέναι, 668 b] πρὸς ἑαυτόν, sent for S. to come to him, 583: cf. 579. — ὁ δ' οὔτε (οὐ joined with ἔφη, though prop. modifying ἐλθεῖν) πρότερον οὐδενί (713 a) πω κρείττονι ἑαυτοῦ (408) εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ λέναι ἤθελε, but he both replied that he had never yet [aforetime] put himself into the hands of any one stronger than himself, and refused then to go to Cyrus [sc. εἰς χεῖρας, to put himself into his hands]. "Ἐρχομαι and εἶμι are comm. construed with prepositions, but with such expressions as εἰς χεῖρας, εἰς λόγους, may take a personal modifier in the dat., 450 b (or the phrases taking the dat. acc. to 455, 452 a, or perhaps 464). — ἔλαβε, sc. Συνένσεις, as the leading subject.

27. ἀλλήλοις, 583. — ἃ νομίζεται (sing. 569) παρὰ βασιλεῖ τίμια, which are [accounted honorable] special marks of honor at the king's court, where the three gifts first mentioned were allowed to no one, unless presented by the king, Cyr. viii. 3. 8. Cyrus thus assumed royal state. — καὶ ... καὶ, 707 j. — ἀκινάκην χρυσοῦν, a gilt poniard, as one simply of gold would be of very little service. — στολὴν Περσικὴν, the candys (i. 5. 8), borrowed by the Persians from the Medes; and, as a royal robe, of purple and embroidered with gold. Compare the modern caftan. — τὴν χώραν μηκέτι ἀφαρπάζεσθαι, that the country should no longer (more) be pillaged, an object of ἔδωκε. — ἀνδράποδα, ἣν πού ἐντυγχάνωσιν (for opt., 653 a, 633 a), ἀπολαμβάνειν, that they (the Cilicians) should recover their slaves, if they should anywhere find any. These inf. clauses are direct objects of ἔδωκε, understood with Κύρος.



## CHAPTER III.

THE GREEK TROOPS, SUSPECTING THE REAL OBJECT OF THE EXPEDITION, REFUSE TO ADVANCE; BUT ARE PERSUADED BY CYRUS, THROUGH CLEARCHUS, TO MARCH AS IF AGAINST ABROCAMAS ON THE EUPHRATES.

1. ἔμεινε, zeugma 497 b. — οὐκ ἔφασαν ἵέναι (as fut. Lex.) τοῦ πρόσω, *they said that they would not go any farther* [for that which is farther on, 430 a], or *they refused to go forward*, 662 b, 686 i. — ἐπὶ, 689 g. — μισθωθῆναι, 588. From Tarsus Cyrus would of course march westward, if his expedition were against the Pisidians, as pretended. An attempt to march farther eastward would therefore naturally alarm the Greeks. The Greeks were familiar with the sea and seacoast; but before this expedition, had a natural dread of the long and untried march into the interior of the great Asiatic continent and the mighty Persian empire. — πρῶτος, *first or foremost* of the generals, since § 7 seems to imply that Xenias and Pasion displeased their soldiers by a similar urgency. The *v. l.* πρῶτον would signify *first or at first*, in distinction from *afterwards*. See 509 f. — ἐβιάζετο, etc., tenses 594. This prompt resort to compulsion suited well the harsh nature of Clearchus (ii. 6. 9 s); while his subsequent tears might well have excited wonder. — αὐτόν τε, *both himself*, τε throwing distinctive emphasis upon αὐτόν, 540 f.

2. μικρόν, [a short distance only] *narrowly*, the accus. of extent here passing into the adv. acc., 483 a. — ἐξέφυγε, etc., tense 594. — μὴ, 713 d. — δυνήσεται, 607 a, 643 h. — ἐκκλησίαν, an assembly duly called, in distinction from spontaneous gatherings (σύλλογοι *v.* 7. 2). — χρόνον, case 482 a. — ἐδάκρυε... ἐστῶς [*standing* 46, 320 d], *he stood and wept* (674 d) tears, we may suppose, even more of policy than of chagrin. — τοιάδε [such things as the following], *as follows*, 547. Τοιάδε and τοιαῦτα, *talía*, do not claim as much exactness for the report as τᾶδε and ταῦτα, *hæc*; yet they are sometimes interchanged with these: cf. § 7, 9, 12. Clearchus speaks throughout with great art. Discourses, like his, in which the real was opposite to the apparent purport, were termed by the Greek rhetoricians λόγοι ἐσχηματισμένοι, *orationes figuratæ*. Cf. Agamemnon's speech, *Il.* ii. 110 s; Antony's oration over the body of Cæsar in Shakespeare.

3. Ἄνδρες στρατιῶται, 393 e, 484 g. — μὴ θαυμάζετε, 628 c, e, 686 a. — χαλεπῶς φέρω (Lex.) τοῖς παροῦσι (Lex.) πράγμασιν, *I am deeply afflicted at the present state of affairs*, 456. — με...τά τε ἄλλα (480 b) ἐτίμησε, καί, *both favored me in all else, and in particular*, or *as an especial favor*, τὲ... καὶ giving more emphasis to the second part than τὲ...τέ (Lex.). — ἐμοί, 537 a; emph. in contrast with ὑμᾶς. — κατεθέμην... ἐδαπάνων, the aor. expressing the simple and absolute denial of the action as a whole, the ipf. presenting it as continued or as a course of conduct, 591 s.



4. ἐπολέμησα, *I engaged in war*, inceptive aor. 592 d. — τῆς Ἑλλάδος, 522 g. — τῆς Χερρόνησου, 522 h. — μεθ' ὑμῶν, *with you* as partakers in the work, *with your co-operation*, more complimentary than σὺν ὑμῖν (σὺν simply denoting *connection*, while μετὰ with the gen. goes further, and implies *participation*). — Ἑλληνας τὴν γῆν, 485 d. — ἐπειδὴ s, order 718 o, p, q. — ἐκάλει, tense 595 a. — εἴ τι (478 a) δέοιτο, ὠφελοῖην, 633 a. — ἀνθ' ὧν (elliptic attr. 554 a N.) εὖ ἔπαθον (Lex.) ὑπ' (since ἔπαθον is akin to a pass. Lex.) ἐκείνου, *in return for the favors which I had received from him*. The student will observe the distinctive emphasis of ἐκείνου, while αὐτόν is unemphatic, 536 d, e, 540 g.

5. ἀνάγκη δὴ μοι, 459, 572. — προδόντα, 667 e. — φιλία, case 466 b. — μεθ' ὑμῶν εἶναι, *to remain associated with you*, see § 4. — αἰρήσομαι... πείσομαι, emphasized by the chiasmic order, which is so frequent in Greek, 71 a. — σὺν ὑμῖν, *remaining with you, in your company*: μεθ' ὑμῶν would have signified that they would likewise suffer, which he more delicately leaves them to infer. — ὃ τι ἂν δέῃ, sc. πάσχειν, *whatever [it] may be necessary [to suffer]*, 551 a, 641 a. — οὐποτε s, 713 a, 719 a. — ὥς, rather than ὅτι, *inasmuch as, since*, to express the idea that he spurns the thought, 702 a. — Ἑλληνας, not definite, ... τοὺς Ἑλληνας, definite from previous mention, 530 a.

6. ἐμοί, case 455 g. — ἐγώ, emphatic, strongly distinctive, 536 a, e. — πείθεσθαι οὐδὲ ἔπεισθαι, "illud animi, hoc corporis est." Kühn. — σὺν ὑμῖν ἕξομαι, *I will [follow with, as a companion] accompany you*. To follow a guide or leader is expressed by ἕπομαι without σὺν, § 17, iii. 1. 36. — νομίζω, a stronger word than οἶμαι, (Lex.). — εἶναι, 480 a, N. — πατρίδα, since he was an exile. Compare *Il.* vi. 429 s; *Eur. Hec.* 281. — καὶ... καὶ... καί, making the three accusatives all emphatic (Lex.), 701, 1. — ἂν οἶμαι εἶναι τίμιος, 621 e, f, 657 f, 658 a. — ὑμῶν, case 414 b. — οὐκ 12 ἂν ἱκανός s, 714. 2, 622 a. — ὥς ἐμοῦ οὖν ἰόντος, 680 c. — ὑμεῖς, sc. ἦγτε, 572 a.

7. οἱ (accent 787) τε αὐτοῦ ἐκείνου, 540 d. — ὅτι s, appos. 58 h. — οὐ φαίη, 662 b or 686 i; mode 643. — παρά, 689 d. παρά denoting *to or towards* with the accus. here derives from the connection the idea *against*. In this sense ἐπί and πρὸς are more common.

8. τούτοις, case 456; cf. 5. 13. — μετεπέμπετο, 595. The idea of repetition does not here suit the person or the narrative. — στρατιωτῶν, case 418. — αὐτῷ, case 450 b. — ἔλεγε, *habe*, i. e. through the messenger; see 659 h. — ὥς καταστησομένων τούτων [on the ground that], *since these things would result*, 680 b, c. — μεταπέμπεσθαι, *to keep sending, or send again for him*, 592. — αὐτὸς δὲ οὐκ ἔφη ἰέναι, *but for himself he said* (in the message sent to Cyrus) *that he should not go*: αὐτός emphatic subject of ἰέναι, in appos. with subject of ἔφη, 667 b. The course pursued by Clearchus manifested great adroitness, though he loved better to employ force where this was possible.

9. τῶν ἄλλων (case 419 d) τὸν βουλόμενον, 678 a. — τὰ μὲν δὴ Κύρου (528) δῆλον ὅτι (717 b) οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα (506 c) s,

certainly the relation of Cyrus to us is manifestly the same [has itself so] as ours to him, obligation and friendship having ceased on both sides, so that no favor is to be expected. — οὔτε γάρ s, 719 e, f. — ἐπεὶ γε, of course since. — ἡμῖν, case 454 e.

10. ἀδικεῖσθαι νομίζει, he thinks that he is wronged, the subject of the inf. being the same with that of the governing verb, 667 b. — καὶ μεταπεμπομένου αὐτοῦ, even though he is sending for me again and again, concessive, 674 f. — οὐκ ἐθέλω ἔλθιν, 598 a. — τὸ μὲν μέγιστον, αἰσχυρόμενος, as the chief reason, ashamed, or chiefly from shame. τὸ μέγιστον is in appos. with the incorporated clause following, 396 a, or it may be explained as an acc. of specif. or adv. acc. — σύννοια ἐμαυτῷ (699) πάντα (478 or 481) ἐπευσμένος (657 j, 677 a) αὐτόν, I am conscious [with or to myself] of having [or that I have] disappointed him in everything. — ἔπειτα (Lex.) μὲν. — δεδιώς μὴ, fearing lest, or that, 625 a. — δίκην... ὧν [= τούτων a, 554 a, N.] νομίζει... ἡδικήσθαι (586 c, 480 b), the penalty of those wrongs which he thinks he has received.

11. ὥρα, subject of δοκεῖ: [the time seems not to be] it seems to be no time. — ἀμελείν ἡμῶν αὐτῶν, 432 d, 537. — χρὴ ποιεῖν (598 a) ἐκ τούτων (Lex. ἐξ, cf. ἐκ τούτου). — ἕως... μένομεν, while we are remaining here. "Ἐως signifies while before a verb implying continuance, but otherwise until; hence comm. while before a definite tense, but until before the aor. Μένομεν is in the ind. as denoting that which was actually going on. — σκεπτέον μοι δοκεῖ εἶναι, ὅπως, it seems to me that we must consider, how, 682. — ἀπιμεν (Lex. εἶμι), 603 c, 609 c. — τούτων, case 405 a. — στρατηγού, 412.

12. Ὁ... ἀνὴρ [sc. ἐστίν], the man, not an expression indicative of friendship, cf. 8. 26. — πολλοῦ... ἄξιος, worth much, of great value, 431 b. — ᾧ ἂν φίλος ᾖ, to whomsoever he may be a friend, 456, 641 a. — χαλεπώτατος δ' ἐχθρὸς (Lex.), ᾧ ἂν πολέμιος ᾖ, but a most bitter hater to whomsoever he may be a foe. — δοκοῦμέν μοι, for courtesy (Lex. δοκέω), 654. — αὐτοῦ, case 405 a, the close vicinity implying danger. — ὥρα λέγειν, sc. ἐστίν, 572. — ἐπαύσατο, voice 582 b.

13. Ἐκ τούτου, (Lex. ἐξ). — οἱ μὲν... οἱ δέ, (Lex. ὁ), 518 d. — λέγοντες, to say, purpose, 598 b. — οἶα (Lex.), how great. — εἴη, mode 643.

14. Εἰς δὲ δὴ εἶπε, and one [indeed] in particular, so proposing means of return, as to suggest throughout difficulties and dangers; εἶπον, signifying to command, bid, advise, is followed by the inf., 659 h. — ὥς τάχιστα (Lex.), 553 c. — ἐλέσθαι, ἀγοράζεσθαι (a more continued act), voice 579. — βούλεται, tense 607 a, 645. — ἡ δ' ἀγορά... στρατεύματι, a note of the historian, showing the dependence of the Greeks upon Cyrus for supplies. — αἰτεῖν (of course through deputies), w. 2 acc. 480 c. — ὥς ἀποπλέοιεν, mode 624 c. — ἐὰν... μὴ διδῶ, if he [do nothing towards giving, stronger than aor. δῶ, 594 a] refuse these. διδῶ, ἀπάξει, etc., the modes appropriate to the present rather than the past time, and to direct rather than indirect discourse, 645, 653; blending of forms; greater vivacity, animation by this. — φιλίας (Lex.), 523 b, 4. — συντάττεσθαι, more continued than πέμψαι. —

— τὴν ταχίστην, 483 d. — προκαταληψομένους [sc. τινάς or ἀνδρας], purpose, 598 b. — τὰ ἄκρα, the heights of Mt. Taurus, which they must cross in return by land, as they had done in advance. — φθάσωσι, 677 f; syllepsis 496 e. — ὦν, partitive with πολλούς, but possessive with χρήματα, from whom we have seized and still hold many captives and much property, 679 b; even the person of direct discourse being here used, 644. 1. The position of ἀνηπακότες gives special emphasis to the pillage by which they had so incurred the enmity of the Cilicians. — τοσοῦτον, emphatic, only so much, simply this much, and no more, here prospective.

15. Ὡς μὲν στρατηγήσοντα s, 659 c, 675 e, 680 c. — στρατηγήσοντα .. στρατηγίαν (Lex.), 477. 1. — ἐμοὶ (458) τοῦτο οὐ ποιητέον, sc. ἐστίν, I must not do this, 572. — ᾧ, attr. 554 a. — πείσομαι, observe the double form of const. after λεγέτω. The λεγέτω understood agrees with a pronoun implied in μηδεῖς, let him say; so often in Eng. and other languages. — ἥ (Lex. ὅς) δύνατον μάλιστα, 553 c. — ἵνα εἰδήτε, 624 a. — καὶ ἀρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων, I know also how to submit to authority [no less than to exercise it] quite as well as any other man in the world, 553 a. But see 8. 12 s, ii. 6. McMich. compares "non ut magis alter," Hor. Sat. i. 5. 33. The expression τις ἄλλος is emphasized by the position of καὶ (even, also) between the pronouns.

14 ἄλλος: Halbkart thinks that this was Xenophon himself. But Xen. accompanied the expedition as the friend of Proxenus, and would not have taken part in the deliberation of the soldiers of Clearchus. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένον, as though Cyrus [were not for making again, pres. for fut.] would not resume his march: for whether this were westward against the Pisidians, the pretended aim, or eastward, as they feared, in either case he would require his vessels as tenders to his army; 680 b. — ἐπιδεικνὺς δὲ, ὥς εὐήθης (emphatic repetition) εἶη, ἡγεμόνα αἰτεῖν παρὰ (693. 6) τούτου, ᾧ (464) λυμαινόμεθα, 644 b. — πιστεύσομεν, fut. as subj. — ᾧ (attr. 554 a) ἂν Κύρος διδῷ, whom C. may offer, or be disposed to give, 594. — τί κωλύει καὶ τὰ ἄκρα ἡμῖν (rather than ἡμῶν governed by πρό in compos. 463, cf. iii. 4. 39) κελεύειν Κύρον προκαταλαμβάνειν: what hinders Cyrus [also to command men to pre-occupy the heights for us] from also issuing orders for the occupation of the heights in advance of us? Some make the question ironical, "What hinders our also asking Cyrus to preoccupy the heights in our behalf?"

17. Ἐγὼ (emph. 536. 1) γὰρ ὀκνοῖν... ἂν, for I should be reluctant, 636. — δοῖη, mode 641 b, 661 a. — μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ (650 a, 624): Most mss. have this reading, which gives the sense, lest he should sink us triremes and all (see Lex. τριήρης), pursuing with his swift galleys our slow transports; cf. 4. 7 s. Others omit αὐταῖς, and render, lest he should sink us with his triremes. — ἀγάγη, 650 a; redupl. 284 g. — ὅθεν, sc. ἐκεῖσε or εἰς χωρίον, to a place from which, 551 c, f. — ἄκοντος ἀπὼν Κύρου, departing [C. being unwilling, 676 a] against the will of C.; cf. ii. 1. 19. This ellipsis of the part. with ἐκέν and ἄκων is common, because they so resemble participles themselves. — λαθεῖν αὐτὸν ἀπελθών, 677 f, 444 a.

18. With *δοκεῖ* are construed several infinitives with *ἄνδρας* or *ἡμᾶς* as subject: *ἔρωτᾶν*, *ἔπεσθαι*, *ἀξιοῦν*, *ἀναγγεῖλαι*, etc. — *οἵτινες* (sc. *εἰσίν*), *whoever are*, or such as are. — *ἐπιτήδαιοι*, *σὺν Κλεάρχῳ*, deferred details, 719 d. — *τί* (complementary 563, 564; case 478) *βούλεται ἡμῖν* (case 466 d) *χρησθαι*, *what use he wishes to make of us*. — *παρὰ πλησίᾳ οἷανπερ* (= *τοιαύτη οἷανπερ*, such as, 554, a N., 560)...*ἐχρήτο*, *similar to [such as] that for which he employed*. *χρησθαι πράξιν*, like *χρησθαι χρῆσιν*, but bolder (as *χ. πρὸς* or *εἰς π.* would be more common), 477, 479. For the service referred to, see l. 2. — *ξένοις*, case 466 b. — *τούτῳ*, *with this same man*, stronger than *αὐτῷ*, 536 e.

19. *μείζων*, in the pos. of emphasis, from contrast with *παρὰ πλησίᾳ*, 719 a a. — *τῆς πρόσθεν*, sc. *πράξεως*, *the previous undertaking or service*, 526; cf. 4. 8. — *πέσαντα*, esp. by larger pay. Cf. § 21. — *φιλίαν* (Lex.). — *ἐπόμενοι* = *εἰ ἐποίμεθα*, 635. — *ἀν...ἐποίμεθα*, 631 d, 621 b. — *αὐτῷ*, a common object of *φίλοι* and *ἐποίμεθα*, 399 g.

20. *ἔδοξε* (Lex. 2). Such asyndeton, with the verb leading, is frequent in expressing a decision; cf. iii. 2. 33, 38; iv. 2. 19. — *ἡρώτων* s, 595. — *τὰ δοξάντα τῇ στρατιᾷ*, [the things which had seemed best to the army] *the questions approved (or voted) by the army*, 528 a; 2 acc. 480 c. — *ἀκούει*, tense 612; mode 644 a. For *ἀκούω* with *εἶναι*, see note to 2. 21, not implying certainty, 657 k. — *ἄνδρα*, Lex. — *ἐπὶ τῷ...ποταμῷ*, 689 g. — *δώδεκα σταθμούς*, case 482; made by Cyrus sixteen to Dardas. Why may the distance have been designedly understated? — *πρὸς τοῦτον*, *to him*, i. e. *against him*, *πρὸς* implying here hostility, but less decidedly than *ἐπὶ* would have done; cf. below, § 21, 2. 4. Abrocomas appears to have been both satrap of Phœnicia and commander (*στρατηγός* or *κάρανος*) of the army in the southwest part of the Persian Empire. It was his especial duty, unless otherwise ordered, to interpose his great army for arresting the onward march of Cyrus. — *βούλεσθαι*, 659 d. — *κἂν* (= *καὶ ἐὰν*) *μὲν* ᾱ, 631 c. — *τὴν δίκην* (Lex.), *the punishment due*; 530 d; cf. § 10. — *ἡμεῖς...βουλευσόμεθα*, expressed with winning courtesy. 15

21. *τοῖς δέ*, 459. — *ἄγα*, 645 a; cf. *ἄγοι* below. — *πρὸς βασιλέα*, 689 i. — *προσαιοῦσι*, *they ask additional*: some read *προσαιοῦσι δὲ μισθὸν ὁ Κῦρος*, making *προσ.* a participle. — *ἡμόλιον*, 242 e, ε, 416 b. — *οὐ* = *τοῦτον* δ, or *τοῦ μισθοῦ* ὄν, 554 a. — *ἡμιδαρακά* (242 e) *τοῦ* (522 b) *μηνός*, 433 f. — *οὔτι δέ* s, order 721 a. — *ἐν γε τῷ φανερῷ*, 507 d. The Greeks could now have had no doubt of the nature of the enterprise; but they saw as much danger in going back as forward, besides the loss of pay.

## CHAPTER IV.

MARCH FROM TARSUS TO THE EUPHRATES. — CROSSING THE RIVER.

1. *οὗ τὸ εὖρος στάδιον*, 572. — *ἐσχάτην* (sc. *τὴν* 533 e) *πόλιν ἐπὶ τῇ θαλάττῃ* (689 g) *οἰκουμένην*, *the last inhabited city by the sea*, or upon the sea-coast.

2. αἱ ἐκ Π. νῆες, see 2. 21. Double dealing of Lacedæmonians (Diodorus, xiv. 21). — **τριάκοντα καὶ πέντε**, 242 a. — **ἐπ' αὐταῖς** (dat.), *over them* in command, while **ἐπὶ τῶν νεῶν** (gen. § 3) is simply local, *on board the vessels*; cf. iv. 3. 3. N. — **ἡγήτο δ' αὐτῶν**: some read αὐταῖς (463), which would mean that Tamos led the way for them, *conducted them*, not implying command, as the gen. here implies (407). — **Κύρου**, which belonged to Cyrus, without implying that those before mentioned so belonged, 567 e. — **ἐπολιόρκει**, ipf. see **ἐτίγχανεν**, 1. 8; ii. 1. 6. — **συνεπολέμει**, connected by καὶ to ἐπολιόρκει, both referring to Tamos: 1. 7. To whom does αὐτὸν refer?

3. ὦν (case 407) **ἐστρατήγει**, *which he* henceforth commanded, 604 b. Observe in this section the varied use of παρά: παρά Κῶρω, [at the side of] *with* C.; παρά Κῶρον, [to the side of] *to* C.; παρά τὴν...σκηνὴν, [through the space beside] *alongside of the tent*: παρ' Ἀβροκόμα, [from beside] *from* A., gen. for dat. by const. præg.: the Greek mercenaries with A. having revolted from him, 704 c. Yet some have παρ' Ἀβροκόμα.

16 4. **πύλας**, as prop. name, without art., 533 a. — **Ἦσαν** (569 a) **δὲ ταῦτα**, 500. According to Ains., remains of these walls are still found. — **τὸ...ἔσωθεν πρὸ τῆς Κιλικίας**, *the inner one in front of Cilicia* (to protect this country from invasion), 523 k, 526. The mss. here omit τὸ after ἔσωθεν, but almost all insert it after ἔξω below. — **Σ. εἶχε καὶ Κιλικίων φυλακὴν**, *S. held [and] with a guard of the Cilicians*, not in person. — **διὰ μέσου** (Lex.) art. om. 533 d...**τούτων**, [through the midst of] *between these*. — **δνομα, εἶρος** (481) **πλέθρου**, 440; cf. 2. 23. N. — **τὸ μέσον τῶν τειχῶν** (445 b; cf. iii. 4. 20) **ἦσαν**, 500. — **παρελθεῖν οὐκ ἔν βίᾳ** (466. 1), *it was not possible to pass them by force* (Lex. εἶσι, cf. 571 f. — **ἐπὶ τοῖς τείχεσιν**, [resting against, 689 g] *in the walls*. — **ἐφειστήκεσαν**, stood, plp. as ipf., 268, 46 d. — **πύλαι**, gates in the literal sense. So Thermopylae had anciently a wall and gates, Hdt. vii. 176. The marginal figure illustrates the general topography of the pass. There was another pass. Why Cyrus chose this? He could descend to the mouth of the Orontes, if necessary. Other objects: to bring and protect transports in conveying supplies, and to act upon Syennesis.



5. Ταύτης ἐνέκα τῆς παρόδου, case 436 d; order 721 c. — **ἀποβιβάσειεν**, mode 624 c. — **πυλῶν**, case 445 c; i. e. between and beyond the walls, so as to attack Abrocomas from different points. — **παρελθοῖεν**, i. e. Cyrus and his troops. See a like change of number in § 19. — **φυλάττειεν**, mode 633 a. — **ἔχοντα**, [having] *as he had*, 674. — **ὄντα**, 677 b. See 3. 20, N. εἶναι. — **τριάκοντα μυριάδας στρατιᾶς** (Lex.), *thirty myriads of soldiers*, 418.

6. **ἐμπόριον δ' ἦν** s, 534. 3. That which was observed in the past, even

though it may continue to the present, is often expressed narratively in the Greek, as in other languages, by a past tense, 611. Cf. *ἐνόμιζον, εἶων*, § 9. — *ὀλκάδες*, more oval than ships of war, and (except as sometimes towed) chiefly propelled by sails.

7. *ἔμειναν*, doubtless to land and dispose of the supplies brought by the fleet, which was now to return, and to procure in this mart other necessities for the long inland march through the interior. — *τὰ πλείστου ἀξία*, [the things worth most, 431 b] *their most valuable effects*. — *ἀπέπλευσαν*, availing themselves of their last opportunity to desert safely. Cyrus was probably well content that the forces of so efficient a commander as Clearchus should be increased; and even if he intended to compel the return of those who had left, Xenias and Pasion, he may not have thought it safe to make the attempt till he had left the sea-coast, where desertion was so easy. This freedom in passing from one commander to another is spoken of, ii. 6. 11 s, as if not unusual with mercenaries. Cleanor and Agias, who have not been heretofore mentioned, but are hereafter introduced as generals (ii. 1. 9 s; 5. 31), appear to have succeeded the deserting commanders. — *ὥς μὲν τοῖς πλείστοις ἐδόκουν* (personal for impers. const., 573 d), *as indeed [they] it seemed to most*. As the opinions of others are not mentioned, the *μὲν* is not followed by its corresponding *δέ*. — *στρατιώτας, ἔχειν*, both positions emph. See 3. 7. — *ὥς ἀπιόντας*, [as going to return] *so that they might return*, 598 b, 680. — *καὶ οὐ* 17 *πρὸς βασιλέα*, sc. *ἰόντας*, drawn from *ἀπ-ιόντας*; an example of rhetorical zeugma, 68 g, 572 b. Cf. vii. 4. 20. Why is *Κλέαρχον* repeated? — *ἦσαν ἀφανείς*, *were gone* (from sight), or *had disappeared*. — *διώκει*, *was pursuing*, 645 a. — *ὥς δολίους ὄντας αὐτοὺς ληφθῆναι*, *that they might be taken* [as being treacherous], *since they were traitors*. Some have *δειλοὺς*, *since they were cowards*. — *ῥῆκτερον* s, 633 c, 643 e; from C.'s usual severity in punishment, 9. 13; 2. 20. But clemency was here more politic.

8. *ἀπολελοίπασιν* (Lex. *ἀπό*); numb. 496 a. — *ἀλλ' εὖ γε* (strengthening *εὖ*) *μέντοι* (a more general confirmative, *certainly* or *however*) *ἐπιστάσθωσαν*, *but, however, let them at least know full well*. — *οὔτε ἀποδεδράκασιν* ..., *οὔτε ἀποπεφύγασιν*, *they have neither escaped by stealth* (as a fugitive slave) ..., *nor have they escaped through speed* (as a flying enemy); they have neither got beyond my knowledge, nor beyond my reach. — *ὅπη οἴχονται*, *which way they have gone*, 612. — *ὥστε ἐλεῖν*, [so as to take, i. e.] *so that I can take*, 671 a. — *θεοὺς*, case 476 d. — *οὐκ ἔγωγε αὐτοὺς διώξω*, *I for my part will not pursue them*, NOT I, whatever others have done; so *ἐγὼ* emph. below. — *παρῇ*, mode 641 a. — *καὶ αὐτοὺς* (540 f; numb. 501) *κακῶς ποιῶ, καὶ τὰ* (530 e) *χρήματα* (480 c) *ἀποσουλῶ*, *both maltreat them personally, and despoil them of their property*. — *ἀλλὰ ἰόντων, εἰδότες*, *let them go, conscious*. — *καὶ τέκνα καὶ γυναῖκας*, art. om. 533 f. — *φρουρούμενα*, zeugma, the Persian, from the natural influence of polygamy, placing children before wives, unless, indeed, both wives and children are here regarded as things, articles of property. — *στερήσονται* = pass. 576 a. — *ἀπολήψονται*, sc. *αὐτοὺς*, 536 c. In Greek, if two closely connected verbs

have a common object, this is more comm. expressed but once, and in the case required by the nearer verb; cf. 399 g. — τῆς πρόσθεν (cf. 3. 19) ἔνεκα, pos. 721 c.

9. εἴ τις καί, *even if any one*. — ἀθυμότερος, 514. — σταθμούς, doubtless by the pass of Beilaw, over Mt. Amanus. The passage, though not unpicturesque, presented no difficulties or incidents which Xen. deemed worthy of mention. The Πύλαι Ἀμανίδες, by which Darius III. crossed this mountain into Cilicia before his disastrous defeat at Issus, were farther north. — πλέθρου, case 440 a. — ἰχθύων (Lex.): This river is said still to abound in fish, acc. to Ainsw. — οὓς (not limiting antecedent, 554 a; cf. ἄ, 2. 7)... θεούς, 2 acc. 480 a. — ἀδικοῦν, sc. τινά, 667 h. (Lex.) — τὰς (522 a) περιστεράς, sc. ἀδικοῦν...εἶων. — Παρυσάτιδος (case 443) ἦσαν; hence prob. spared from ravage. — ζῶνῃ (Lex.). The mss. have chiefly εἰς ζῶνῃ, *for her subsistence*. The vast empire of the Persian kings made this an easy mode of providing for their pensioners or favorites. So Artaxerxes I. (Thuc. i. 138) gave Themistocles Lampsacus to supply him with wine; Magnesia, with bread; and Myus, with accompanying dishes.

10. Δάρδητος (Lex.). Xenophon writes as if he supposed the Dardas to have been a river with springs so copious that it began as a broad stream. — ἦσαν, numb. 569 a. — τοῦ Συρίας ἄρξαντος, *who had ruled over Syria*

18 as satrap, but had now, it would seem, retired before the approach of Cyrus, — perhaps with the army of Abrocomas. The prince therefore treated his palace and park as those of an enemy. — ὅσα, numb. 550 f. — ὦραι, without art., 533 d. — αὐτὸν (referring to παράδεισον) ἐξέκοψε, by the hands of others, 581.

11. ἐπὶ τὸν Εὐφράτην, to the ford of the Euphrates; since, according to the common opinion, the preceding three stations were all in the valley of this river. Kiepert says σταδίων should be πλέθρων; but see Ainsw. — ὀνόματι, case 467 b, 485 e, γ: one of the mss. has ὄνομα, the more common form. — ἡμέρας πέντε: the longer, doubtless, from the necessity of negotiating anew with the Greeks, since it was no longer possible to conceal the object of the expedition, and a conference had been promised here; cf. 3. 20. — ἔσοιτο, 643 h. Concealment was, of course, now no longer possible. — πρὸς, with name of person, but εἰς with name of place (see Lex. Explan. 6). — βασιλέα μέγαν, see 2. 8.

12. ἐχαλέπαινον, the anger feigned, doubtless, in part, to draw forth larger bounties. — κρύπτειν, *had been concealing*, 604 a; in truth, only Clearchus, acc. to iii. 1. 10. — οὐκ ἔφασαν. See 3. 1. — τις, *some one*, i. e. Cyrus, whom it was less delicate to name, 548 g. — χρήματα, *a largeness* of money in addition to their pay. — διδῶ, what reg. mode? — ὥσπερ, sc. δοθῆναι, or ἐδόθη, *even as had been given*. — προτέρους, 509 a. See 1. 2. — καὶ ταῦτα, *and this too*, sc. was given or done, 544 a. — οὐκ...ιόντων, [the not going, 676 a, sc. ἐκείνων, cf. 2. 17] *though they did not go*. One of the mss. has ἰοῦσιν agreeing with τοῖς ἀναβᾶσι, an admissible but weaker construction, 676 b. — ιόντων, ἀλλὰ καλοῦντος, chiasmic order.

13. δώσειν, tense 659 g. — πέντε...μνᾶς = about \$100, but in purchas-



ing value at that time nearer \$1000. — ἀργυρίου, case 435, 446 e. — ἤκωσι, καταστήσῃ, mode 641, 645, 650. — τὸν μισθὸν ἐντελῇ, without reduction on account of the donative, or reducing to the original terms of engagement, 3. 21. See 523. — τὸ...πολύ, 523 f. — Μένων, ever ready to gain advantage for himself, ii. 6. 21 s. — πρὶν...εἶναι, 703 d, β. — τί, complem. 563. — ποιήσουσιν, mode 650, 645. — πότερον, 701 i, n. — ἄλλων, case 405 a; pos. 718 h.

14. μοι, case 455 g. — οὔτε s, without incurring either danger or toil. — τῶν ἄλλων...στρατιωτῶν, pos. 719 d, ν. — πλέον προ-, emph. pleonasm; cf. 511 a. Kühn. weakens the sentence by regarding πλέον as also modifying κινδυνεύσαντες and πονήσαντες. — προτιμήσεσθε (= pass. 576 a). — τί οὖν s, rhetorical question; cf. vii. 6. 20. — Νῦν, emph. pos. — ὑμᾶς 19 χρῆναι διαβῆναι, that [it is proper that you cross] you ought to cross. — ὃ τι, complem. 563, cf. τί § 13.

15. ἄρξαντες (674) τοῦ διαβαίνειν, having commenced the crossing, or by being the first to cross, 663 f, 425. — ὑμῖν, case 454 d. — ἐπίσταται, sc. χάριν ἀποδοῦναι [knows how to do this], he understands this; i. e. the requital of favors. — εἴ τις καὶ ἄλλος, if [even] any other man in the world; cf. 3. 15 n. — ψηφίσιωνται, shall have voted (617 d), more idiomatically, vote or shall vote. — ἀπιμεν, as fut. — πιστοτάτοις χρήσεται, he will employ most [trust] confidentially, cf. 509. — ἄλλου (for which we might have ἄλλο as an obj. of τεύξεσθε) οὐτινος, whatever else = anything else which, ἄλλου falling into the relative construction, 553. — ὡς φίλοι τεύξεσθε Κύρου (case 434 a), you will obtain it as friends from (so generous a man as) Cyrus. There is an emphasis in the repetition of the name, instead of employing a pronoun, while the position is also emphatic. Others have φίλον in apposition with Κύρου, and some regard ἄλλου as depending directly on τεύξεσθε, acc. to 427, less probably, but cf. v. 7, 33.

16. ἐπείθοντο καὶ διέβησαν, tense 595. — ᾗσθετο διαβεβηκότας, perceived that they had crossed, 677. — τῷ στρατεύματι, to the division of Menon, comm. obj. of πέμψας and εἶπεν. — ἐγὼ μὲν (685 b) s, 536. — ὅπως...ἐπαινέσετε, 624 b. — Why ἐμέ, but με below? — ἐμοί, case 457. — μηκέτι με Κύρον νομίζετε, no longer think me Cyrus, 393 b, 480 a; it was his especial principle, pride, and policy to reward most liberally faithful service, 9. 11, 14, 18. Krüger cites the parallel from Cic.: "Noli oblivisci te Ciceronem esse."

17. στρατιώται, of Menon. — εὐχοντο αὐτὸν εὐτυχῆσαι, prayed [that he might succeed] for his success, or wished him success. — Μένωνι, μεγαλοπρεπῶς, emphatic positions. — διέβαινε, began to cross, 594. — διέβαινε and συνείπετο, brought together by chiasmic arrangement, from their close relation, while ἅπαν is also made emphatic by its pos. — τῶν διαβαίνόντων, gen. partitive w. οὐδέλς. — μαστῶν, case 408.

18. ἔλεγον (repeated), with oriental flattery, even more regardless of truth than occidental. — γένοιτο, mode 643. — ἀλλά, but only, sc. μόνοις, cf. iii. 2. 13. — ἃ τότε s, language of the historian. — κατέκαυσεν, tense 605. — διαβῆ, mode 650. — ὑποχωρῆσαι, made way for, or submitted to.



—Κύρω, case 455 g. — ὡς βασιλεύσονται, as [about to reign] *the future king*.

19. διὰ τῆς Συρίας (Lex.); through the region afterwards more commonly called Mesopotamia, from its situation between the Euphrates and Tigris, — in Hebrew, Aram-Naharaim, the Syria of the two rivers, Judg.

20 iii. 8. — ἐνταῦθα ἦσαν s, order 719 b, ζ, 718 f, g. — σίτου, case 414 a; of especial value, when such a desert lay before them. The abundance of provisions here is one of the proofs that Abrocomas, who did not care to arrive till the question of sovereignty was settled, took a different route from that of Cyrus, doubtless farther north and less direct, but furnishing more subsistence. The route of Alexander from Thapsacus was also much farther north. Cyrus took the more direct desert route from his haste, his confidence in his supplies (which yet proved inadequate, § 6), and perhaps the fear that he might find yet greater scarcity if he followed in the track of Abrocomas.

## CHAPTER V.

### MARCH THROUGH A DESERT REGION, NEAR THE EUPHRATES.

1. Ἀραβίας (Lex.). On the left bank of the Euphrates, Xen. makes the Araxes the dividing line between Syria and Arabia (so called because occupied of old, as now, by tribes of roving Arabs, the Ἀραβες Σκηπται of Strabo). — ἐν δεξιᾷ (Lex.), 506 b; art. om. 533 d. — ἐρήμους (Lex.). The eighteen desert marches between the Araxes and Pylæ were greatly forced, being much beyond the general average and without any intermission. Had they been otherwise, the army would have been much reduced in men and animals from lack of supplies. See § 5 s, 7 s, 9. — ἦν μὲν ἡ γῆ πεδίων ἅπαν, *the land or ground was an entire or unbroken plain*. For ἅπαν agreeing with πεδίων, ἅπαντα agreeing with γῆ might have been expected: *the country was all a plain*. See 500; and cf. iv. 4. 1. To make, with some, ἅπαν an adv. modifying ὁμαλές would give a false sense. — ἀψινθίου: McMich. cites “Tristia per vacuos horrent absinthia campos.” Ov. *Post.* iii. 1. 23. — εἰ (Lex. 639 a) δέ τι καὶ ἄλλο ἐνὴν ὕλης, *and if there was there [anything else also] any other kind of bush or shrub*, cf. εἴ τι ἄλλο, 6. 1. — ἅπαντα (numb. 501) ἦσαν εὐώδη: “Arabia, odōrum fertilitate nobilis regio.” Curt. v. 1.

2. θηρία, sc. ἐνῇ. — ὄνοι ἄγριοι, the wild ass was noted in Western Asia as a free, swift ranger of dry and rocky pasture-ground. See Job xxxix. 5–8. It is now rare in this region. — στρουθοί: from στρουθός, through the Lat. *avis struthio*, come from the Fr. *autruche*, the Eng. *ostrich*, etc. A later name, from its camel-like neck, was στρουθοκάμηλος. Diol. ii. 50. — διώκοι, πλησιάζοιεν, mode 641 b. Sometimes termed the iterative opt. Krüg. — ἔστασαν (ἰῆρ. pret.), ἔτρεχον, ἐποίουν, habitual, 592. — πολὺ... θάττον, *much swifter*, — so placed for emph. — ἔπτων, case 408. — ταυτό(ν),

by crasis for τὸ αὐτό, 199 a. — οὐκ ἦν (571 f.) λαβεῖν, *there was no taking them, εἰ μὴ...θηρῶεν* (634, b, d), *unless the horsemen, stationed at intervals, pursued the chase* [succeeding each other with their horses] *with relays of fresh horses.*

3. ἀπεστᾶτο φεύγουσα, *it outstripped them in its flight.* — τοῖς μὲν ποσὶ (466 b) δρόμῳ (467), ταῖς δὲ πτέρυξιν (αἴρουσα) ὥσπερ ἰστίῳ (393 c) χρωμένη, *using its feet in (or for) running, and its wings (lifting them up) as a sail.* — ἂν τις ταχὺ ἀνιστῇ (631 c), *if one start them suddenly.* — ἔστι, accent 788 f. What example of chiasmic arrangement?

4. Μάσκαν, dec. 227 b. — πλεθριαῖον, 440 a. — ὄνομα δ' αὐτῇ 21 (459) Κορσωτή, sc. ἦν, and [there was to it as a name C.] *its name was Corsote.* — περιεῤῥεῖτο, pass. 586 a. — κύκλῳ (469 b, or 467), strengthening περιεῤῥεῖτο. The Mascas, with the Euphrates, made the circuit complete. — ἐπεσιτίσαντο: How can it be explained that Corsote was deserted, and yet had provisions for the great army of Cyrus? By supposing that its governor pursued a crafty policy like that of Syennesis and Abrocomas; that, as if loyal to Artaxerxes, and perhaps by his command, he withdrew the inhabitants upon the approach of the king's enemy; and yet, as if friendly to Cyrus, left a supply of provisions for his army. In this way, he may also have best secured the people and the city from injury by the invading army. But whence had the city such greatness and abundance in the midst of this desert region? It was situated at the bend of the Euphrates, where the great route through the desert to Tyre, Palestine, and Egypt left the river. Hence it became a great depot of supplies and place of exchanges (like "Tadmor in the wilderness" farther west, 2 Chron. viii. 4) for the merchant caravans upon this route.

5. τρεῖς καὶ δέκα, 240 e, v. l. τρισκαίδεκα. — Πύλας (Lex.). — ὑποζυγίων, case 419 b. — ὑπό (Lex.), with ἀπώλετο, as pass. in force. — ἄλλο, besides (Lex. a), 567 e; cf. 7. 11. — ὄνος. The name of the ass passed to the millstone which he so often turned. Compare, in Eng., the extension of the word *Jack*. Ains. says that in this region there is found "a gritty silicious rock alternating with iron-stone, and intercalated among the marles, gypsum, and limestones of the country, capable of being used as a millstone."

6. ὁ σίτος, art. 522 a. — Λυδία (Lex.). The Lydians, forbidden the use of arms, devoted their attention to trade, which the Persians despised. See 3. 14. — τὴν καπίθην, obj. of πρίασθαι understood, *the capithe*, as a common measure, 530 a. — ἀλεύρων, case 446 e. — σίγλων, case 431 a. — δύναται, *is equivalent to*, (Lex.) 472 f. — Ἀττικούς, zeugma 497. When Archelaus invited Socrates to come to his court and be rich, the philosopher replied that four chœnices of barley-meal cost only an obolus at Athens (Stob. 97. 28). The famine price in the army of Cyrus was sixty times as great. At this rate, how many times his whole pay would a Greek soldier expend for bread, his allowance being a chœnix of corn a day? — κρέα...ἐσθίουντες...διεγίνοντο, *subsisted by eating flesh, obtained on the march to supplement the deficiency of bread.*

7. Ἦν (570) δὲ τούτων τῶν σταθμῶν (521 a), sc. *τινές*, *there were some of these marches*; cf. 559 a, oftener ἦσαν οἷ, (as) *erant qui*. — οὓς (477) πύλυ μακροὺς (509 d) ἤλαυνεν, *which he [marched] made very long, or, pushed very far*. — διατελέσαι (sc. τὴν ὁδόν), *to complete the distance*, 476. 2. This region, according to Ains., is “full of hills and narrow valleys, and presents many difficulties to the movement of an army.” He himself, he says, “had to walk a day and a night across these inhospitable regions, so that he can speak feelingly of the difficulties which the Greeks had to encounter.” — καὶ δὴ ποτε, *and on one occasion in particular*. — στενοχωρίας, abs., sc. φανείσης, 497, 675, *when there presented itself a narrow pass*. — ἀμίξις, case 458. — στρατοῦ, case 423.

8. ὥσπερ ὀργῇ, *as in anger*, real or feigned, case 467 a; ell. 711. — συνεπισπεύσαι: observe the difference in force between this aor. and the pres. συνεκβιβάζειν, 594. — ῥίψαντες s: observe the animation of the narrative. — ἔεντο, [sent themselves as one would send a dart] *darted, or rushed forward*. — ὥσπερ ἂν δράμοι τις περὶ (694) νίκης, 635, in the foot-race. — καὶ μάλα κατὰ πρανοῦς s, *and even down a very steep hill*. μάλα (as πολὺ, etc., cf. iii. 1. 22) is often separated from the word which it modifies, and

22 even by a preposition, becoming thus more emphatic. — τούτους, 542 b. It may refer also, by zeugma, to ἀναξυρίδας, 497. — ἀναξυρίδας, “οὓς καλοῦσι βράκκας” (Tzetzes, Lat. *bracca*, A. Sax. *bræc*, Scott. *brecks*, Eng. *breeches*). Such coverings, now an essential part of civilized costumes, were accounted by the Greeks and Romans *barbarian*, inasmuch as they distinguished the dress of most other nations from their own. Euripides ridicules them as *θυλάκους ποικίλους*, *party-colored bags*. — θάπτον ἢ ὥς, 711. — ἂν ᾤετο, *would think* (believe, suppose), if he did not see it, 636, 631 b. — μετεώρους (Lex.) ἐξέκομισαν, *they lifted up and brought out*.

9. Τὸ δὲ σύμπαν, *and [as to the whole together] in general*, 483 a. — δῆλος ἦν Κύρος ὥς (680, though not comm. after δῆλος) σπεύδων, C. [was manifest as hastening] *was evidently hastening*. — πᾶσαν τὴν ὁδόν, order 523 e; case 482 d, or 472. — ὅσω... τοσούτω, 468, 485 e, β, *quanto... tanto, the... the*. — ὅσω μὲν θάπτον s, *the more rapidly he [should advance, 641 b, 643 e] advanced [he would fight with the king so much the more unprepared], the less prepared he would find the king for battle*. — σχολαιότερον: so MSS.; Dind. -αίτερον; 258 d, 259 a. — συναγείρεσθαι, the pres. rather than the fut., because the assembling was now in progress. — καὶ συνιδεῖν (663 γ) δ' ἦν τῷ προσέχοντι (678) τὸν νοῦν ἢ βασιλέως ἀρχή (573), ... ἰσχυρὰ οὔσα (677), *and indeed to the [person applying his mind] attentive observer, the empire of the king was [to behold being] manifestly strong, or, the attentive observer might perceive that the empire, etc.* — πλῆθει, *in (its) abundance*, 467. — τῷ διεσπᾶσθαι τὰς δυνάμεις, *in [that its forces were dispersed] the dispersion of its forces*. — διὰ ταχέων, 695, 507 d. — ποιοῖτο, 634 a, b; v. l. ἐποιεῖτο. History however shows that the military weakness of the Persian Empire did not lie in the difficulty of promptly assembling troops, but in the inferiority of those troops in comparison with the Greeks. Despite the great effort of Cyrus to take his brother by surprise,

the latter had, acc. to Xen., 900000 men assembled to meet the attack. But these 900000 could not withstand the 10000 Greeks. The last Darius found it easy to gather hosts against Alexander; but these hosts were powerless before the Macedonian phalanx.

10. **ποταμοῦ**, case 445 c. — **ἐκ**, const. præg. 704 a. — **σχεδία** (case 466) **δ:αβαίνοντες ὥδε** (place 719 κ). — **στεγάσματα**, modal appos. 394 b. — **χόρτου**, case 414 a. — **ὥς μὴ** (686 c) **ἄπτεσθαι** (mode 671) **τῆς κάρφης** (case 426) **τὸ ὕδωρ** (subj. acc. of **ἄπτεσθαι**). Skins stuffed or inflated are still so used on the Euphrates and Tigris, either singly to support individual swimmers, or collectively under wooden platforms. Layard even used 600 in a raft for transporting heavy monuments. — **οἶνον**, a wine still used in the East. Cf. ii. 3. 14. — **τῆς...τῆς**, 523 a 2. Observe the distinction between **ἐκ**, from the inside or contents of, and **ἀπό**, from the outside of, 689 a, b. — **μελίνης**, case 412. — **τοῦτο**, referring to **σίτον** or **μελίνης**, as a thing without life, 502 b. Some would supply **βρῶμα**, *food*, or **φυτόν**, *plant*. Cf. ii. 3. 16. How many days the army halted opposite Charmande to obtain supplies is not stated.

11. **Ἀμφιλεξάντων...τι**, *having [disputed somewhat] had some quarrel*, 478. — **ἀδικεῖν**, *to have done wrong, be in the wrong*, 612. — **τὸν τοῦ Μ.**, the particular soldier chiefly concerned. The incident here related illustrates well the character of Clearchus and Proxenus. — **ἐνέβαλεν**, in Spartan fashion, — arbitrary and severe; prob. on the spot, with his own truncheon. Cf. ii. 3. 11. — **Κλεάρχῳ**, case 456.

12. **Τῇ δὲ αὐτῇ**, 540 b; case 469 a. — **ἀγοράν**, where the provisions brought from Charmande were sold. — **ἐαυτοῦ**, 537 a. — **σὺν** 23 **ὀλίγοις τοῖς περὶ αὐτόν**, *with [those about him few] few attendants*, 523 b, 4. — **ῆκεν**, tense 612 (observe the different force in **προσήλανε**). For an aorist force, see i. 2. 6; 5. 15. — **ἔησι τῇ ἀξίνῃ**, [*lets fly, throws at him with his axe*] *throws*, or, *aims at him with his axe*, 466; where **ἔησι τὴν ἀξίνην**, hurls his axe at him, might have been rather expected. — **αὐτοῦ**, case 405 a. — **λίθῳ**, sc. **ἔησι**. Observe the elliptic vivacity of the narrative. — **εἶτα**, 703 c; cf. **εἶτα δέ**, i. 3. 2, 703 c.

13. **παραγγέλλει** [sc. **ἰέναι**, 668 b] **εἰς τὰ ὅπλα**, *summons to arms*, cf. **κελεύσαντες ἐπὶ τὰ ὅπλα**, *Hel.* ii. 3. 20; *conclamatur ad arma*, *Cæs. B. C.* i. 69. — **αὐτοῦ**, *there, on the spot*. — **ἀσπίδας** (Lex.). Cf. *obnixo genu scuto*. *Nepos, Chab.* 1. 2. — **Θράκας**, i. 2. 9. — **ἱππίας**: this small body was not specified in 2. 9. — **οἱ ἦσαν αὐτῷ**, *qui ei erant, of whom he had*, 459. — **ὥστ' ἐκέλευς ἐκπεπλήχθαι**, 599 b (pret. 268), *so that they were amazed*, or alarmed, in the condition of those who have been struck out of their self-possession; cf. ii. 4. 26. — **αὐτόν Μ.**, 540 c. — **τρέχειν**, more pictorial than **δραμεῖν**. — **οἱ δὲ καὶ ἔστασαν**, *and they also stood*, after taking their arms, as well as the hoplites of Clearchus. — **οἱ δέ**, *but others*, as if **οἱ μὲν** had preceded. Others translate, *and others also*. Cf. vii. 4. 17. — **ἀποροῦντες τῷ πράγματι**, *being perplexed at the affair*, or at a loss what to do in the case, 456; cf. 3. 8.

14. **ὑστερος**, 509 a; cf. **προτέρα**, 2. 25. — **εὐθὺς οὖν**, *immediately then*,

οὖν referring to the state of things stated in the parenthesis, and being used here, as not unfrequently in resuming a discourse so interrupted. Cf. Lat. igitur. — αὐτῷ, case 450 a. — μέσον (Lex.). — ἀμφοτέρων, case 445 b. — ἔθετο, Lex. τίθημι. — Κλεάρχου, case 434 a. — μὴ ποιεῖν ταῦτα, *not to [be doing] do this*, which, as the pres. implies, he was then doing; *not to persist in doing this*. — ὀλίγου (414 b) δεήσαντος, 573 e. — τέ: Xen. chiefly uses τέ in correspondence with καί; not often τέ...τέ, or τέ alone.

15. Ἐν (Lex.). — παλτά (Lex.). The Persian horsemen usually carried two: παλτά δύο, ὥστε τὸ μὲν ἀφείναι, τῷ δ', ἂν δέη, ἐκ χειρὸς χρῆσθαι. Cyr. i. 2. 9. — σὺν τοῖς παροῦσι τῶν πιστῶν (Lex.), 419, 678.

16. Κλέαρχε s, 484 b. — καὶ [sc. ὑμεῖς] οἱ ἄλλοι, 401. 3, 485 a. — 24 τῇδε brings the danger more vividly near than ταύτῃ would have done, 545. — κατακεκόψεσθαι, tense 601 b. — ἐμοῦ, case 408. — ἐχόντων (Lex.). — οὔτοι οὕς ὁράτε, 523 g, 544. — πολεμώτεροι, for the sake of restoration to the king's favor, to prevent the weight of the king's displeasure from falling upon themselves, or from envy towards the specially favored Greeks. The weak faith which Cyrus had in the fidelity of his Persian adherents appears again in 6. 4.

17. ἐν, const. præg. 704 d. — ἐγένετο (Lex. γίγνομαι): cf. ἐν σαυτῷ γενοῦ, Soph. Phil. 950. This figure is common to many languages. So in Eng., he was beside himself with passion, he came to himself; Lat. ad se rediit; Germ. er ging in sich. — κατὰ (Lex.).

## CHAPTER VI.

### TREACHERY OF ORONTES. — TRIAL AND CONDEMNATION.

1. Ἐντεῦθεν, from their halting-place opposite Charmande. — προϊόντων, sc. αὐτῶν, *as they were advancing*, 676 a. — ἐφαίνετο, *there appeared* (continuously). — ἱππων, place, 719 d, μ. — ὡς δισχιλίῳν, 711 b. — οὔτοι, referring to ἱππεῖς implied in ἱππων. Cf. vii. 3. 39. — εἴ τι, 639 a. Cf. 5. 1. — Πέρσης, as adj., 506 f; cf. 8. 1. — γένει, cf. γένος, v. 2. 29, 485. — τὰ πολέμια, case 481. — Περσῶν, case 419 c, 511.

2. Κύρῳ, case 452 a. — δοίῃ, κατακάνοι, 643 c. How in dir. discourse? — δτι, pos. 719 b, η; cf. ii. 2. 20. — κατακάνοι (50, καίρω) ἂν, 622 b. Observe the varied position of κατακάνοι, ἔλοι, κωλύσεις, etc. — τοῦ καίαν, case 405 a; art. 663 f, 664 a; pres. because the burning goes on. Cf. i. 5. 14. — ποιήσειεν ὥστε, [effect that] *bring about such a result that*: cf. § 6. The inf. is thus expressed as the result of the action denoted by ποιεῖν; while in the more frequent construction without ὥστε (i. 4; v. 7. 27), it is expressed simply as the direct object or effect. — ἐκέλευσεν: a decisive order seems best expressed by the aor., as in § 3 a simple request by the ipf. ἐκέλευεν. — ἡγεμόνων, case 419 a.

3. νομίσας, nearly — νομίζων, but strictly, *having come to the belief*, 592 d. — παρὰ [= πρὸς] βασιλείᾳ, [to send] *to the king*. — ἤξει, 649 d. — ὡς

ἀν s, 553 c. — δύνηται, mode 645 b, 650. — ἀλλά, expression of opposition to the natural apprehension that his approach might be hostile. — ἱππεῦσιν, whom he would naturally first meet, as they were scouring the region between the two armies. — τῆς πρόσθεν, cf. 3. 19 ; 4. 8. — ὑπομνήματα, pos. 719 d, μ.

4. Περσῶν s, order 719 d, ν, 523 k. — ἐπτά, *seven* in number, a deferred detail made prominent by its pos. The Persian king had 25  
*seven* chief counsellors (Esth. i. 14 ; Ezra vii. 14), either from the dignity and sacredness of this number, or, as some think, from the number of the noblemen who slew the usurper Smerdis. — θέσθαι, 579. — τὴν αὐτοῦ (v. l. αὐτοῦ) σκηνήν, 538 g. Cyrus reposed but weak faith in the fidelity of his Persian adherents ; cf. 5. 16 ; and on this occasion the rank and popularity of Orontes may have demanded especial caution.

5. σύμβουλον, 394 b. — ὅς (558 a) γε καὶ s, *since indeed he seemed both to him and to the rest* (the seven counsellors) *to* [be the most honored before others, 69] *hold the first position among the Greeks*. And hence, as so esteemed by the Greeks themselves, it seemed to them that he might be called in from the generals around the tent without exciting dissatisfaction or envy among the rest. The change by some editors of αὐτῷ to αὐτῷ is needless, and, if this is referred to Clearchus, injures the sense. — τὴν κρίσιν, prolepsis 474 b, 71 b. — ἀπόρρητον ἦν, sc. ὡς ἐγένετο, 491 a. — ἀρχεῖν (Lex.), w. gen. 425 : to open the conference. McMich. Cf. primus ibi ante omnes. Virg. *Æn.* ii. 40.

6. Παρακάλεσα implies the superiority of Cyrus, and that the final decision would rest with him, as συνεκάλεσα would not have implied. — ὃ τι, acc. to some, rel. referring to τοῦτο (551 c) ; acc. to others, complem. connecting ἐστί to βουλευόμενος. — πρὸς, *before, in the sight of* (Lex.). — πράξω, subj. 624 a, the preceding aor. having the force of our perf., 605. — τουτουί (Lex. 252 c, d) ; pos. 719 a. — ὁ ἐμὸς πατήρ, 524 a. — ὑπήκοον, prob. as a military officer under Cyrus, who was then κάρανος in Western Asia, 1. 2 N. — ἐμοί, case 454 e and 455 g. — ταχθεῖς, showing, if true, the unfriendly relations between Cyrus and his brother, and giving C., if he had not himself provoked this action, some excuse for revolt. But is it not quite possible that this order from Artaxerxes was a mere fiction of the mischief-making Tissaphernes ? — ἐμοί, 455 f. — ἔχων...ἀκρόπολιν. It was the policy of the Persian monarchs to garrison some of the most important strongholds with royal troops under commanders of their own appointment, as a check upon the satraps. It is not strange that collisions sometimes took place. — αὐτόν, regarded by some as the object of προσπολεμῶν (instead of the more familiar dative), and by others as the obj. of ἐποίησα by anticipation (474 b), or with anacoluthon (Xen. having commenced as though he intended to write αὐτόν ἐποίησα παύσασθαι, *I made him cease*). The introduction of ὥστε δόξαι represents it as a freer act, and thus more exposes the inconsistency and treachery of Orontes. — ὥστε δόξαι, 671 b ; cf. § 2. — πολέμου, case 405 a. — δεξιάν s, a pledge of esp. solemnity among the Persians : Τὴν δεξιάν ἔδωκε [*Ἀρταξέρξης*] τῷ Θετ-

ταλίωνι· ἔστι δ' ἡ πίστις αὐτῇ βεβαιωτάτῃ παρὰ τοῖς Πέρσαις. Diod. xvi. 43. Cf. ii. 3. 28; 4. 1.

7. ἔστιν ὃ τι, 549 b, 559 a; case 480 b. — ὅτι οὐ [= οὐκ ἔστιν or οὐδὲν ἔστιν], “No” or “Nothing.” — αὐτὸς σύ, 540 d, e. — οὐδέν, case 586 c. — Μυσοῦς (Lex.), cf. 9. 14. — ὃ τι ἐδύνω (sc. ποιεῖν), [whatever you were able to do] as far as you were able, to the extent of your ability. — Ἐφη ὁ Ὀρόντης, 668 b. — δύναμιν, i. e. its inferiority, inadequacy to the contest. — Ἀρτέμιδος βωμίν, doubtless the world-renowned altar at Ephesus, a sanctuary for fugitives, which was respected by the Persians as well as the Greeks. Ἀσυλον μένει τὸ ἱερόν, Strab. xiv. 1. Τιμᾶται γὰρ καὶ παρὰ τοῖς Πέρσαις ἡ θεὸς αὐτῇ διαφερόντως, Diod. v. 77. See Acts xix. 27. — μεταμέλειν σοι, te poenitere, [that it repented you] that you repented, 572 d; case 457.

26 8. Τί, constructed like οὐδέν above and below. For its connection with a part., see 566 a. The Eng. would prefer, “What wrong have you suffered, that you now,” etc. — φανερὸς γέγονας; have you [become manifest] been found, or been manifestly? 573. Cf. 2. 11; 9. 11, 16. — ἀδικηθεῖς, sc. γέγονε, or γέγονα, etc. — περί, 697. — [Ὁμολογῶ, 708 c], ἡ γὰρ ἀνάγκη (Lex. sc. ἔστιν ὁμολογεῖν), [I do confess it] Yes, for indeed it is inevitable. Cf. 3. 5. — ἔτι οὖν s, 636 b. — ὅτι s, 644 a. — γενομένην, δόξαιμι, mode 631 d. Why is σοί so placed and followed by γέ? The high-minded frankness of Orontes inclines us to regard him as perhaps a loyal servant of the king, whose chief fault lay in not observing enforced agreements made with Cyrus. The tribute of reverence which was boldly paid him on the way to death speaks loudly in his favor; nor did Cyrus venture on a public execution.

9. Πρὸς ταῦτα (Lex. πρὸς), 697. — τοιαῦτα (case 478) μὲν πεποίηκε (tense 599 a), τοιαῦτα δέ. Μέν and δέ often distinguish words so repeated. — ὡμῶν, gen. partitive, 418. — ἀπόφηναι γνώμην, express [an, or see 533] your opinion; voice 579. For the om. of the art. with γνώμην, cf. v. 5. 3; 6. 37. What reasons may Cyrus have had for first applying to Clearchus? — ἐγώ, why expressed? — τὸν ἄνδρα τοῦτον, 524 b. — ἐκποδῶν (Lex.) ποιέισθαι, rather mid. than pass. — δέη, ἡ, why subj.? — φυλάττεσθαι, voice 579. — σχολή ἧ ἡμῖν, observe the repetition of sound, permitted by the Greek ear. — τὸ κατὰ τοῦτον εἶναι, 665 b. Observe the pointed and perhaps contemptuous repetition of τοῦτον. — τοὺς ἐθέλοντάς (also accented ἐθέλοντας, as a part.)...εὐ ποιεῖν, to benefit these your willing friends. — τούτους appears to be emphatically added for an effect upon those present; see 505 b.

10. γνώμη, case 699 g. — προσθέσθαι (Lex.). — ἔφη, who? — ζώνης, case 426 a. — ἐπὶ θανάτῳ (Lex.). This was a sign among the Persians of a death-sentence, Diod. xvii. 30. (Cf. the Eng. custom of putting on the black cap.) This action on the part of Cyrus alone was enough; but he chose to require the others to join, perhaps as a test of their fidelity. — οἷς (551 f) προσετάχθη (as impers., sc. ἄγειν), these to whom it was appointed, the executioners. — προσεκύνουν, tense 592. Often among the



Persians, as familiarly now in the East, by prostration to the earth, and touching this with the forehead, or even kissing it. — **καίπερ εἰδότες**, 674 f, 685 b. — **ἀγοίτο**, why opt.?

**11. σκηπτούχων.** In *Cyr.* vii. 5, 59 s, the reasons are stated which induced Cyrus the Elder to select eunuchs as his personal attendants and body-guards, a custom followed by his successors, and still so extensively retained in Oriental courts and harems. — **εἰδώς** (Lex. *ὀράω*), cf. 7. 4. — **ἔλεγεν, εἵκαζον, ἐφάνη**, double chiasma. — **ἄλλοι ἄλλως** (Lex. *ἄλλος* c), 567 d. — **τάφος** s. The execution and burial seem to have taken place within the tent. It is not unlikely he was buried alive, as the Persians had this mode of execution. See *Hdt.* vii. 114; *Περσικὸν δὲ τὸ ζῶντας κατορύσσειν*.

## CHAPTER VII.

## MARCH THROUGH BABYLONIA. — REVIEW OF THE TROOPS.

**1. Ἐντεῦθεν**, 5. 5. The scene of the trial of Orontes seems to have been at or near Pylæ. — **σταθμῷ**, sense? — **Ἑλλήνων**, case 27. 444 a. — **μέσας νύκτας**, 508 a; pl. 489; cf. iii. 1. 33, art. om. 533 d. — **ἔδοκει**, *he thought* (Lex. 1). — **μαχούμενον**, tense 598 b. — **ἐκέλευε, διέταξε**, tense 595. — **κέρως**, *wing* of the Greeks; case 407. The whole Greek force was placed upon the right of the army. See 2. 15 N. In the sense *to command*, *ἡγέομαι* has regularly the gen.; but in the more literal sense, *to lead or guide*, often the dat.; cf. ii. 2. 8; iii. 2. 20. — **τοὺς ἑαυτοῦ**, *his own men*, in distinction from the Greeks.

**2. ἡμέρα**, case 450 a. — **βασιλέως**: the Greek repeats the noun, instead of substituting a pronoun, more freely than the Eng. — **λοχάγους**, 386 c. In a mercenary Greek force, the lochagi had an especial independence and importance, as they commonly engaged the men primarily, and came with them to the standard of the general. Hence we shall find them often in councils of war, ii. 2. 3; iv. 1. 12. — **πῶς** (complem. 563 s) **ἂν τὴν μάχην ποιοίτο**, *how he should fight the battle* (if there should be one, 636 a). — **αὐτὸς παρήγει θαρρύνων** (674 b, d) **τοιάδε** (478), *he himself exhorted and encouraged them as follows*.

**3.** A brief speech, admirably adapted to produce the effect desired. — **οὐκ ἀνθρώπων** (see case 414 b) **ἀπορῶν βαρβάρων**, order 719 a, β. — **ἀμείνονας** (Lex.) **καὶ κρείττους**, 211. Cf. *λῶν καὶ ἄμεινον*, vi. 2. 15. — **ὅπως** s, 626. — **ἐλευθερίας ἧς**, case 431 b, 554 a. How sweet the sound upon the Greek ear! and with what flattering emphasis does Cyrus repeat it! — **κέκτησθε**, 280 b; pret. (Lex. *κτάομαι*). — **ὑπέρ**, here inserted, though not usual with *εὐδαιμονίζω*, to distinguish this use of *ἧς* from the preceding. — **ἴστε**, mode? — **ἐλοίμην ἂν**, 636 a. How gratifying to the honest pride of the Greeks. The subjects of an absolute monarch are all slaves; cf. 9. 29; ii. 5. 38. The aor. here makes the expression more decided; *that I would unhesitatingly choose*, 594 s. — **ἀντὶ ὧν ἔχω πάντων**, 554 a N., 553.



4. "Ὅπως, connecting εἰδῆτε to διδάξω, 624 a. — οἶον, complem. 563 (so οἷους); cf. vii. 4. 1. — κραυγῇ, 698 a. — ἐπίασιν, as fut. (Lex. εἶμι), 603 c. — ἄν, *if*, 619 a. — ταῦτα, the throng and the outcry. — τὰ ἄλλα, *as to all else*, 481. — καὶ αἰσχύνεσθαι μοι (537) δοκῶ (Lex.) οἷους ἡμῖν (eth. dat. 462 e) γνῶσεσθε τοὺς ἐς τῇ χώρᾳ ὄντας ἀνθρώπους, *I [seem to myself even to be ashamed] may well be ashamed what sort of men for us you will find those in the country to be.* "ὄντας seems to be rather complem. after γνῶσεσθε (677 b), than definitive with τοὺς, as some consider it; and ἀνθρώπους, though placed at the end for strong and contemptuous emphasis, to be directly constructed with οἷους rather than with τοὺς. Αἰσχύνεσθαι implies *thinking* or *considering*. — ἀνθρώπους, ἀνδρῶν (Lex.), how differing? cf. πολλοὶ μὲν ἀνθρωποί..., ὀλίγοι δὲ ἄνδρες, Hdt. vii. 210 (of the Medes at Thermopylae). — καὶ εὐτόλμων γενομένων, *and having proved yourselves heroes.* Rehdz. has καὶ εἰ τῶν ἐμῶν γενομένων, *and my affairs having prospered.* — ἐγὼ ὑμῶν, pos. 719 b, e. — ὑμῶν...ἀπιέναι, *may one of you that wishes to return home*; part. 678 a. — τοῖς οἴκοι (Lex. case 458)

28 **ζηλωτόν** (Lex.). — τὰ παρ' ἐμοὶ s, 528 a.

5. εἶπε, illustrating the freedom which Cyrus permitted in the Greeks, though Gaulites, who is spoken of as "in the confidence of Cyrus," probably spoke simply to draw from him a stronger statement for the assurance of others. — διὰ...κινδύνου (416 a) προσίοντος, *on account of your being in such [an emergency of the danger approaching] imminent danger*; order 719 d, v. Most mss. have τοῦ before προσίοντος, which would then simply define the danger; with its omission, the danger is affirmed as approaching; 523. 2, 5. — ἂν εὖ γένηται τι, *if [aught shall have resulted well, 617 d] you gain any success.* — οὐ μεμνήσθαι, prophetic pres. for fut. 609 b; c. λ. μεμνήσεσθαι, 686 c. — μεμνώο, 317 c.

6. 'Ἄλλ' ἔστι μὲν (Lex.) ἡμῖν, *but there certainly is for us (extending afterwards implied).* — πρὸς μὲν μεσημβρίαν, πρὸς δὲ ἄρκτον, order 720 a; art. om. (so καῦμα, ἀνθρωποί) 533 d, c. — μέχρι οὐ, 557. — διὰ καῦμα, 694. — τὰ...πάντα, *all the parts between these limits (or extremes)*; case 472 d; cf. iii. 4. 31.

7. ἡμᾶς (489 b) δεῖ τοὺς ἡμετέρους (538 a) φίλους τούτων (407) ἐγκρατεῖς ποιῆσαι, *we must make our friends masters of these domains.* — δέδοικα (671 d) μὴ (625 a) οὐκ (686 b) ἔχω. — ὃ τι δῶ, *what [I may give] to give*, 642 a; cf. ii. 4. 19, 20. — ὑμῶν, pos. — στέφανον...χρυσοῦν, a reward in Greece for eminent public services. Compare the lavish promises of Cyrus to the Spartans, Plut. *Artax.* 6.

8. 'Οἱ δέ, *and they*, i. e. the generals and captains, who reported to their men. — Εἰσῆσαν, into his tent for more personal and private interviews, which Cyrus was not now in a condition to refuse them. — Ἑλλήνων, case 419 a, 418 b. — σφισιν, 539 a; case 459. — ἔσται, κρατήσωσιν: what the reg. mode? — ἐξηγγέλλον, εἰσῆσαν, ἀπέπεμπε, παρεκελεύοντο: why the ipf.? What arrangement do you here observe? — 'Ο δε s, 536 b, c. — γνώμην, numb. 488 d; cf. ἐκπλῆσαι τὰς γνώμας αὐτῶν, *Hcl.* vi. 1. 15.

9. μάχεσθαι, personally. — ἑαυτῶν, case 445 c. — οἷε (297 f) γάρ, 708 e.

—μαχεῖσθαι, i. e. prob., in person. “Why should you so expose yourself, *for do you think that your brother will come out to meet you?*” Some think that giving battle in general is all that is here meant. — νῆ Δία, 476 d. — ἐμὸς ἀδελφός, 538 a. How does this differ from ὁ ἐμὸς ἀδελφός, 6. 8? — οὐκ ἀμαχείς, *I shall not carry off this prize without fighting for it.* — ταῦτ’, to what does this refer? In a military despotism the sovereign must not be suspected of wanting personal valor. Plut. ascribes to Cyrus this reply to the prudent advice of Clearchus: “What do you mean, Clearchus? Do you bid me, in seeking the throne, to show myself unworthy of it?” *Artax.* 8.

10. Ἐνταῦθα δὲ, *here indeed, or thereupon*: δὴ, time past. — 29  
ἐξοπλισία, either in the night (§ 1), or more prob. during the next day, when preparations for the expected battle could be made more completely and more favorably than during a night alarm. — ἀριθμὸς ἐγένετο, [a numbering took place] *the number was taken*, viz. — ἀσπίς (by meton. for the shield-bearers, *Lex.* 70 h), πελτασταί, etc., specifications in appos. w. ἀριθμός, 393 d, 395. — μυρία, numb. 240 a. The total of hoplites stated in the note to i. 2. 9 was 9600. If to this number we add the 700 brought by Chirisophus and the 400 who deserted Abrocomas (4. 3), and then subtract the 100 lost by Menon (2. 25), and 200 more for the various casualties of the march, we have the number here given, 10400. The total of lighter troops in the same note was 2300. This number is now increased to 2400, or, acc. to some mss., to 2500. This increase, unless arising from a different mode of enumeration, may be accounted for by supposing that the hoplites of Chirisophus, according to Spartan usage, had lighter-armed attendants which it was not deemed important to mention (cf. 5. 13 N.), or that some of the baggage-men, as supplies diminished, and the hour of fighting approached, were enlisted into the lighter companies. — μυριάδες, 241, III. — ἀμφὶ τὰ εἴκοσι, 706, 531 d.

11. ἑκατὸν καὶ εἴκοσι μυριάδες, a reported and prob. exaggerated statement. Ctesias, the king's surgeon, stated the number of his troops in the battle as 400000 (*Plut. Artax.* 13); and the historian Ephorus, as quoted in *Diod.* xiv. 22, as “not less than 40 myriads.” The inclusion of camp-followers in the larger and not in the smaller number would make the discrepancy less. — Ἄλλοι, *besides* (*Lex.*), 567 e; cf. 5. 5.

12. ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες. Xen. may have used these different terms to show and emphasize the power of these great commanders; or some of them, as Weiske and others suppose, may have crept into the text from explanatory glosses. In general, Abrocomas seems to have commanded the troops of the southwestern part of the empire, Tissaphernes of the northwestern, Gobryas of the southeastern, and Arbaces of the northeastern. — μάχης, case 408. — ἡμέραις, case 468. The tardiness of Abrocomas was perhaps simply caused by his longer route; but was prob. intentional. The king may have himself suspected this, since he did not think it worth while to wait for him. A reinforcement from the east also came too late; see ii. 4. 25.

**13.** πρὸς Κύρον, this is prob. used with ἡγγελλον for the comm. dat. (ii. 3. 19), through the influence of αὐτομολήσαντες, which it also modifies in sense; cf. 399 g; ii. 27. Some, by a harder const., regard it as a direct adjunct of αὐτομολήσαντες, notwithstanding its position. — οἱ αὐτομολήσαντες, 678 a. — ἐκ, παρά, how do these prepositions differ in force? — πρό, μετά, 690. — οἱ...τῶν πολεμίων, gen. partitive w. οἱ, 553. — Difference between ταῦτά and ταῦτα? — What do you observe in the general arrangement of this section? Xen., differing from Ctesias, states his authority.

**14.** ἐξελάυνει, perhaps on the second day after the night-review, as a single day would give scanty time for the council of war, the private interviews (§ 2, 8), and this march with the defiling of so great an army through a narrow pass (§ 14 s). — τῷ στρατεύματι (case 467), why not with σύν, as in § 1? The prep. is less needed on account of the participle συντεταγμένῳ. — μέσον τόν, 508 a, 523 b, 4. — εὖρος, case 481. — ὀργυιαί, 395 c. The dimensions of Plut. and Diod. are less probable.

**15.** Μήδίας (Lex.). For a description of this wall see ii. 4. 12. The trench seems to have been dug to this wall from the canal-system mentioned below, and to have received its water from the latter. — διώρυχες. The general statement, ancient and modern, represents the canal-system here connecting the two rivers as flowing from the Euphrates to the Tigris. There is reason for supposing that the canals may have been filled from the Euphrates at the time of its flood (see Appendix at end of vol.); and that, as the rivers sank, flood-gates were closed to retain the water for purposes of irrigation. Hence, the trench may have been connected with the canals rather than with the river, which was now too low to supply it with water. We may add that the flowing of the water from the west end of the canal-system into the trench would present to the eyes of Xen. the appearance of its flowing from the Tigris; and hence, that statement of its direction, which has led so many to question the genuineness of the passage, "Ενθα δὲ εἰσιν...γέφυραι δ' ἔπεισιν, is rather an evidence in its favor, since a student adding this would not have been likely to differ from the general account. Cf. the rivers of Babylon, Ps. cxxxvii. See Owen, ii. 4. 13. — τέτταρες, the present number of the main canals from river to river in this region (Nahr-Malcha, or King's Canal, etc.). — διαλείπουσι ἐκάστη (393 d), and [leave each as an interval] are distant from each other. — παρασάγγην, 472 or 482. — πάροδος, prob. left to prevent the escape of the water into the river, and perhaps with the intent to occupy the space with a wall, which there was not time to construct. — ποταμοῦ, case? — ποδῶν, case?

**16.** ποιεῖ, πυνθάνεται, use of tense? — προσελαύνοντα, 677. — παρήλθε, ἐγένοντο, 495. Cf. iv. 2. 22. — τάφρου, case?

**17.** Ταύτη μὲν: no δέ corresp. before § 20. — ὑποχωρούντων, emphat. pos. 719. — ἦσαν, number 569 a. Cf. ἦγοντο, § 20.

**18.** τῇ ἐνδεκάτῃ ἀπ' (Lex.) ἐκείνης τῆς ἡμέρας (524 b), or ἀπ' ἐκείνης ἡμέρας, reckoning back. Most mss. show the first ellipsis, but β' the second.

This sacrifice may have taken place during the halt at Charmande, where Cyrus was doubtless aware of the preparations which the king seemed to be making for a standat the trench. — **μαχεῖται** (mode?) **δέκα ἡμερῶν**, 433 a. — **Οὐκ**, why first in the clause? — **εἰ ἐν ταύταις οὐ μαχεῖται** (631 a) **ταῖς ἡμέραις**. Many mss. have here the more regular **εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται**, 686 b. If **οὐ μαχεῖται** is genuine, it is an emphatic, perhaps contemptuous, repetition of the words of Silanus, 686 k. **εἰ οὐ** also vii. 1. 28; vi. 6. 16. — **ἀληθεύσης**, 617 d. — **ὑπισχνοῦμαι**, a form of expression referring to the future, 631 c. — **δέκα τάλαντα**, a money of account, = how many darics? = how many dollars? A most lavish gift for a successful prediction, even at the present value of money.

19. **ἐκώλυε**, tense 594. — **τοῦ μάχεσθαι**, case 699 f, 405 a (acc. also admissible). The conclusion of Cyrus was natural, as the king had made no opposition at Pylæ, and then had relinquished a line of defence prepared with so much labor. Yet, in truth, a narrow pass, unless defended by a strong wall, was the very last place for Persians to risk an encounter with Greeks, as they could not there offset by their superiority of numbers the superior personal prowess of the Greeks. Their best chance for success was in an open plain, which they could scour with their cavalry, and where they could amass their hosts on all sides against the Greeks. — **ἡμελημένως**, some read **ἡμελημένος**. — **μᾶλλον**, 685, 510.

20. **πορείαν ἐποιεῖτο** (Lex.), 475. — **αὐτῷ**, for him, i. e. of his army, 463. — **στρατιώταις**, case 460, 463.

## CHAPTER VIII.

### BATTLE OF CUNAXA. — DEATH OF CYRUS.

1. **ἦν**, 571 d. — **ἀγοράν**, cf. ii. 1. 7. — **ἐνθα** (550 e) **ἔμελλε**, 598 a. — **καταλείν**, for breakfast; see 10. 19. — **ἀνὴρ**, without art., 525 a. **31**  
He had been sent forward for observation or some preparation. — **ἀνά** (Lex.), 695. — **ιδροῦντι τῷ ἵππῳ**, case 467 a; order 523 b, 4. — **οἷς**, numb. 550 f. — **ἐνετύγχανεν, ἐβόα**, tense? — **ὥς εἰς** s, 711; cf. § 23; 9. 23. The battle here described was fought, acc. to Plut. (*Artax.* 8), at a place called **Κούναξα**, 500 stadia from Babylon (but 360 stadia, ii. 2. 6). This may have been the name of the station at which the army of Cyrus was to halt, or of the village mentioned in 10. 11, or these may possibly have been the same place.

2. **αὐτίκα**, pos.? what modifying? — **καὶ...δέ** (Lex.), cf. 1. 2. — **σφίσιν**, case 699 g. — **ἐπιπεσείσθαι**, subject?

3. Why aorists, and afterwards imperfects? — **τοῦ, τόν, τά, τὰς**, 530 e. — **ἵππον**, according to Plut., a noble horse, but hard to manage and fierce, named Pasacas (*γενναῖον, ἄστομον δὲ καὶ ὑβρίστην, Artax.* 9).

4. **Κλέαρχος**: to whom was unfortunately given the chief command of the Greeks in the battle, — prob. the only general who would have there

disobeyed Cyrus, ii. 6. 15. — δεξιά, numb. 489 a. — τοῦ κέρατος, *of the wing*, since the whole Greek force formed only the right wing of Cyrus's army. — Πρόξενος δὲ ἐχόμενος (Lex.), and next Proxenus, with whom doubtless was Xenophon. — [καὶ τὸ στράτευμα], and his division, if the words are genuine. They are certainly not required. — εὐώνυμον s, next to the Persian main body.

5. βαρβαρικοῦ, pos.? — εἰς χιλίους, 692. 5, 706; cf. 1. 10. — ἐν τῷ δεξιῷ, *on the right* of the Greeks, to join in the pursuit, after the enemy should have been routed. So apparently beyond them, the targeteers, who could operate closer to the river than the cavalry. — ἐν τῷ εὐωνύμῳ, *on the left* of the Greeks, yet constituting the main body of the army.

6. Κῦρος, ἱππεῖς (sc. ἔστησαν), here specially mentioned for the description of their armature, which was rather Greek than Persian. Cyrus was doubtless in or near the centre of the barbarian host (§ 22); and some editors, without MSS. authority, insert κατὰ τὸ μέσον, citing the statement of Diod., Κῦρος ἐτέτακτο κατὰ μέσσην τὴν φάλαγγα, xiv. 22. — ὅσον (Lex.), 507 f. — θώραξι, case 466. — μὲν αὐτοί, *indeed themselves*, corresponding to οἱ δ' ἵπποι, in § 7; μὲν here preceding the contrasted word, that it may come earlier in the sentence, 720 a. — Κῦρου, case 406 a; cf. 1. 6. — ψιλήν (523 b, 4), *unarmed*, i. e. simply covered with the erect tiara, which he proudly wore as a sign of distinction and dignity, asserting in itself his claim to the throne. This, however, might be so thickly and so firmly fitted as to afford considerable protection. Cf. Ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τιὰρα τοῦ Κύρου, Ctesias's account of the battle in Plut. (*Artax.* 11). — [Λέγεται] (cf. 573 a) s, a general statement (corresponding to those in Hdt. v. 49 and vii. 61, and Strabo xv. 3) now thought by many to have crept into the text from a gloss. If genuine, Xen. writes as if from the information of others.

32 7. οἱ μετὰ Κύρου, *in Cyrus's body-guard*. — μαχαίρας, better shaped for striking, as the ξίφος for piercing. — Ἑλληνικάς, pos.?

8. A description brief, but graphic. — μέσον, δέλη, art. om.! — ἡμέρας, case 416 a. — ἡνίκα δὲ δέλη (533 d) ἐγίγνετο, *but* [when the afternoon was coming on, 594] *early in the afternoon*. — ἐφάνη, *came into sight*, incept. aor. 592 d. — λευκή, μελανία, from the different manner in which the sunlight struck or was reflected from the long cloud of dust. — χρόνῳ (case 468) δὲ συχνῶ ὕστερον, *and a considerable time after*, the period of intent and excited watching doubtless seeming long. Some needlessly conjecture οὐ συχνῶ. — ἐπί (Lex. c). — ἐγίγνοντο, ἥστραπτε, tense! — χαλκός (Lex.) τις, "etwas wie Erz." Rehdz.

9. λευκοθώρακες, *white-mailed* (Lex.). — ἐχόμενοι δὲ τούτων, *and next to these*: case 426. — γερόφοροι, the common Persian infantry, well armed for Oriental warfare, but not for a shock with the iron-clad Greeks, while from their political institutions and habits of life they were no less deficient in spirit, discipline, and physical training. Cf. *Cyr.* i. 2. 13; Hdt. vii. 61. These were bowmen, acc. to Grote. — ποδῆρσι, 722 d. — Αἰγύπτιοι (Lex.). — ἄλλοι s, *and other horsemen and also bowmen*, or,

and others, horsemen and bowmen, 567 e. The asyndeton renders the enumeration less formal, 68 d. — **κατά** (Lex.), 692. 5. — **ἕκαστον τὸ ἔθνος**, v. l. **ἕκαστον ἔθνος**, 522 b, as usual in armies composed of different nationalities. Cf. Hdt. vii. 60. — **ἐπορεύετο**, numb. 501 a.

**10.** **ἄρματα**, subject of **ἐπορεύοντο** or **ἦσαν** understood, to which **εἶχον** is connected by **δέ**. Numb. of verb? — **διαλείποντα**, cf. 7. 15. — **ἀπ' ἀλλήλων**, 689 b. — **δή**, *indeed, namely*. — **εἰς πλάγιον** (sc. **μέρος** or **χωρίον**), [to a side quarter] *sideways* (comm. with the idea of obliqueness), *obliquely* (oftener slanting or curving). — **ἀποτεταμένα**, [extended] *extending or projecting* (about two cubits in length acc. to *Cyr.* vi. 1. 30), to mow down standing troops, and sometimes attached to the wheel so as to revolve swiftly. — **ὑπό**, 689 j. — **δίφροις**, these were high, to protect the driver, who was also defended by armor so that only his eyes were exposed. — **εἰς γῆν βλέποντα**, to mangle those who had been thrown down by the rush of the horses. Such a chariot had long axles, that it might be in less danger of being overturned in passing over corpses; and its driver was protected, as just stated. See *Cyr.* vi. 1. 29 s. — **ὡς διακόπτειν**, expresses purpose, 671 e. — **ὄτω**, 253. 1; case 699 f, 450 a. — **γνώμη ἦν, ὡς... ἐλῶντα** (sc. **ταῦτα**), *the plan was* [as though they were going to drive] *that they should drive*, 680 c, 675 d. — **διακόψοντα**, sc. **ταῦτα**. Cf. 4. 8.

**11.** 'O, rel. referring to **τοῦτο**. — **εἶπεν**, i. 7. 4. — **καλέσας**, object? Cf. the fuller, but less frequent, form of expression in 7. 18. In Greek, if two closely connected verbs have a common object, this is usually expressed but once and in the case required by the nearer verb; cf. 399 g, 536 c. — **ἐψεύσθη τοῦτο** (case 478 or 481, 586 c), *in this he was mistaken*. — **κραυγῇ**, case 467 a. — **ὡς ἀνυστόν** (sc. **ἦν** 572), *as far as* [was] *possible*. — **ἐν ἰσφ** (sc. **βήματι**, *step*), (Lex.), 695; pos. 718 e.

**12.** **ἐν** (Lex.), 690. — **αὐτός** s, simply *himself with P.*, without his body-guard, 540 c, 541 a. — **Κλεάρχῳ**, case 452. — **ἐβόα**, tense 595 a. — **ἀγειν... εἶη**, 659 c, 643 c. — **μέσον τό**, 523 a, 3. — **κἂν τοῦτ' s**, 644 b. — **νικῶμεν**, mode? — **πάνθ' ἡμῖν** (case 461) **πεποιήται** (tense 610 a) **33**  
= *our work is all done*.

**13.** 'Ορῶν, ἀκούων, ἔχων, concessive, = *though he saw*, etc., 674. 1, f. — 'Ορῶν, pos.? — **ὁ Κλεάρχος**, the subj. of **ἤθελεν**, yet repeated after the parenthesis, and **ἀλλ' ὁμως** used as if a finite verb had preceded; cf. 70 t. — **τὸ μέσον στίφος**, order 523 b. The king's horse-guards would be esp. conspicuous, 7. 11. — **Κύρου**, case 434 a; cf. 10. 5. — **ὄντα**, part.? — **εὐωνύμου**, case 445 c. Some needlessly omit **Ἑλληνικοῦ**, as rendering the statement less strong than that below. The truth appears to be that Xen. was so absorbed in the contest between the Greeks and Persians, and esteemed so lightly the barbarian forces of Cyrus, that he leaves the latter mostly out of account in describing the battle, and sometimes seems to speak in general of the army of Cyrus as the Greek army, and of that of the king as the barbarian army; see § 10, 14, 19, 24. — **τοσοῦτον**, 485 e, β, 483; used rather than the dat., on account of **πλήθει**, 487 b. — **πλήθει**, case 467 b. — **μέσον τὸ ἑαυτοῦ**, *his own centre*, i. e. the centre of his army. — **Κύρου**,

gen. poss. — *μή κυκλωθείη*, 625 a. — *ὅτι αὐτῷ μέλοι* (v. l. *μέλει*, 645 a), *ὅπως καλῶς ἔχοι* (Lex. 624 c), *that he himself was taking care* (even more arrogant than *that he would take care*) *that* [it should have itself well] *all should go well*. The self-willed and insubordinate course pursued by Clearchus to secure himself and the Greeks, left Cyrus with his Persian force to contend with several times the number of similar troops, and made his destruction almost certain. *Ὁ δ' αὐτῷ μέλειν εἰπὼν, ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν*, is the language of Plutarch, who is esp. severe upon the selfish caution, the folly, and faithlessness of Clearchus. *Artax.* 8. Cyrus prob. understood the reply of Clearchus as expressing an intent to follow his direction, and supposed that all would be well.

14. *βαρβαρικὸν στράτευμα*, *the Persian host* of the king. Born. and Dind. say "of Cyrus," but it was very unlikely that he would lead his inferior Persian host to the encounter, before the Greeks, upon whom he placed his main reliance, were ready; cf. § 13 N. See Grote's remarks on Clearchus. — *αὐτῷ* (Lex.). — *συνετάττετο* s, *was forming from those who were still coming up*, and successively deploying into line. — *παρελαύνων*, returning from the extreme right, where Clearchus was posted. — *πρὸς αὐτῷ* s, 541 e, *at a considerable distance even from his own army*. — *κατεθεᾶτο ἐκατέρωσε*, *took a survey on each side*. What a season of observation, excitement, and suspense!

15. *Ξενοφῶν Ἀθηναῖος*, wt. art. 525 a; the first mention of the author. Whether he was with his friend Proxenus, or with Clearchus as a mounted aid, or with the few cavalry of the latter, is not stated. His horse, freedom of movement, and relations to Cyrus and the generals, made the service which he now rendered both convenient and fit for him. — *ὑπελάσας ὡς συναντήσαι*, 671 a, e. — *εἴ τι παραγγέλλοι*, *if* [he would command anything] *he had any commands to give*, 648 a. — *ἐπιστήσας*, McMich. compares "having pulled up." Cf. *στήσας τὸ ἄρμα*, 2. 17. — *ὅτι καὶ τὰ ἱερά καλά* (sc. *εἶη*) s, *that both the sacrifices* [esp. the omens from the entrails] *were auspicious, and all the attendant circumstances* [esp. the movements of the victims]. For the generally accepted distinction between *ιερά* and *σφάγια*, see Lex. In such sacrifices, to which both the Greeks and the Romans attached a vital importance, every appearance of the victim had its significance, the manner in which it approached and stood at the altar and received the fatal blow, its fall and dying groans and struggles, the burning of parts upon the altar, and esp. the forms and condition in which the entrails (eminently the vital organs) were found. — *καλά*, repeated in emphatic confirmation.

16. *θορύβου*, case 432 a, i; cf. *ὁ θόρυβος*, 530 a. — *τίς, ὃ τι*, complem. 563. — *εἶη*, mode? — [*Ξενοφῶν*.] If *Κλέαρχος*, the reading of some mss., is correct, then this general must also have left the line for conversation with Cyrus; but this seems quite improbable after the previous interview, § 12 s. — *τὸ σύνθημα*, *the password* for distinguishing friends from foes. in two parts: the sign *Ζεὺς Σωτήρ*, and the countersign *Καὶ Νίκη*. (Cf. vi. 5. 25; Lat. tessera, Virg. *Æn.* vii. 637. — *παρέρχεται, παραγγέλλει* (mode?).



— **δεύτερον**: the password was repeated in a low tone by each soldier, from the commander to the end of the line, and then back again, to secure its correct transmission, from the end of the line to the commander; see *Cyr.* iii. 3. 58. It was usually, as here, both religious and animating. — **Καὶ ὅς** (518 f) **ἐθαύμασε**, as it should not have been given out without his concurrence; the tense denoting the momentary expression of surprise, rather than the continuous feeling of wonder; but Clearchus was autocratic.

**17.** **Ἀλλά** (Lex.). — **δέχομαι**, *I accept it, I hail it as a good omen.* Cf. accipio, Virg. *Æn.* xii. 260. — **τοῦτο ἔστω**, [let this be] *so let it be*, = may the result be in accordance with these auspicious words. — **οὐκέτι...στάδια** (case 482) **διειχέτην** (568) **τῶ** (234 e, 492 c) **φάλαγγες**, *the two lines* [were no longer distant] *were within three or four stadia of each other.* About what part of a mile? — **ἐπαιάνζον** (Lex.). The Greeks were wont to sing the pæan to one or more of the gods (Apollo, Mars, etc.), both before a battle, in anticipation of victory (*παιὰν ἐμβατήριος*), and after a successful battle, in thanksgiving (*παιὰν νικητήριος*). — **ἀντίοι** (Lex.), 509. — **πολεμοίς**, case 455 f.

**18.** **πορευομένων**, sc. *αὐτῶν*, 676 a. — **ἐξεκύμαινε**, a metaphor, imitated and commended for its expressiveness and beauty by the ancients; nearly expressed by our *undulated*, more closely by *billowed forth*. — **τι** (sc. *μέρος*) **τῆς φάλαγγος**, some part of the line, 418 b. — **δρόμῳ** **34** (Lex. case 467 a) **θεῖν**, *to run* [with running] *outright, to hasten upon the run*, differing from the simple *ἔθειν* below, not so much in what it expresses, as by its fuller and more emphatic expression, partaking of pleonasm, 69. — **ἐφθέγγαντο**, *gave a shout*. — **οἰόντες**, case 468 (sc. *φθέγμα*, *cry*) or 483. — **ἐλελίζουσι**, from *ἐλελεῦ*, one form of the war-cry, as *ἀλαλάζω* (iv. 2. 7) from another form; cf. *ὀλολύζω*, and our *to whoop, huzza*, etc. — **ἔθειν**, tense and order? It was for the interest of the Greeks thus to shorten the period of exposure to missiles, and to come as soon as possible to close quarters. — **Λέγουσι**, Xen. writes here, as elsewhere, as if he had not been present. — **ἐδούπησαν**, stem 344; cf. iv. 5. 18. So Alexander's soldiers, Arr. i. 6 (where the expression seems to us more natural: *τοῖς δόρασι δουπήσαι πρὸς τὰς ἀσπίδας*). — **φόβον ποιοῦντες τοῖς ἵπποις** (460), [causing terror to] *striking terror into the horses*; acc. to some, seeking to terrify the horses (598 c, 594); esp. those of the scythe-armed chariots.

**19.** **ἐξικνεῖσθαι** (Lex.), mode, 703 d, β; i. e. *before they came within bow-shot*. — **ἐκκλίνουσιν**, **ἐδίωκον**, **ἐβόων**, tense? — **κράτος** (Lex.). — **μή**, why rather than *οὐ*? — **ἐν (τῇ) τάξει**, without art. 533 c. — **θεῖν...ἔπεισθαι**, order?

**20.** **τὰ μέν**, appos. 393 d. — **ἡνιόχων** (case 414 b), such frightened cowards that they had deserted their chariots, and fled with the rest. Cf. *Cyr.* viii. 8. 25. — **προΐδοιεν**, mode? cf. 5. 2. — **δίσταντα**. Alexander bade his soldiers do the same at Arbela, Curt. iv. 13. — **ἔστι** (Lex.) **δ' ὅστις** (*ἦν δέ τις ὅς*, 553, 559 a), *but there was one at least who*. This seems to express the force of this indefinite form of expression, which does not affirm of more than one, and yet does not confine the statement to one. — **ἔφασαν**,



subject 571 c. — οὐδὲ...δέ, neg. corresponding to καὶ...δέ affirm. (Lex. δέ). — οὐδεὶς s, neg. tripled? — τις, a certain one. The precision of statement here used seems to show that τις is used to denote a single person, and not vaguely for one or two, or a small number.

21. τό, sc. πλήθος, μέρος, or στρατευμα. — οὐδ' ὥς (Lex.). — συνεσπειραμένην, pos.? — ποιήσει, mode? — καὶ γάρ (Lex.), 1. 6, 8. — αὐτόν, case 474 b; cf. κρίσιν, 6. 5.

22. μέσον...τὸ αὐτῶν, *their own centre* (i. e. of their own army); gen. poss. 443; cf. 538 a. — ἥ, χρήζοιεν, mode? — ἄν, 618 c, 658 a. — ἡμίσει χρόνῳ, [by means of] *in half the time*, 466, 469 e.

23. αὐτῷ, case 455 f. — ἀντίου (Lex.). — αὐτοῦ, governed by ἐμπροσθεν: cf. πόρρω, iii. 4. 35. — ὥς εἰς κύκλωσιν, *as if for surrounding* the enemy, 511; cf. § 1; 2. 1.

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24. δῆ, force? — τὸ Ἑλληνικόν: Xen. was intent upon the fortunes of the Greeks. Cyrus must have seen that the king's manœuvre would place himself and his barbarian army between two vastly superior forces, and expose them to almost certain destruction. As the Greeks were too much occupied in their petty victory, and too far removed to render him the needed support, his only hope seemed to lie in a bold effort to arrest the king's movement, and bring the battle to a decision by a direct charge upon him. Cyrus has been blamed for his rashness; but his desertion by Clearchus and the Greeks left him no alternative. He must snatch the crown by his personal prowess, or atone for his ambition by death. He almost won. — ἐλαύνει ἀντίος (Lex.), 509; with a general advance, no doubt, of his barbarian troops. — ἑξακοσίους, § 6. — ἑξακισχιλίους, 7. 11, emphatically added, as showing the great disparity of number. — ἔτρεψε: after the vivid description by the hist. pres. (ἐλαύνει, νικᾷ), the aor. better represents the feat as accomplished. Observe in the graphic account below the repeated interchange of present and past tenses. — αὐτὸς...ἐαυτοῦ, 541 h. — Ἀρταγέρσην, who, acc. to Plut., advanced against Cyrus with insulting and threatening words, and hurled his javelin against him with great force. The javelin which Cyrus sent in return pierced Artagerse through the neck.

25. In the all-absorbing excitement of hand-to-hand fighting, it was natural for each soldier to press on as he could; and a commander lost, in great measure, the power of directing and controlling the movements of his men. — ὁμοτράπεζοι, see Voll. and Rawlinson.

26. τὸ ἀμφ' ἐκείνον στίφος, *the crowd about him*: i. e. his more immediate attendants, as ὁμοτράπεζοι, etc., gathering close about him for his protection. — ἠνέσχετο, aor., since all was here momentary (Lex. ἀνέχω). — Τὸν (530 a) ἄνδρα ὁρῶ, tense 603 a. — ἔτετο, not perhaps mere impulse in the heat of the engagement, since it was almost certain that he would be overwhelmed in the ocean of the opposing army, unless he could gain a personal victory over the king. (On παῖς, vii. 4. 9 w. 6.) — τιτρώσκει, with a spear two-fingers'-breadth deep, acc. to Ctesias (Plut. *Artax.* 11), the king having first hurled his javelin in vain at Cyrus. Ctesias adds

that the king fell from his horse, and that he himself, with others, attended him out of the fight. — **καί**, a loose connection by co-ordination, instead of a closer by subordination, which indeed Cobet gives by inserting *δε* before **καί**. — **ἰᾶσθαι** (660 c) **αὐτὸς** (case 540 e, 667 b). — **φῆσι**, order?

**27. τις**, Mithridates, a young Persian, acc. to Ctesias. Wounds added by others made it doubtful who slew Cyrus. Artaxerxes himself jealously asserted the honor, and when Mithridates and a Carian claimed it, gratified the vengeance of Parysatis by giving them up to a death of lingering tortures. A like fate befell Masabates (Bagapates in Ctes. *Pers.* 59), a faithful eunuch, who by order of the king cut off the head and right hand of Cyrus, and whom Parysatis artfully won from the king in a game of dice. See Plut. *Artax.* 14 s. This hand-to-hand fight of the two brothers has been compared to that of Eteocles and Polynices, the sons of Œdipus, for the crown of Thebes. — **μαχόμενοι** (mode 580) **βασιλεύς**, left without a finite verb, and independent, through anacoluthon, 402 a, 675 f. What case with the part. would have here given a regular construction? Some would rather refer the construction to 395. — **ἀπέθνησκον** (one after another), **ἀπέθανε**, tense? Diod. states that more than 15000 of the king's army were slain in this battle, mostly by the Greeks; and that of the barbarian force of Cyrus about 3000 fell; but of the Greeks not one perished, and only a few were wounded. — **ἔκειντο**, i. e. in death; so often **κείμεναι**, *jaceo*, *lie*, etc.

**28. ὁ πιστότατος αὐτῷ** (453) s, *the* [attendant most faithful to him] *most devoted attendant of his wand-bearers*. — **περιπεσεῖν αὐτῷ**, case 450 a; cf. 699 g. Cf. *super amici corpus procubuit*, Curt. viii. 11; Virg. *Æn.* ix. 444.

**29. Κύρῳ**, 699 a. — **ἐαυτόν**, 583; with the idea seemingly implied, here and before, of immolation to the dead (Lex. *σφάζω*). Cf. *Cyr.* vii. 3. 11 s. — **σπασάμενον**, voice 579. — **χρυσοῦν**, a gilt poniard. — **στρεπτόν**, etc. cf. 2. 27.

## CHAPTER IX.

### XENOPHON'S PANEGYRIC ON CYRUS.

**1. μέν** (Lex.). — **παρά** (Lex.), 586 d, 694. 9; an acknowledgment being regarded as proceeding from the speaker; cf. *ἐκ* (ii. 6. 1). — **36** **Κύρου... ἐν πείρᾳ**, [in the knowledge of Cyrus by experience] *personally acquainted with Cyrus*. **Κύρου** is governed by **πείρᾳ** (Lex.); observe the order.

**2. μέν**, corresp. to the first **δέ** in § 6 or in § 7. — **πάντα**, case 481; order 719 b, ε. Observe the use of the definite tenses in the description of character in this chapter (and in ii. 6. 25; 592 a), a description which seems in general correct of Cyrus, as he appeared in his ambition for the throne. How he would have shown himself in the actual possession of it, is, perhaps fortunately for his reputation, an unwritten chapter of history. — **κράτιστος**, hence regarding himself as more worthy to reign than his brother.

3. ἐπὶ ταῖς βασιλέως θύραις, *at the king's court*, kept there largely as hostages for their fathers' loyalty. — καταμάθοι ἄν, *might learn*, 636 a. — αἰσχρόν, ἔστι, pos.? — οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι, [it is possible neither to] *one can neither hear nor see anything base, or, there is nothing base to be either heard or seen*, 633 g. — a picture belonging, acc. to Xenophon's own statement in *Cyropædia* (viii. 8. 12 s), to the early rather than the later Persian court, though we may hope that the gross corruptions of the later Persian court were in large measure hidden within from the youthful pages. Cf. the early system of Persian education in *Cyr.* i. 2. 2 s.

4. ἀκούουσι, *hear of*. — εὐθὺς (Lex.); cf. ii. 6. 16; iv. 6. 14. — μανθάνουσιν (mode 671 d), in this atmosphere of absolute authority and unquestioning obedience, so different from that which surrounded the Athenian boy. Abuse of freedom in Athens inclined Xen. to see the advantages of a more arbitrary government.

5. αἰδημονέστατος (pos.?)...τῶν ἡλικιωτῶν, [the most respectful of his equals] *more respectful than any of his equals*, 515. — μέν, corresponds to what? — τοῖς τε πρεσβυτέροις (case 455 g) καὶ τῶν ἑαυτοῦ (case 408) s, *and to be more obedient to his elders than those even who were lower in rank than himself*. — ἵπποις, case 466 b. — Ἐκρινον, subject, 571 c. — εἰς τὸν πόλεμον, [tending into war] *preparatory to war, for war*, 694. — ἔργων (Lex.); gen., obj. w. φιλομαθέστατον and μελετηρότατον, 444 a. — τοξικῆς, art. om.?

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ (case 453) ἔπρεπε, i. e. when he had passed from the class of παῖδες, *boys*, into that of ἔφηβοι, *youths, young men*, which was usually, acc. to *Cyr.* i. 2. 8, at the age of 16 or 17, but must have been earlier in the case of the precocious Cyrus. — ἄρκτον, not necessarily a she-bear, as the word is comm., epicene, 174 a. — ἐπιφερομένην (Lex.), 578 a. — τὰ μὲν (sc. πάθη), *some [injuries, or hurts]*, 478; not followed by τὰ δέ, as there is a change in the form of expression: τέλος δέ s. — πρῶτον, adj. or adv.? — πολλοῖς (case 458) μακαριστόν (Lex.); cf. τοῖς οἴκοι ζηλωτῶν, 7. 4. N.

37 7. Explain use of tenses in this section. — στρατηγὸς...ἀπεδείχθη, voice, 586 c; cf. 1. 2. — μέν, to which the first δέ in § 11 may correspond. — αὐτόν, case 474 b; cf. i. 8. 21. — περὶ (Lex., 692. 4) πλείστον ποιοῖτο (Lex.), voice 579. — ποιοῖτο, σπείσοιτο, mode? — συνθοῖτο, 315 c (v. l. συνθείτο); not implying, like σπείσaiτο, previous hostility. — τῷ = τινι, 253. 1. — μηδὲν ψεύδεσθαι, *to [falsify nothing, 478] prove false in nothing*.

8. Καὶ γάρ (Lex.) οὖν, introducing a consequence in confirmation of what has been before stated. — αἱ πόλεις (generic, 522 a; so the contrasted οἱ ἄνδρες) ἐπιτρεπόμεναι, *cities, on being committed (or committing themselves) to his charge*, nearly = the cities which were committed (by the king, or committed themselves) to his charge. — ἐπίστανον δ' οἱ ἄνδρες (sc. ἐπιτρεπόμενοι), *and individual's reposed full confidence in him*. Observe the emphatic repetition of ἐπίστανον.

9. Τσιγαροῦν and καὶ γὰρ οὖν have nearly the same force; though

strictly the connective power is somewhat more prominent in the former, and the confirmative power in the latter. — ἐπολέμησε, *had engaged in war*, inceptive 592 d. — αἱ πόλεις, the Greek cities in his neighborhood, those of Ionia; see 1. 6. — τοὺς φεύγοντας, 1. 7; the partisans of Cyrus, who had been banished by Tissaphernes and his partisans. — ἐφοβούντο, 582 β; apprehending the revenge which he might take in their behalf.

10. Καὶ and καί may correspond as *both, and*: for he *both* showed by his conduct and express'y declared. — προῦτο, form 315 c; mode? — ἐπεὶ ἅπαξ... ἐγένετο, *after he had once become*, ind. as referring to a definite fact; cf. 641. Observe the distinction between the definite ἅπαξ, *once for all*, and the indefinite ποτέ, *at any time*. — μέους, *fewer in number*. — ἔτι (emph. repeated) δὲ κάκιον πράξειαν (Lex.), *and should be still less fortunate*.

11. Φανερός (Lex., 573) δ' ἦν, καί..., νικᾶν πειρώμενος, *he [was apparent] showed himself...endeavoring to outdo*. — ἦν, ποιήσαιεν, modes 634 d, b. — ἀγαθόν, αὐτόν, case 480 b. — εὐχὴν (pos.?) δέ τινες αὐτοῦ ἐξέφερον, ὥς (702 a) εὐχοντο (mode 643, tense?), *some indeed [brought out from his society] reported a prayer of his, how he prayed*. "Similes orationis redundantias in deliciis habent Græci." Kühn. — τοσοῦτον χρόνον, emphatically pleonastic. — χρόνον, case? — ἔστε νικῶν (form 293 c; mode 641 d; tense 612)...ἀλεξόμενος, *until he [should have outdone, requiting] had outdone by requital*; ἀλεξόμενος, properly of requiting evil, but here, by zeugma (68 g), of returning both evil and good. The returning of good for evil has found little place even in the theory of heathen morality. Would that it were not so limited in the practice even of Christians! How many, while they praise the Gospel rule, follow the worst part of the precept of Isocrates (1. 26): Ομοίως αἰσχρὸν εἶναι νόμιζε, τῶν ἐχθρῶν νικᾶσθαι ταῖς κακοποιαῖς, καὶ τῶν φίλων ἡττᾶσθαι ταῖς εὐεργεσίαις. But Cyrus, from his ambition, failed signally of making a due return for the mildness and forgiveness of his brother.

12. πλείστοι (art. om. 533 e) δὴ αὐτῷ, ἐνί γε ἀνδρὶ (512 c, 393) τῶν ἐφ' (Lex. a, 690) ἡμῶν, ἐπεθύμησαν...προέσθαι, *the greatest number certainly desired to intrust to him, at least for a single individual [of those] in our time*; cf. § 22. — δὴ, often with superl.

13. Οὐ μὲν (Lex.) δὴ οὐδὲ (713 c) τοῦτ' (544) ἂν τις εἴποι (mode 636 a), *not indeed surely could any one say even this*. — τοὺς, not repeated, as the adjectives together describe a single class, 534. 4. — πάντων, case 420 c. — ἦν ἰδεῖν, [it was possible to see (Lex. εἶμι), 571 f] *one might see*; cf. 5. 2. The Persians were exceedingly rigid and severe in punishment; and a young ruler, with his limited knowledge of the springs of human conduct, is in danger of relying too exclusively upon the principle of rewarding the good and punishing the bad. Cf. Cæs. B. G. vii. 4, at end. — ποδῶν, *of feet*, one or both; τῶν ποδῶν, *of their feet*, would have implied both. — ἐγένετο (Lex. γίγνομαι), 571 f. — Ἐλληνι, case 459. — μηδὲν (686 d) ἀδικούντι (Lex.), *if he did no wrong*, condition, 635, 674. — τις, [any one] *he*. In general reference the Greek often uses an indef. where the Eng. prefers a pers. pron.; cf. i. 9. 18. — προχωροῖν, agreeing w. δ τι, or impers.

w. ἔχειν understood (Lex.); mode 641 b; form 293 c. There seems to be esp. reference here to valuable articles of traffic, the conveyance of which is attended with special risk.

**38** 14. γέ (Lex.); cf. γέ μὴν, § 16, 20. — ἀγαθούς, pos.? — ὡμολόγητο, pers. const. for impers., 573; ἔ [had been acknowledged and settled] *was without dispute that he honored*, 599 b, c, 268; cf. vi. 3. 9. — πρῶτον μὲν (Lex.), left without the regular sequence. If these directly modified ἐποίει, and ἦν αὐτῷ πόλεμος was changed to ὄντος αὐτῷ πολέμου, the correspondence with ἔπειτα δέ would be more regular. — καὶ αὐτός, *even in person*. — οὓς, as indef. 550 a; the relative clause preceding, 551 c. — ἑώρα, augm. 279 b. — ἧς, attr. 554 a. — χώρας, 551 c. — δώροις, case 466.

15. ὥστε s, *so that* (in the domain of Cyrus) *the brave appeared the happiest of men, and the cowardly were deemed fit to be their slaves*. — οἷοιτο, mode? — Κῦρον, more emphatic than the pronoun.

16. Εἷς (Lex.) γε (Lex.); cf. § 20, and γε μέντοι, § 14. — εἴ τις αὐτῷ (case 454 d) s, *if any one appeared to him desirous of exhibiting it*. — γένοιτο, ἐποιεῖτο, mode, etc., 634 b, d. — περὶ (Lex.). — τούτους, [these] *such persons*, numb. 501; cf. αὐτοὺς 4. 8. — ἐκ, denoting source, *from or by means of* (Lex. ἐξ), cf. ἐκ τοῦ δικαίου, § 19.

17. αὐτῷ, case 460. — τε (Lex.)...καί (Lex.), *both...and especially*. — διαχειρίζετο, pass., used of a series of measures, while ἐχρήσατο and ἐπείευσαν have reference to a single expedition, viewed as a whole, 591 s. — Καὶ γὰρ στρατηγοί s, *for indeed* (or both) *generals and captains did not sail to him [for the sake of money] for their mere wages, but [since] because they* (657 k) *knew that to serve Cyrus well was more gainful than the pay by the month*; cf. § 20.

18. Ἀλλὰ μὴν (Lex.) εἴ τίς γέ (accent 787) τι (case 478), *nay truly, if indeed any one rendered any good service [to him having commanded] upon his command, he never left [to any one the zeal, 460; cf. § 13 x. τις] his zeal unrewarded*. — ὑπηρετήσκειν, mode? — εἶασε, aor. to deny a single instance, and not merely the habit; the more positive, because ἂν is not added, as in § 19 w. ἀφείλετο. — κράτιστοι δὲ, *the [best certainly] very best*; cf. § 12, πλείστοι δὲ. — ὑπηρεταὶ παντὸς ἔργου, *supporters of, or, in every work*, 444. — Κύρῳ...γενέσθαι, *to [have come to] belong to Cyrus*, 459.

19. ὁρῶν, ἀφείλετο (616 c), προσεδίδου, 634 b, d, e. — δικαίου (Lex.). — ἄρχοι, mode 641 b (v. l. ἄρχει 651. 1). — χώρας, 551 c; cf. § 14 (sc. τὴν χώραν, 480 c). — οὐδένα ἂν πώποτε ἀφείλετο, *he would never take away from [any one, cf. § 18] him*; cf. ἔστασαν ἂν, 5. 2. — ἐπόνουν, i. e. his vassals, local administrators. — καὶ...αὖ, *and still further*. — ἥκιστα, *least of all, or, not at all*. — ἔκρυπτεν, sc. ταῦτα, 480 c. — πλουτοῦσιν, case 456. — ἐφαίνετο, *he showed himself not carrying*, with impf., fact or not? — ἀποκρυπτομένων, tense? Observe the pairs of kindred words, φανερός...ἐφαίνετο, χρῆσθαι...χρῆμασι. The Greek often seeks an echo of sound which in English would rather be avoided. We shall also find frequently that the near repetition of the same word, even if not specially emphatic, was more agreeable to the Greek ear than it is to the English.

**20.** Φίλους, seems not so much the direct object of θεραπεύειν as the noun expressed in the relative clause (which here precedes, 551 c), and placed first for emphasis: [friends at least certainly as many as he might have made] *and certainly whatever friends he made*. The same noun, with τοσοῦτους or τούτους (cf. ὅσα...τούτων § 23), also belongs to the antecedent clause, where it is governed by θεραπεύειν. — ποιήσαιτο, voice? mode? — συνέργους εἶναι (sc. τούτου, cf. § 21). — ὅ τι τυγχάνοι (Lex.) s, co-workers [of that whatsoever] *in whatever he [might happen to] desired to effect*. — πρὸς, w. pass., 586 d (rare in Att. prose). — ὁμολογείται, pers. 573. — κράτιστος...θεραπεύειν, the best [to cherish] for, or, in cherishing, 663 d or e.

**21.** αὐτὸ τοῦτο (481 b), with respect to this very end, explained by the appositional clause, ὡς συνεργοῦς ἔχει. — οὐπερ αὐτὸς ἕνεκα φίλων s, for the sake of which he thought that he himself needed friends, 719 a, β. — ἔχει, mode 624 c. — συνεργὸς τοῖς φίλοις (451 b, 699 f)...τούτου (case 444 a), co-worker with his friends for that. — ὅτου, case 432 e; form?

**22.** Δῶρα (pos.?) s, 512 c. — οἶμαι, form 313 e. — διὰ πολλά (Lex.); the oriental usage of approaching the great with presents, combining with the attractiveness of his personal character the example of his own generosity, and the influence of his exalted prospects. — πάντων, case 420 c. — διεδίδου, tense? form 315 b. — τρόπους (v. l. τρόπον), 488 d. — καί (sc. πρὸς τοῦτο) ὅτου, case 414 b, c.

**23.** τῷ σώματι (460, so ἀνδρὶ below) αὐτοῦ (538 f) κόσμον (394 b), as an equipment for his person. — ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, either [as he would send for war] for use in war or for mere embellishment, ὡς marking the purpose of the giver. Cf. 2. 1; iv. 3. 11. — τούτων, as antecedent of ὅσα, 550 d. — οὐκ ἂν δύναίτο, [would not be able, 636 a] could not. — κοσμηθῆναι, etc., see § 19 N. φανερώς...ἐφαίνετο. — νομίζοι, w. 2 acc. 480 a.

**24.** τὸ μὲν s, that he surpassed his friends in conferring [the] great benefits is nothing wonderful. — ἐπιμελεία, case 467 b. — φίλων, case 491 c, 699 f. — ταῦτα, this, in appos. with τὸ περιεῖναι, 505 b; numb. 491 c; perhaps the plur. rather on account of the two particulars mentioned, or the many examples in his life.

**25.** ἔπεμπε, ἔπεμψε, tense? Cf. διέφθειρον, διέφθειραν, iii. 3. 5. — λάβοι, mode? — λέγων, through the messenger, to whose own words the construction changes in τοῦτον s. In Persia presents from the king's table were esteemed great honors, and esp. if he had himself partaken of the same dish. See Cyr. viii. 2. 4; iv. 5. 4. — οὐπω δῆ, [not as yet certainly] certainly not. — χρόνου, 433 a; cf. δέκα ἡμερῶν, 7. 18. — οἶνω, case 450, 699 g. — σοί (σέ § 26), the accent renders the message more courteous. — σὺν οἷς s, 551 f.

**26.** ἡμίσεα, subst. (Lex.). — Τούτοις ἥσθη, enjoyed these, case 456. — τούτων, case?

**27.** ἐδύνατο, force of ind. here? — διὰ τὴν ἐπιμέλειαν, through the care which he exercised, or, as some think, through their care for him. — ὡς μὴ πεινῶντες...ἄγωνιν (mode 645 a, 650), [that they may not

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being hungry] *that hungry animals might not carry his friends.* “Love me, love my” horse.

28. **Εἰ...ποτε**, *if at any time*, = **ὅποτε**, whenever, 639 a. — **πλείστοι**, *very many*. — **δηλοῖ** (mode? form?) **οὗς** (563) **τιμᾶ**, mode? — **Ἑλλήνων**, from **οὔτε** naturally connected as part. gen. w. **οὐδένα**. Some connect with **πλειόνων**.

29. **τούτου**, τόδε, 544. — **παρά**, 689 d. — **δούλου ὄντος**, [being] *though a slave*, or *subject*, since in an absolute government all the subjects are simply slaves; cf. 7. 3; ii. 5. 38. **Τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ενός**. Eur. *Hel.* See *Econ.* iv. — **ἀπῆι**, cf. **ἀπῆλθον**, 603 c; and observe chiasma. — **καὶ οὗτος δὴ, ὃν** (pos. 551 c) **ᾤετο πιστόν οἱ, ...ἑαυτῷ**, 537; **αὐτόν** less emphatic than **τούτον**, the emphasis falling rather on **ταχύ**, 540 g; cf. **οἱ... αὐτούς**, ii. 5. 27. — **φιλαίτερον**, form 261 e; w. dat. 456. See 6. 3. — **παρὰ δὲ...ἀπῆλθον**, 699 c. — **καὶ οὗτοι** (554 a) s, *and these indeed men who were especially beloved by him* (the king). — **τιμῆς**, case?

30. **τεκμήριον**, pred. appos. 534. 3. — **τῇ τελευτῇ τοῦ βίου** (523 c). — **αὐτῷ** (460, 464) **γενόμενον**, *happened to him at the end of his life*. — **ὅτι**, connects its clause to **τεκμήριον**: for arrangement see 719 d. — **τούς πιστούς** s, art. 534. 4.

31. **Ἀποθήσκοντος, ἀπέθανον**, tense? — **γάρ**, *for* = *namely* (Lex.), 705 b. — **αὐτοῦ, αὐτόν, Κύρου**. Cf. 6. 11. — **ὑπέρ**, 693. 7. — **ἔφυγεν**, to the camp (see 10. 1); having before fought bravely, Diod. xiv. 24. — **ἔχων** = *with*, 674 d, b. — **τὸ στράτευμα πᾶν**, 523 e. The characteristics ascribed to Cyrus in this chapter are those of a young, talented, intelligent, energetic, generous, ardent, and ambitious prince, straining every nerve to win honor and popularity, and highly successful in gaining them. It is not wonderful that they were greatly fascinating to a knightly adventurer like Xenophon, beginning already to conceive a disgust at democracy; or that they should have obscured or palliated to his mind some faults, if not crimes, which Cyrus also pressed into the service of his ruling passion, ambition. To what lengths this passion would have carried him, had he reached the throne, we can only conjecture. He would, we must suppose, have been himself the ruler of his vast empire, governing it with an absolute sway, yet, in general, just and generous; he would have striven to enlarge its limits, and to put down all rebellion within them. He would have been a seducing and dangerous neighbor to the Greeks; and might have thrown far into the future, if he could not prevent, the conquest of Persia by Greece. He might have been in reality, as in name, a second Cyrus on the throne. It is evident, at least, that Xenophon took him as a model for the ideal character presented in the *Cyropaedia* (see Introduction).



## CHAPTER X.

CONTINUANCE OF THE FIGHT.—THE GREEKS REPULSE THE PERSIANS.

1. ἀποτέμενεται, zeugma, 497 b; acc. to a law of the Persians, says Plut. (*Artax.* 13), i. e. the head that had plotted treason, and the right hand that had executed it. For the fate of the eunuch who cut them off by the king's order see 8. 27 N. The king is said to have seized the head by its abundant hair, and held it up to confirm his wavering followers and arrest those who were fleeing. The head and hand were afterwards exhibited on a pole, iii. 1. 17. — χεὶρ ἡ δεξιὰ, 523 a 2, 3 (*v. l.* ἡ χεὶρ ἡ δεξιὰ). — Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει, an unusual zeugma, in which καὶ οἱ σὺν αὐτῷ seems parenthetical, unless, with some, we regard it as inserted by mistake from § 2, where the plur. follows; 497. — Κύρειον = Κύρου, 443 c. — οἱ μετὰ Ἀριαίου (those with A. =), *A. and his troops*, 527 a. — σταθμόν, the second night-station after passing the trench, § 19 s. — τέτταρες s, [there were said to be four parasangs of the way] *the distance was said to be four parasangs*.

2. τὰ τε ἄλλα πολλὰ διαρπάξουσι, *both plunder the other valuables to a large amount*. — λαμβάνει, *takes for his harem*. Why the change of number in the verbs?

3. ἡ νεωτέρα, *the younger of the two*. Cyrus showed his preference for the Greeks, even in the selections for his harem, which, so far as appears, was very small for a Persian prince. Cf. *Esth.* ii. — ἐκφεύγει γυμνή (*Lex.*), *escapes out of their hands in her under-dress*, leaving with them her robe. — πρὸς τῶν Ἑλλήνων, [on the side of, or in view of] *towards the Greeks*; not *to them*, as πρὸς w. the acc. would denote, for they seem, upon the sight, to have left the baggage which they were guarding, and to have rushed forward in battle line to repel the invaders, and save their employer's favorite. Many supply τούτους before τῶν Ἑλλήνων, making a hard ellipsis, and impairing the sense; (yet cf. *Hdt.* i. 110; *Hel.* v. 1. 11.) — ἀντιταχθέντες, *formed* (or as *mid.*, *forming themselves*) *in opposing line*. — ἀρπαζόντων (*Lex.*). — οἱ δὲ καὶ αὐτῶν, *and [others] some of them also*. — μὴν (*Lex.*). — ἄλλα ὅποσα ἐντὸς αὐτῶν s, *whatever else was brought within their line, both property and persons*. — ἐσώσαν, a natural and somewhat emphatic repetition. The part which the Milesian had in bringing about this result is playfully exaggerated in vi. 1. 13.

4. διέσχον ἁλλήλων, case 405 a. How many miles? — τε, not translated into Eng., since the pred. applies only jointly to the subject. — οἱ Ἕλληνες, the main body. — οἱ μὲν (518 d)...πάντας νικῶντες (*Lex.*), *these (the Greeks) pursuing the opposite wing, as if victorious over all the king's troops*; by a mistake which cost Cyrus his life. In such cases, the sense must determine whether οἱ μὲν refers to the nearer or more distant subject. — οἱ δ' ἀρπάζοντες s, *those (the king and those with him, § 1 s, 499 e)*



*plundering, as if they were now all victorious* (viz. the whole army). See 9. 19 N (at end).

5. ἦσθοντο, *became aware*; perhaps through a distant view of the turmoil, perhaps through information from the nearer peltasts, § 7 s. — Τισσαφέρνους, case 434 a; cf. 8. 13. See § 8. — τὸ καθ' αὐτούς, sc. μέρος or στράτευμα. — εἰς τὸ πρόσθεν οἵχονται (612, mode ?) s, [are] *were gone forward in pursuit*. — πλησιαιτάτος, of the generals, 8. 4; form 257 d. — πέμποιεν, mode 648 a. — ἀρήξοντες, purpose, 598 b.

42 6. Ἐν τούτῳ (Lex. ἐν), 506 a. — δῆλος ἦν προσιών, *was [evident] seen approaching*. — ὥς ἐδόκει, ὀπισθεν, *from behind* (i. e. to take them in the rear), *as it seemed*. — παρεσκευάζοντο, ὥς ταύτη προσιόντος (sc. βασιλέως, gen. abs., 676 a), *as though he would come that way*, καὶ δεξόμενοι, *and they would receive him*, 676 b, a strongly idiomatic passage, illustrating, as McMich. remarks, the power of ὥς with the part. "to express complex ideas with elegance, brevity, and precision." (See 1. 11.) Some have προσιώντες, prepared to advance this way and receive, etc. (Hickie.) — ὁ, to correspond better in form with οἱ μὲν Ἕλληνες, used from its familiar association w. δέ at the beginning of a clause; see 533 b: easier than βασιλεὺς δέ. — ἵγεν, voice 577 c. — ἥ (sc. δὲ, 467 a) δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρας (case 445 c), *ταύτη καὶ ἀπήγαγεν, but by what route he passed beyond the left wing, by this he also [led back] returned*; cf. 8. 23. — ἀναλαβών, at or near the camp. — τοὺς...κατὰ τοὺς Ἕλληνας αὐτομόλησαντας, *those who deserted [over against] to the Greeks*, ii. 1. 6; regarding the battle, doubtless, as decided in favor of Cyrus.

7. διήλασε...Ἕλληνας (adj. 506 f) πελταστάς, [rode through] *charged along the river against and through the Greek peltasts*. — αὐτούς, *them*, i. e. Tissaphernes and his corps, 499 c; cf. § 4. — γενέσθαι, *to have proved himself*.

8. ὥς μείον (Lex.) ἔχων ἀπηλλάγη, *as he [withdrew having the worst] came off at disadvantage*. Cf. iii. 4. 18. — οὐκ ἀναστρέφει, which would have exposed him to further loss. See ii. 3. 19. — τὸ...τό, 523 a, 2.

9. κατὰ s, *near the left wing of the Greeks*, beyond it, or by its side, § 6; the left wing as before named, strictly the right as the men now stood. — μὴ (Lex.) προσάγειεν s, *that they might make an attack upon the wing, and infolding it on both sides cut them (the Greeks) to pieces*. The Persians must have been already moving towards this, or their great army could not have been so soon in the position stated in § 10. — ἀναπτύσσειν τὸ κέρας, *to fold back the wing*, by counter-marching or a quarter-wheel, so that the line should be parallel to the river instead of being at right angles to it. — καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν, *and bring the river in their rear*, so that they could no longer be enclosed.

10. Ἐν (Lex. 557 a) ᾧ δὲ ταῦτα ἐβουλευόντο, *but while they were planning these measures of safety*, though they had not yet reached their intended position on the river's bank. — παραμειψάμενος, *having changed to the same form, or, position*, i. e. having brought his line parallel to the river. — κατέστησεν ἀντίαν...συνήει, *stationed his line opposite, just as at*

*the first he came to the battle*, i. e. the relative position of the two lines was the same, the direction of both having been similarly changed. Some connect *εἰς τὸ αὐτὸ σχῆμα* with *κατέστησεν* and *ὥσπερ*. — *τὸ πρῶτον* (529 a) *μαχοῦμενος* (purpose 598 b). — *ὄντας*, sc. *αὐτοῦς*, referring to *φάλαγγα*, 499 a. — *προθυμότερον ἢ τὸ πρόσθεν* (529 b), having proved their cowardice.

11. *ἐκ πλέονος*, sc. *διαστήματος* (Lex. πολὺς). See 8. 19. — *κώμης*, not improbably the place which Plut. calls Cunaxa. The present identification of a mere village could not, of course, be expected.

12. *γῆλοφος*: this “appears to have been one of the numerous artificial mounds, topes, or tels, sometimes sepulchral, sometimes 43  
heaps of ruins, which abound on the plain of Babylonia.” Ains. — *πεζοί*, in appos. w. *οἱ*. — *τῶν δὲ ἱππέων* (case 586 c) *ἐνεπλήσθη*, by change of const. for *ἱππεῖς δὲ ὦν*, to strengthen the expression, 716 c; the infantry still fleeing, cf. § 15, while the array of cavalry hid from the Greeks the movements behind. — *τὸ ποιούμενον*, *what was doing*. — *βασίλειον*, 443 c, cf. *Κύρειον*, § 1. — *ἀετόν* (Lex.). The indef. *τινα*, a certain, or kind of, seems to imply that the representation was not very artistic, or was indistinctly seen: nearly = *what appeared to be a golden eagle*. The royal standard of Persia is described in *Cyr.* vii. 1. 4, as *ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένους*. — *ἐπὶ πέλτης ἐπὶ ξύλου*, on a target uplifted upon a pole. Some give to *πέλτης* the unusual sense of spear, regarding *ἐπὶ ξύλου* as an explanatory gloss brought into the text.

13. *λείπουσι*, *begin to leave*; *ἐψιλοῦτο*, *was gradually thinned*; *ἀπεχώρησαν*, *had departed*: beginning, progress, end, order, chiasma. — *ἄλλοι* (Lex. ἄλλος c), 567 d; *ἄλλοθεν*, *in different directions* (the Greek mode of conceiving direction was often the opposite of ours); or from different points of the hill, *one here and another there*.

14. *ἀνεβίβαζεν*, tense 594 a. — *ὑπὸ αὐτόν*, acc. on account of previous motion implied, 704 c. — *Δύκιον*, one of his few horsemen. — *κατιδόντας τὰ* (prolepsis, 474 b) *ὑπὲρ* (Lex. a) *τοῦ λόφου, τί ἐστίν* (sc. *ταῦτα*, 502, cf. ii. 1. 22), *having observed from above* [the things beyond the hill, what they are] *the condition of things beyond the hill*.

15. *ἤλασε* (Lex.), 476 2. — *ἀπαγγέλλει*, pres. more important. — *ἀνά* (Lex.). — *ἥλιος*, without art. 533 a.

16. *ἅμα μὲν...Καί* (§ 17) (for *ἅμα δέ*), 716 b. — *φαίνονται*, mode 643 a. — *ἀπό*, not *παρά*. — *καταληψόμενόν τι*, *to seize some [thing] advantage*, 598 b.

17. *αὐτοί*, belongs in force with *ἀγοιντο* and *ἀπίοιεν*, rather than *ἐβουλεύοντο*, and for themselves they consulted. — *τὰ σκευοφόρα ἐνταῦθα ἀγοιντο*, *they should bring their baggage there by a detachment sent for it, or, should have their baggage brought there*, 579, 581. — *αὐτοῖς*, subject of *ἀπιέναι*, as well as indirect obj. of *ἔδοξεν*, 667 b; and so used emphatically.

18. *ἡμέρας*, a day so fatal to the ambitious hopes of Cyrus and his Greeks, and ultimately to the Persian Empire by exposing so decisively its weakness even at home. How the great lesson of this battle was applied by Alexander is familiar to all. It is wonderful that the Persian kings

had not anticipated him by applying it themselves to a new armature and discipline of their troops after the Greek model. With their vastly inferior arms of both defence and offence it was impossible that these should stand, however brave, against an iron-clad and iron-tempered host. — *καὶ εἴ τι*, and especially whatever, 639 a; cf. 5. 1. — *σφοδρά*, pred. adj. (*v. l.* σφόδρα), in severe form. — *ἐλέγοντο*, pers. const., 573 d. — *καὶ ταύτας*, even these, 505 b, c.

19. What examples of chiasma? — *μέν*, corresp. to *δέ*, ii. 1. 2. — *νύκτα*, case 699 a.

## BOOK II.

FROM THE DEATH OF CYRUS TO THE BREAKING OF THE TRUCE  
BY THE PERSIANS, AND THE TREACHEROUS SEIZURE OF THE  
FIVE GENERALS.

### CHAPTER I.

THE GREEKS OFFER TO PLACE ARIEUS ON THE THRONE. — DEMANDS  
OF THE KING. — ANSWER OF THE GREEKS.

45 1. *Ὡς...ζήν*, subject of *δεδήλωται*. — *Ὡς μὲν οὖν*, how, or, in what way, then, since we have come to this point in the history (see page 3 of notes, as to divisions into books, summaries, etc.); *μέν* introduced by the writer of this section as a new correlative to *δέ*, § 2; see i. 10. 19 s. — *Κύρω*, for *Cyrus*, by various Greek commanders, 460. — *ἑστράτευετο*, was preparing an expedition, 594. — *τα πάντα*, 478. — *νικᾶν* (Lex.). — *Κύρον*, case 666. — *τῷ ἔμπροσθεν* (*v. l.* πρόσθεν), Lex. 526.

2. *Ἄμα* (Lex.). — *πέμποι*, χρή, mode? *v. l.* πέμπει: see Rehdz. — *πρόσθεν*, i. 10. 5. — *ἕως*, until. — *συμμίξειαν*, mode 641 b; cf. i. 10. 16.

3. *ὄντων*, sc. *αὐτῶν*, 676 a; cf. i. 6. 1; 2. 17. — *Προκλῆς*, decl. 219 c. — *ἀπό*, 693. 6. Compare simple gen. of father (i. 1. 1), and gen. w. *ἀπό* of more remote ancestor. — *Ταμῷ* (*v. l.* Ταμῶ), case 438 a; form? — *ἐλεγον*, of course to the generals. — *τέθηνκεν*, “the ind. as *oratio recta*, puts the fact in its sad actuality; with the less important event the mood relaxes to the natural opt.” Kendrick. — *ἴθεν*, 550 c. — *λέγοι*, *ὅτι...ἀπιέναι φαίη* (somewhat more positive than *λέγοι*), 659 h. — *ἄλλῃ* (Lex. ἄλλος).

46 4. *ἀκούσαντες*, [*πυνθανόμενοι*], tense? — *βαρέως* (Lex.). — *Ἄλλ’...ἔστι*: How characteristic of the unyielding Clearchus: *ἄλλ’*, [but this is our reply] *well!* spoken sadly, but not dejectedly. — *ᾤφελε* s, 611, 638 g. — *ἡμεῖς γε* (685 b) *νικῶμεν* (Lex.), 612. — *εἰ μὴ* s, 615 a, c. — *ὑμεῖς*, emphatic. — *καθιεῖν*, 305 a. — *τῶν γὰρ μάχῃ νικῶντων* (443 a) s, for to

those who conquer in battle it also belongs to rule. How large a part of history is summed up in these few words !

5. **Χαίρισον**, his fellow-countryman, and from the leading state in Greece, i. 4. 3. — **αὐτός**, 540 c. — **φίλος καὶ ξένος**, *a friend and guest*.

6. **Οἱ μὲν**, see i. 1. 9 N. — **Κλέαρχος...περιέμενε**, *waited with the army for their return* ; cf. § 2 s. — **κόπτοντες**, numb. 449 a. — **ξύλοις** (394 b) **δ' ἐχρώντο, μικρὸν** (Lex. 482 d) **προϊόντες ἀπὸ τῆς φάλαγγος** (sc. *ἐκείσε*, 551 f) **οὐ** (Lex. *ὅς*) **ἡ μάχη ἐγένετο, τοῖς τε οὔστοις**, *and, going forth a short distance from their line to the place where the battle was fought, [as fuel they used] they gathered for firewood both the arrows.* — **ἐκβάλλειν** (Lex.), *lest they should do mischief in their rear or at the camp.* — **αὐτομολοῦντας**, i. 10. 6. — **πολλὰ καὶ πέλται καὶ ἄμαξαι** (cf. i. 10. 18) **ἦσαν φέρεσθαι** (depending on *ἦσαν* or *ἐρημοὶ*) *ἐρημοὶ, and there were also many deserted targets and wagons [to be carried off] which they could take*, apparently left at the camp by the fleeing troops of Ariæus, i. 10. 1. — **κρέα**, double relation, 399 g. — **ἐκείνην τήν**, 524 b.

7. **ἀγοραν** (cf. i. 8. 1) **καί**, 705 : *when it was now...there come* ; cf. i. 8. 8. — **παρά**, as sent by them. — **οἱ ἄλλοι**, in appos. w. *κήρυκες*, and then a distinct sentence, 716 c. — **ἦν δ' αὐτῶν** s, *but [of them P. was one] one of them was Phalinus, a Greek ; but among [of] them there was one Greek, Phalinus.* If Ctesias was in the company, as he claimed, he did not make himself known ; Plut. *Artax.* 13. — **ἔχων** (Lex.). — **τῶν**, case 432 b, cf. 441 a. — **ὀπλομαχίαν**, wt. art., 553 c.

8. **ἰόντας** (cf. i. 1. 7 N.) **ἐπὶ τὰς βασιλέως θύρας εὐρίσκεισθαι ἂν** 47  
[ = *ἐάν*] **τι δύνωνται ἀγαθόν**, *to go (as suppliants) to the king's gate*  
(his quarters or residence) *and find (favor if they can find any) whatever favor they can.*

9. **τοσοῦτον**, *simply this* (Lex.), 544, 547 ; assuming an air of superiority. — **οὐ τῶν νικῶντων εἶη τὰ ὅπλα παραδιδόναι** : observe the emphatic arrangement of this brief and truly Spartan reply, one worthy of Leonidas : *not for conquerors is it their arms to surrender.* The following words were addressed aside to the other generals. — **ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε**, [whatever you have to say that is both most honorable and best] *as you can most honorably and advantageously.*

10. **Κλεάνωρ...πρεσβύτατος**, of the generals present. Sophænetus, said to be the oldest of the generals (vi. 5. 13 ; v. 3. 1), was probably absent. — **ἂν**, 622 b. — **παραδοίησαν**, 293 a. — **Ἄλλ' ἐγὼ, ὦ Φαλῖνε, θαυμάζω**, order 718 a, b, c, d. — **τί δεῖ** (Lex., yet see 571 h) **αὐτὸν αἰτεῖν** (tense 595 a), **καὶ οὐ λαβεῖν**. To the demand of Xerxes at Thermopylæ, *Πέμψον τὰ ὅπλα*, Leonidas replied, *Μολὼν λάβε*, "*Come and take them.*" Plut. *Apoph. Lac.* 11 ; Wks. iii. 277, ed. Didot. — **ἐὰν αὐτῷ ταῦτα χαρίσωνται**, *if they grant him this favor.*

11. **αὐτῷ**, case 455 f ; yet possibly 459. So placed for emphasis. — **ἀρχῆς**, case 430 a. — **μέσῃ**, 508 a ; cf. i. 2. 7 N. *μέσον*. — **πλήθος** ... (sc. *τοσοῦτον*) **ὅσον** s, *a multitude so great [as] that you could not slay them, even if he should bring them to you for that purpose.*

12. *Ξενοφῶν* (v. l. *Θεόπομπος*, q. v. in *Lex.* to the *Anab.*). *Diod.* ascribes these words to Proxenus, Xenophon's friend, iv. 14. 25. — σύ, slightly emphatic, in distinction from *ἡμῖν*, 536. 1; cf. § 16. — οἰόμεθα ἂν

48 (621 a)...*χρῆσθαι*, we think that we could use. — ὅπλα, first emphatic, then *παράδόντες*, making chiasma. — *παράδόντες δ' ἂν* (621 b). — *παραδώσειν*, sc. *ἡμᾶς* om. after *ἡμῖν*. — *ἀλλὰ σὺν τούτοις*, *παρ*, with these to sustain us; cf. *έχοντες*, § 20, iii. 3. 8.

13. *φιλοσόφῳ* (case 451 a), in discoursing of *ἡ ἀρετή* and *τὰ ἀγαθὰ*, said ironically and sneeringly. — οὐκ ἀχάριστα (*Lex.*), 478; cf. 686 i. — ἔσθι (form 320 a) *μέντοι ἀνόητος ὢν*, but know that you are senseless (or lacking in sense), 677 a. — οἶει, form? — *δυνάμεως*, case?

14. *έγένοντο*, mode 645 a. — *βασίλει* (case 454 d) *ἂν πολλοῦ* (case 431 b) *ἄξιοι γένοιτο*, mode 631 d. — *εἰ βούλοιτο*, if he chose. — *εἴτε θέλοι*, whether he wished (*Lex.* *έθέλω*). — *ἄλλο τι χρῆσθαι*, to employ them for any other service (*Lex.*), 478. — *Αἴγυπτον* (*Lex.*). — *συγκαταστρέψαι*ντ' ἂν αὐτῷ, they would [subdue it with him] aid him in his plans of conquest; used with direct reference to the conquest of Egypt, cf. 68 g.

15. *ἀποκεκριμένοι εἶεν*, mode? form? — *ὑπολαβών*, breaking in, discourteously. — *ἄλλος*, *ἄλλος*. 393 d. — *λέγει*, numb. 501 a. — *ἡμῖν εἶπε* (accent, 781 d), *τί λέγεις*, tell us, what [you say] is your reply.

16. *ἄσμενος* (*Lex.*), 509 c. — *οἶμαι*, parenthetic. — *σύ τε γάρ* s, 497 b. — *τοσοῦτοι* (547)...*σὺ* (1. 12 x.) *ὅρᾳς*, being [so many] so great a number as you see for yourself; said to impress him with the greater respect, cf. iii. 1. 36. — *συμβουλευέμεθά σοι*, we [advise with you] ask your advice. — *περὶ ὧν* = *περὶ τούτων ᾧ*, 554 a N.

17. *συμβούλευσον*, tense 592 b. — *ἀναλεγόμενον*, *ὅτι*, [being] when it is recounted [namely], that; *ἀναλεγόμενον* and the sentence following (as an appositive) agree with *ὅ*, in place of a more independent construction; cf. 573, 676 b. — *συμβουλευομένοις συνεβούλευσεν* (cf. i. 9. 19 x.) *αὐτοῖς τάδε* (544), upon their consulting him, advised them [the following] so and so (as the narrator would proceed to state): act., I counsel with another for his sake, advise him; mid., I counsel with another for my own sake, consult him. — *Οἶσθα*, form 297 b, 46 a, c. — *δέ* = *γάρ*, cf. 705 a. — *ἀνάγκη λέγεσθαι* s, whatever you may advise [it is a necessity that it should be reported] will of course be reported in Greece, which was all the world to the honor-loving Greek.

18. *αὐτὸν τὸν πρεσβεύοντα*, the very person who was acting as envoy, 540 c, 678 a. — *αὐτοῦ*, pos. 538 f.

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19. *Ἐγώ*, emphatic, and, as *Voll.* thinks, with perhaps a delay upon the word: as to my opinion. — *τῶν μυρίων*, 531 d. — *μία τις* (strongly expressed, sc. *έλπις*)...*σωθῆναι* (sc. *ὑἱᾶς*, 667 c) s, [any single] a single chance [to be saved] of escaping in a war with the king. — *ἄκοντος βασιλέως*, against the will of the king, 676 a, cf. i. 3. 17. — *συμβουλεύω*, *μή παραδιδόναι*, pres. with pres., as in § 18 aor. w. aor. — *συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν* (sc. *έστω*), I advise you to save yourselves [in what way it is possible] in the only possible way.

20. **τάδε**, in distinction from **ταῦτα**, though explained by a dependent clause, 544; so § 21. — **εἰ μὲν δέοι**, *if it should behoove us to be friends to the king*, if we are to be friends. — **φίλοι**, in appos. w. **ἡμεῖς**, the subject of **εἶναι**, 667 b. — **πλείονος** (case?) **ἂν ἄξιοι εἶναι φίλοι** (case 667 b), *that we should be [friends worth more] worth more as friends*. — **πολεμεῖν**, tense?

21. **ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν**, *that [to you remaining here there is an armistice] remaining here you have an armistice*. — **προϊούσι καὶ** (cf. ἡ § 23) **ἀπιούσι**, *advancing [and] or retreating*. — **Εἶπατε**, see use of aorists, Lex. φημί. In what forms is this first aor. most common? — **ὡς πολέμου ὄντος**, 680 c.

22. **καὶ ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ**, [the same things seem best to us also, which also seem best to the king] *we also are pleased with the same terms as the king*, 714. 2. — **Τί οὖν ταῦτά ἐστιν**; 502. — **ἔφη**, **Ἀπεκρίνατο**, the asyndeton suits the quick interchange of rapid dialogue. — **σπονδαί**, sc. **εἰσιν**, borrowed from **τί οὖν ταῦτά ἐστιν**; — **ἀπιούσι**, sc. **ἡμῖν**.

23. **Σπονδαί...πόλεμος**, order? — **ποιήσοι**, mode 643 a. It is interesting in this specimen of ancient diplomacy to see how craft is met by craft. The first object on the king's side was to frighten the Greeks into an unconditional surrender; the second, to induce them to remain where they were till the toils could be drawn around them; the third, to learn their intentions. All these failed. On the other hand, Clearchus did not draw such advice as he wished, but could hardly have expected, from Phalinus.

## CHAPTER II.

THE GREEKS JOIN ARIÆUS TO RETURN TO IONIA. — NIGHT PANIC.

1. **Οἱ παρὰ Ἀριαίου ἦκον**, [the men from A. came] *the envoys returned from A.* — **δέ** = **γάρ**, cf. 1. 17. — **αὐτοῦ** (Lex.), adv. explained by **παρὰ Ἀριαίῳ**. — **ἔμνε**, prob. to concert with his intimate Ariæus plans for their own private interest, 1. 5; 6. 28. — **ἑαυτοῦ βελτίους**, *superior to himself*, esp. in rank. — **ἀνασχέσθαι**, 659 b. — **αὐτοῦ βασιλείοντος**, case 432 f, 461 b. — **ἀλλ' εἰ βούλεισθε**, 644 b. — **νυκτός**, case? — **εἰ δὲ μή**, *but if you do not come*, otherwise (Lex. μή), 717 c.

2. **Ἄλλ' οὕτω** (rather than **ὥδε**, 544, 547) **χρὴ ποιεῖν**, *well, so it is proper to do*. — **πράττετε ὅποιον ἂν τι** (Lex.) **ὑμῖν** s, 537 b. There is hence a change in the form of construction.

3. **ἡλίου**, 675. — **τοὺς στρατηγούς καὶ λοχαγούς**, viewed as belonging to the single class of commanders, 534. 4; cf. 5. 25. — **Ἐμοὶ θυομένῳ ἰέναι**, [to me sacrificing for going] *when I sacrificed in respect to marching*. — **οὐκ ἐγίνετο** (Lex.). — **ἐγώ**, see **σὺ ὅρᾳς**, 1. 12. — **νῦν πυνθάνομαι**, *I now learn* = have learned, 612. He had been wrongly informed, or supposed a canal to be the Tigris. — **ἐν μέσῳ**, *between* (Lex.). — **Οὐ μὲν** (Lex.); cf. i. 9. 13. — **οὐκ ἔστιν ἔχειν**, [it is not possible to have] *we cannot have*. — **ἰέναι**, *for going*.

4. ποιεῖν, δειπνεῖν, sc. ὑμᾶς or ἡμᾶς. — ἐπειδὴν δὲ σημήνην (sc. ὁ σαλ-  
πιγκτής, 571 b; mode 641 a)..., ὡς ἀναπαύεσθαι, to deceive the enemy's  
scouts, 671 a. — κέρατι (Lex. κέρας, σάλπιγξ). — τὸ δεύτερον, sc. σημήνην.  
— ἀνατίθεσθε, sc. τὰ σκεύη. — τρίτῳ (Lex.), 506 e. The Romans, in like  
manner, used three signals in starting, Polyb. vi. 40. 2 s. — ἔπεσθε τῷ  
ἡγουμένῳ, follow your leader, i. e. the one who precedes you in the ap-  
pointed order of the march. Some make τῷ ἡγ. neut., see Lex. — πρὸς  
τοῦ ποταμοῦ, for greater security. — τὰ ὅπλα (Lex.). — ἔξω, on the outside.

51 5. τὸ λοιπόν (Lex.), 485 e, ε, 482 a. — ὁ μὲν ἤρχεν s, he (Clearchus)  
commanded, and the rest obeyed, 518 d. — ἔδει, sc. φρονεῖν: some  
read δεῖ.

6. ἦν, case, 477. — τῆς Ἰωνίας, [of] in Ionia, 418 a. — τρεῖς καὶ s,  
242 a. — ἐλέγοντο, pers. const. This section is thought by many to have  
crept into the text from a marginal note. The numbers correspond nearly,  
but not exactly, with the summary of those presented in the preceding book.  
— εἰς Βαβυλῶνα, Plut. states the number as 500.

7. Θράξ (Lex.). — ἱππέας, the small body of cavalry in the division of  
Clearchus, all the Greeks had, and now esp. needed, i. 5. 13. — εἰς, i. 1. 10.  
— ὥς, i. 2. 3.

8. τοῖς ἄλλοις ἡγήτο, led [the way for] the rest, marched at their head,  
463; cf. i. 7. 1 s. κέρως. — πρῶτον, in returning; see 1. 3. — εἰς, w. place,  
παρά, w. persons (Lex.). — ἐκείνου στρατιάν, his army, in distinction  
from the other, 542. — μέσας νύκτας, i. 7. 1. — ἐν τάξει θέμενοι s, resting  
arms in battle-array, for security, i. e. ordering their men so to do (Lex.  
τίθημι).

9. σφάξαντες, βάπτοντες, tense? — λύκον (Lex.) καὶ κάπρον: Some  
have objected to this statement the difficulty of procuring these wild ani-  
mals for the occasion. But in ancient military operations sacrifices held  
such a place that proper victims were deemed an essential part of an  
army's outfit. It was a Greek usage to give special solemnity to an oath  
by a combined sacrifice of three animals (τριτύς, cf. the Roman su-ove-  
taurilia); and the Persians seem here to have added a fourth, — which,  
however, did not secure their good faith. — εἰς ἀσπίδα, [into] over a shield,  
so that the blood flowed into it (Lex. ἀσπίς, 704 a: cf. iv. 3. 18, and  
Æsch. Theb. 43. — ξίφος, λόγχην, thus consecrating their weapons to that  
union and mutual defence which was symbolized by the mingled sacrifice  
and confirmed by their oaths. Among the Scythians, acc. to Hdt. iv. 70,  
contracting parties dipped their weapons into their own mingled blood,  
and then drank it.

10. Ἄγε (Lex.), 577 e. — καί, 705 e. — εἰπὲ, τινά s, 564. — πότερον  
(Lex.), 685 e. — ἀπιμεν (as fut. 603 e), (sc. τὴν ὁδόν, case 1) ἦνπερ, shall we  
return by the same route as we came? — ἐννεοηκέναι δοκεῖς: do you think  
that you have devised? — κρείττω, emph.

11. Ἦν, sc. ὁδόν, cf. § 10. — ἀπιόντες, cond. 635. — ὑπάρχει (Lex.) γὰρ  
νῦν ἡμῖν (case 459) οὐδὲν s, for we have now [on hand to start with] none  
of the need of supplies. σταθμῶν τῶν, case 433 e: art. 523 a, 3; i. e. from



Corso, i. 5. 4. — *ἐνθα δ' εἴ τι ἦν*, and even if there was anything there. Some adopt the needless conjecture of Schneider, *ἐνθα δέ τι ἦν*, and where there was anything. — *μακροτέραν*, sc. *ὁδόν*. — *τῶν δ' ἐπιτηδείων* s, but (one in which) we shall not want supplies, cf. 705. 52

12. *Πορευτίον δ'* (sc. *ἐστίν*, 572) *ἡμῖν* (case 478) *τοὺς πρώτους σταθμούς* (case 482 d) *ὡς ἂν δυνάμεθα μακροτάτους* (i. 2. 4), we must [march] make the first stages as long as we can. — *ὡς πλείστον*, as far as possible, 482 d. — *ἡ τριῶν ἡμερῶν ὁδόν*, 445 a, 482 d. — *οὐκέτι μὴ δύνηται* (v. l. *δυνήσεται*) *βασιλεύς*, the king will certainly no longer be able [there is no danger that, etc.], 627. — *ἔγωγε*, note triple emphasis.

13. *Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο* (case 472 f) *δυναμένη* (part. 679 a), *ἣ* (701 l) *ἀποδρᾶναι ἢ* (701 d) *ἀποφυγεῖν* s, now this mode of leadership [was equivalent to] meant nothing else than to escape by stealth or by speed; but fortune [led them more honorably] proved a nobler general. For she led them not only on their way and to villages, but still farther (*ἐτι δέ*) to the neighborhood of the king's army, over which they obtained a new and bloodless triumph. — *ἐν δεξιᾷ ἡλίου*, prob. in a northeasterly direction, towards the Tigris, — for supplies, since the region of the Euphrates was exhausted. A simple northerly direction, which so many here understand, is not required by the text, and would not, in any probability, have brought them to the king's army. — *ἅμα* (Lex.) *ἡλίω*, cf. *τῷ ἡλίῳ* § 16, 533 a. — *τοῦτο*, cf. i. 8. 11 N. *ἐψεύσθη*.

14. *Ἔτι δέ*, but moreover, but yet more, with reference to *ἐστρατήγησε κάλλιον*. — *ἀμφὶ δελήην* (Lex.), towards evening is about as precise as the Greek. — *ἔδοξαν* s, they thought they saw horsemen of the enemy. — *τῶν τε Ἑλλήνων, οἳ μὴ ἔτυχον...ὄντες*, both [those] such of the Greeks as happened not to be. — *μή*, w. ind., in a conditional relative clause, 686 b, 641; cf. v. 7. 2.

15. *Ἐν ᾧ*, sc. *χρόνῳ*, [during what time] while (Lex. *ὅς*), 557 a. — *ὥπλίζοντο*, tense 593. — *εἰσιν, νέμονται* (numb. 569 a, i. 2. 23), mode 645 c. — *ἐστρατοπεδεύετο*, tense 646 b. — *καὶ γὰρ καί* (not a frequent combination; v. l. *καὶ γάρ*) s, and the rather because smoke also appeared, 709. 2.

16. *μέν*, emphasizing *ἐπί*: what corresponds to this *μεν*? — *ἀπειρηκός*, cf. i. 10. 16. — *ὅψέ* (Lex.), 571 d. — *οὐ...οὐδέ* (Lex.), not at all, not even, 713 c; cf. i. 9. 13. — *τῷ ἡλίῳ*, cf. § 13. — *εἰς*, with *κατεσκήνωσεν*, which implies entrance into. — *διήρπαστο*, pos. 719 b, ζ. The king's army, in its vast demand for supplies, had here quite anticipated the Cyreans. — *αὐτὰ τὰ* s, 540 c. — *ἀπό*, 704 a. The Eng. *from* may be used with the same const. *præg*. 53

17. *τρόπῳ τινί*, in some fashion, or, with some method. — *ὑστεροὶ σκοταῖοι*, 509 a. — *ὡς ἐτύγγανον* (sc. *αὐλιζόμενοι*) *ἑκαστοὶ, ἡϋλίζοντο*, lodged as they [each happened] severally chanced. — *ἑκαστοὶ*, plur., as referring to each company rather than each individual. — *κραυγῇ* s, 671 d: to show the distinctive force of the inf., *ἀκούειν* might be trans. *could hear*.

18. *ἐδήλωσε* (Lex.), showed itself. — *οἷς...ἔπραττε*, by what he did, 554 a N., 466.



19. φόβος, *a panic*, so named from PAN, who was believed to send such terrors (e. g. into the Persians at Marathon). — (sc. τοιοῦτος, 495) οἷον εἰκὸς (sc. ἐστὶ, 572) *s, such as [it is natural should arise] naturally arise upon the occurrence of a panic.*

20. κήρυκα *s, the best herald of [the men or heralds of] his time.* — τοῦτον, 505 c. — σιγὴν κατακρῦξαντα, the usual introduction to a proclamation. — ὅτι, needless, as the form of direct quotation follows, 644 a. — δὲς ἂν τὸν ἀφέντα *s*: Some editors prefer the reading ἀφιέντα as more pointed, and translate, that whoever will make known the man that is letting an ass loose among the heavy arms shall receive, etc. This joke of Clearchus has a keen double sense. It seems to refer to the presence of an ass among the deposited arms, but really to the presence of an ass's spirit among the men at arms (τὰ ὄπλα = οἱ ὀπλῖται, § 4). — ὅτι, pos. 719, b, η. Cf. i. 6. 2.

21. κενός, σῶσι, 523 b: chiasma. — εἰς τάξιν τὰ ὄπλα τίθεσθαι, *to stand to their arms in order* (εἰς, as coming into order). — ἥπερ (469 b or 469) εἶχον, *just [where they had themselves] as they stood*, in the same relative position, i. 8. 4.

### CHAPTER III.

#### NEGOTIATIONS BETWEEN THE PERSIANS AND GREEKS: TREATY CONCLUDED.

54 1. "Ο δὲ δὴ ἔγραψα...τῷδε (case 466, v. l. τῇδε) δῆλον ἦν, *and now what I wrote (2. 18) was evident [by] from this.* — τῷδε...γάρ *s*, 705 b. — ἐκέλευε: which effected nothing, 595 a.

2. τυχῶν (Lex.) τότε...ἐπισκοπῶν, *who was just then inspecting.* — σχολάσῃ, mode 641 d, 645 a: the tone of a superior, who was granting the interview as a favor.

3. ὥστε *s*, *so that it was in a fine condition to be seen [as] a compact line throughout.* — τε, τε, correspondence of each! — τοῖς ἄλλοις στρατιώταις ταῦτὰ ἔφρασεν, *and directed [the same to the other generals] the other generals to do the same.*

4. ἀνηρώτα, force of the ipf.? — βούλονται, mode 643 a. — ἤκοιεν, ἔσονται, mode 645 b. — ἄνδρες, οὔτινες (550 b) *s, men duly empowered both to report the communications from the king to the Greeks.*

5. Ἀπαγγέλλετε τοίνυν, *report then*, roughly echoed to ἀπαγγεῖλαι. — μάχης δεῖ, 571 d. — ἀριστον (pos.?) γάρ *s, for we have no breakfast.* — οὐδὲ ὁ τολμήσων, *nor is there [he] the man that will dare*: a threat even for the king himself. — μὴ πορίσας *s, [not having provided] until he has provided a breakfast*, 686 d. — ἀριστον...ἀριστον, pos.? A sentence so returning to its first word was termed by the Greek rhetoricians κύκλος, *a circle.*

6. ᾧ, cf. τῷδε, § 1. — δῆλον, gend. 491 a. — ᾧ ἐπετέτακτο *s, to whom it had been committed to make these negotiations.* — ἔλεγον: which of the fol-

lowing finite verbs have the form appropriate to indirect discourse, and which to direct? — δοκοῖεν... βασιλεῖ, *seemed to the king*. — ἤκοιεν, i. e. the messengers. — αὐτοὺς... ἄξουσιν (sc. ἐκεῖσε) ἔνθεν ἔξουσιν, *would conduct them to a place from which they would obtain*. Cf. i. 3. 17, ἔθεν.

7. εἰ αὐτοῖς τοῖς ἀνδράσι (450 a) σπένδοιτο ἰούσι καὶ ἀπιούσιν, *whether he [Clearchus] was making a truce simply with the men [who were] coming and going*. A truce was sometimes simply so made for purposes of conference between contending parties. Cf. Thucyd. iv. 118. 6. — τοῖς ἄλλοις ἔσοιντο σπονδαί, *the truce should [be] extend to the rest*. — 55 τὰ παρ' ὑμῶν, cf. § 4.

9. ταχύ, emphatically repeated (from § 8). — ἔστ' ἂν ὀκνήσωσιν, *until they [shall have] become afraid*; tense 592 d; mode? — μὴ (625 a) ἀποδόξῃ ἡμῖν... ποιήσασθαι, *lest we decide not to make*. How does ποιήσασθαι differ from ποιῆσθαι above?

10. οἱ μὲν, the Persian guides. — στράτευμα ἔχων ἐν τάξει, *to guard against treachery*. — τάφροις καὶ αὐλῶσιν (Lex.), see 4. 13 N. — ὥς μὴ, i. 5. 10. — ἦσαν ἐκπεπτωκότες, 679 a, β. — τοὺς δέ for ἄλλους δέ: cf. i. 5. 13.

11. ἐνταῦθα ἦν Κλέαρχον (474 b) s, i. 6. 5, *there [it was to observe] was an opportunity of observing Clearchus*, who had now come to the front. — ἐπεστάται, augm. 282 c. — τὸ δόρυ, art. 530 d. — βακτηρίαν, often used for discipline by Spartan officers. Cf. i. 5. 11. — εἴ τις s, 634. Cf. i. 9. 19. — πρὸς τοῦτο, *to this work*, viz. of bridging the streams. — ἔπαισεν ἄν, cf. i. 9. 19 N. — μὴ οὐ, 713 f.

12. πρὸς αὐτοῦ, some read πρὸς αὐτό. — οἱ τριάκοντα ἔτη (Lex.) γεγονότες, a loose form of expression, if the text is correct, for the men who were not more than thirty years old, from whom the most active service was required. Cf. vii. 3. 46.

13. μὴ αἰεὶ οὕτω πλήρης... ὕδατος, *not always so full of water*, especially at this season. — οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδῖον ἄρδειν, *for 56 it was not [such a time as was for irrigating] a proper time to irrigate the plain*; the period of summer irrigation having now past. — τούτου, referring to the preceding clause, which is the motive of ἀφεικέναι. It was the pride and policy of Clearchus, throughout this adroitly managed transaction, to act the conqueror, and to show the Greeks superior to any effort which the king could make.

14. ἔθεν, 550 e. — σῖτος, *food*, of grain, dates, etc. — οἶνος φοινίκων (case 412), *palm wine*; cf. i. 5. 10.

15. ἔστιν ἰδεῖν, cf. i. 5. 2. — τὸ κάλλος καὶ τὸ μέγεθος, 481, 533 f (v. l. τοῦ κάλλους καὶ μεγέθους), *for beauty and size*, 429 b. — ἡλέκτρον (case 406 a) = τῆς ἡλέκτρον ὀψews, 438 b. For the comparison of color it is indifferent in which of its two senses the word is here used, amber or an amber-colored metal. — τὰς δέ τινας (Lex.), *and certain others*; v. 7. 16. — ἀπερίθεσαν, *were storing*. The Cyreans arrived at the time of the date harvest. — ἦν, for ἦσαν, on account of τραγήματα, 500: *these were also a pleasant [thing with, 502] accompaniment to drink*, — in the symposium, which in ancient, as in modern times, so often followed a feast.

16. τὸν ἐγκέφαλον, see Lex.; *medullam*, Pliny, xiii. 9. — τοῦτο, 502; sc. βρῶμα; but cf. i. 5. 10 N. — ὅθεν (cf. § 14) ἐξαιρεθείη, mode? — ἐξηναί-  
νετο, 606 a; used with reference to the time of observation.

17. ἦκε, numb. 497 b; tense, cf. i. 2. 6. — ὁ τῆς s, 523 a 1, 442. — γυ-  
ναικός, Statira, daughter of Idernes, saved by the prayers and tears of her  
husband from the general execution of her family by Darius II. on account  
of the crime of her brother Terituchmes. She had much influence over  
Artaxerxes, and often opposed the schemes of the wicked Parysatis, by  
whom she was at length poisoned while sitting at the same table, and par-  
taking of the same bird, — this having been divided by a knife smeared on  
one side (Ctes. Pers. 53 s, 61). — ἔλεγε πρῶτος, 509 f; and with consum-  
mate cunning.

18. ὧ ἄνδρες Ἕλληνες, 484 g; cf. i. 3. 3. — Ἑλλάδι, case 450 a, but  
gen. iii. 2. 4. — εἰς πολλά (Lex. 702 c) κακὰ καὶ ἀμήχανα, *into many and*  
*inextricable evils*, or, *difficulties*. Some editors omit κακὰ before καί. —

57 εὔρημα s, 633 d. — αἰτήσασθαι (cf. § 25, vii. 6. 30) δοῦναι ἐμοὶ  
ἀποσῶσαι ὑμᾶς, *obtain by entreaty* [that he would grant me to  
restore] *the privilege of restoring you safe*. Compare aor. αἰτήσασθαι with  
impf. § 19. — Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ξεῖν, 620 b (v. l. ἔχειν), s,  
*for I think* [it would not have itself ungratefully] *there would be no lack of*  
*gratitude to me, both either from yourselves*.

19. ὅτι, ὅτι, different force? how differing? — δικαίως ἂν μοι χαρίζοιτο,  
sc. εἰ χαρίζοιτο, should he do this, 636 b. — ἡγγεῖλα, mode? cf. i. 2. 4;  
rare with part. — διήλασα, καὶ συνέμιξα, cf. i. 10. 7 s. — ἀπέκτεινε, tense?  
— ἐδίωξα, coöperating with the king, cf. i. 10, 1, 5, 8. — τοῖσδε, deictic,  
545. Observe the compliment to his associates, who are most fully in his  
confidence, and may therefore be received as representing him.

20. βουλευσασθαι, ἐρέσθαι, order? — τίνος ἕνεκεν, orat. recta. — μετρίως,  
less haughtily than Clearchus had before answered, § 5; i. 9. 20 s. — ἵνα  
μοι (case 458) εὐπρακτότερον ἢ (sc. διαπράξασθαι, or impers.; mode 633 a),  
ἐάν τι δύνωμαι (mode?) s, *in order that my work may be easier, if I may*  
*possibly obtain for you any favor from him*. — ἐάν τι = ὅ τι.

21. ἐβουλεύοντο, ἀπεκρίναντο, ἔλεγεν, tense 595, 592 a. — ὥς...πολεμή-  
σοντες, cf. i. 1. 3. — οὐτ' ἐπορευόμεθα ἐπὶ βασιλέα, *nor did we set forth*  
[begin our march, 594] *against the king*. See iii. 1. 10. — εὔρισκεν, tense?  
Cf. i. 2. 1; 3. 20. — οἶσθα, knowing the professed intent of Cyrus, i. 2. 4.

22. ἡσχύνθημεν (Lex. αἰσχύνω), 472 f; w. inf. or part., 657 k. — παρέ-  
χοντες (604 a) ἡμᾶς αὐτοὺς (reflex.) εὖ ποιεῖν (663 g), [yielding, giving up  
ourselves for him to do well by] *having permitted ourselves to be the recipients*  
*of his favors*.

23. ἀντιποιοῦμεθα, cf. ii. 1. 11. — οὐτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν,  
*nor is there any* [thing on account of which] *reason why we should wish* (if  
we could, 636 a). — οὐδ'...ἂν ἐθέλοιμεν, 636 a. — εἴ τις, *if one* [more courte-  
ous than you, 548 g] *should not molest us*. — ἀδικοῦντα, sc. τῶα,

58 cf. i. 1. 7; v. 4. 9. — σὺν (Lex.) τοῖς θεοῖς, 696. — ἐάν μέντοι τις  
ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, *but if any one shall take the lead by doing well*

to us also, 714. 2; cf. ii. 1. 22. — καὶ τούτου (case 408) ... οὐχ ἡττησόμεθα, *we also will not* [be worse than he] *fall behind him*.

24. ἦκω, mode 641 d. — μενόντων, imperative.

25. εἰς, i. 7. 1. — ἐφρόντιζον, tense? — ἔλεγεν, with the preliminary *buncombe* (*began by saying*); but εἶπε with the decisive proposition, § 26. — διαπεπραγμένος...δοθῆναι αὐτῷ, σώζειν *having obtained* [that it should be granted to him to save, 663 b] *the privilege of saving*. — καίπερ πάνυ πολλῶν ἀντιλεγόντων (674 f), ὥς...βασιλεῖ (case 454 d or 453), [even very many objecting] *though very many objected that it was not befitting the king*.

26. Τέλος, 483, 485 e, ε. — ἔξεστιν (Lex.), 571 f. — πιστά, i. 2. 26. — φιλίαν, pred. adj.: render *friendly*, etc. — ἡ μὴν (Lex.): cf. vi. 1. 31. — παρέξειν, supply ἡμᾶς as subject (from ἡμῶν). — ὅπου δ' ἂν μὴ ᾖ (impers. subj. of εἶμι) πρίασθαι, *and wherever there may not be an opportunity of purchasing*.

27. πορεύεσθαι, used as fut. Cf. 5. 18; vii. 3. 8. — φιλίας, sc. χώρας or γῆς, 506 b. Cf. i. 3. 14, 19. — ὠνουμένους, *by purchase*, 674 d. It is not strange that, in other respects, the Greeks, in their difficult position, thought it best to accept the offer of Tissaphernes, who had such strong motives for keeping good faith with them; but we must wonder that with their scanty means they bound themselves to purchase, if they had opportunity, all their supplies during so long a march. The mistake was exposed by Xen., iii. 1. 20. There should have been also security against the delay of their march.

29. ἀπειμι, ἀπιών, as fut. (Lex.), 603 c. — ὡς βασιλέα, i. 2. 4; ii. 6. 1. — ἂ δέομαι (Lex.), 472 b, d; i. 3. 4. — ἤξω s, *I will come prepared to conduct*. — ἀρχήν, Caria, and afterwards Lydia, etc., 5. 11.

## CHAPTER IV.

THE GREEKS, SUSPECTING THE DESIGNS OF TISSAPHERNES AND ARIÆUS, BEGIN THEIR MARCH, PASS THE MEDIAN WALL, AND CROSS THE TIGRIS.

I. Ἀριαῖος, who had accompanied the Greeks in the movements of the preceding chapter, but without mention, through the intention of Xen. on the fortunes of the Greeks. — ἀλλήλων, case? — ἡμέρας s, during this time, which seemed to the Greeks so long, acc. to Diod. xiv. 26, the king returned to Babylon, where he awarded the highest prize of merit to Tissaphernes, adding to his satrapy the province of Cyrus and giving him his daughter in marriage. On the other hand Tissaphernes promised that if the king would furnish him with an army and become reconciled to Ariæus, he would effect the destruction of the Greeks. Hence the negotiations mentioned below, into which Ariæus and his officers entered, regardless of their solemn oath to the Greeks, 2. 8 s. — δεξίας...φέροντες :

cf. *dextras ferentem*, Tac. *Hist.* ii. 8. Cf. 5. 3. — αὐτοῖς, case 456. — ἐπιστρατείας, case 429 a, *that the king would not remember against them their service with Cyrus*. — μηδέ s, *nor anything else of the [things] past*.

2. ἐνδηλοι ἦσαν... ἤττον s, [were evident paying] *evidently paid less attention to the Greeks*, 573 c. — οἱ περὶ Ἀριαῖον, 527 a. — καί, also, besides the suspicious visits, etc. — τοῖς μὲν πολλοῖς, corresponding to Κλέαρχος δέ, § 5. — προσιόντες ἔλεγον, tense? notice change of subject.

3. Τί (Lex. τίς), 483 b. — ἡμᾶς ἀπκλέσαι s, *would deem it of the utmost consequence to destroy us* (if he could, 636 a). — φόβος εἶη (v. l. ἦ), 664 a; mode 649 d. — μέγαν, here emphatic. — ὑπάγεται, *is craftily leading, or, inducing, is seducing*. — τὸ (663 f) διεσπάρθαι αὐτῷ, 464. — ἀλίσθη, chiefly poetic. — οὐκ ἔστιν ὅπως (Lex.), iv. 5. 31.

4. ἀποσκάπτει τι, *he is [trenching off something] digging some trench*. — εἶη (v. l. ἦ), mode 652. — Οὐ γάρ ποτε s, *he will never consent, at least willingly* (if he can prevent it). — τοσοῖδε (Lex.), 545. — τόν, perhaps inserted for scornful emphasis. — ἐπὶ ταῖς θύραις αὐτοῦ, *at his palace-gates*, in the immediate vicinity of his capital. — καταγελᾶσαντες, *laughing him to scorn*, in triumph.

5. καί, i. 3. 15. — ἐπὶ πολέμῳ, *on the footing, or, terms of war*. McMich.

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— οὐδὲ (τόπους) ὅθεν s, *nor [whence] places from which*; like the villages in which they then were, 3. 14. — ὁ ἡγησόμενος s, 678 a; i. 3. 9. — ἔμα ταῦτα ποιοῦντων ἡμῶν, [we doing this, at the same time] *as soon as we do this*. — Ἀριαῖος ἀφιστήξει (319 b) ... λελείψεται, tense (Lex.) 601 c, mode 671 d, *Ariæus will [stand off] withdraw, so that no friend will be left us*.

6. Ποταμὸς (emph. pos.) δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν (case 458) s, *and whether indeed there is also any other river, as might be expected, for us to cross*. Observe the force of each particle here; ἄρα, *according to probability, as might be expected*. — δ' οὖν, i. 2. 12. — Εὐφράτην, obj. of διαβῆναι, or of ἴσμεν by prolepsis. — ἴσμεν, form 320 a. — ἀδύνατον, sc. ἐστί. — Οὐ μὲν (Lex.) δὴ (see 2. 7) ἂν μάχεσθαι γε δέη, *nor yet indeed, if might we must, have we cavalry to aid us; while the enemy have cavalry the most numerous (in the world) and serviceable*. — ὥστε s, this consecutive clause, for livelier effect, has first an interrogative and then a negative form. — νικῶντες, ἡττωμένων, 635. — τίνα, i. e. in the rout, where, in ancient battles, was the chief carnage. — οἶόν τε, sc. ἐστί or ἂν εἶη.

7. βασιλέα, prolepsis. — ὅ τι δεῖ (Lex.), *what need there is*. — πιστὰ ἄπιστα, from the Greek love of joining kindred but contrasted words, 719 ε; as if we should say, *make his faith faithless, or his credit discredited*.

8. ὥς εἰς οἶκον ἀπιών, *as if setting out for home*, i. e. Caria. — Ὀρόντας (Lex. 2), cf. iii. 4. 13; 5. 17; Plut. *Artax.* 27; Diod. xv. 8-11. The northern route to Asia Minor and that to Armenia were, for a considerable distance, the same.

9. Τισσαφέρνει, case 450 a.

10. αὐτοὶ (541 h) ἐφ' (Lex. 695) ἑαυτῶν ἐχώρουν, *marched [themselves resting upon themselves] by themselves*. — ἀλλήλων, case 699 f.

11. ἐκ τοῦ αὐτοῦ (Lex.), sc. χωρίου.

12. τὸ Μηδίας καλούμενον τεῖχος, *the wall* [called the wall of Media] *so-called of Media*, 678 a. See i. 7. 15. Tissaphernes seems to have met the wishes both of the king and of the Greeks by commencing upon the direct route of the return-march, and to have passed beyond the line of the Median Wall, perhaps at a spot where it was so ruined that it was not recognized by Xen. The most probable reason for coming again within this line (i. e. on the side towards Babylon) was to obtain additional supplies before crossing the Tigris. — Ἦν δὲ ῥέκδομημένον, 679 a, β. — πλίνθοις ὀπταῖς, [with] *of burnt brick*, as far stronger for a wall of defence than those dried in the sand. — εὖρος, case? — ποδῶν, case 440 a; sc. τεῖχος. — ἀπέχει...πολύ, thought by some a mere gloss, from the looseness of its statement.

13. ἐξευγμένην, *junction, spanned, or, bridged over*. McMich. — ὀχετοί, *rivulets, or, channels*. Acc. to Schn. these were probably equivalent to the αὐλῶνες, 3. 10. — ἡ ὄνομα Σιττάκη, 459.

14. παραδείσου, case 445 c. — δένδρων, case 414 a. The dat. of means is more common with δασύς, iv. 7. 6; 8. 2.

15. ἐν περιπάτῳ, *upon a walk*. — πρὸ τῶν ὄπλων (Lex.); hence in front of the encampment, upon the ground traversed by the sentinels. — τις, 548 c. — καὶ ταῦτα s, and [did] *that too, though he was from Ariæus*, 491 c, 544 a; bringing, of course, suspicion upon Menon.

16. ὅτι Αὐτός εἰμι, *I am the very person*, 540 e. — Ἐπεμψε, ὄντες, κελεύουσι, numib. 497 b. — πιστοί...εὖνοι, order? — ὄντες, tense 604 a. — δέ = γάρ, 705.

17. παρὰ τὴν γέφυραν, *along the bridge*, to occupy or man it, as it was liable to be severed in any part, § 24; v. l. ἐπὶ τὴν γέφυραν, *to or upon*. — ὥς, as used before διανοεῖται, and before μή?

18. ἐταράχθη καὶ ἐφοβέετο, tense?

19. Νεανίσκος, not improbably Xen., who was modest in representing himself as wiser than the commander-in-chief. — ὥς οὐκ s, *that the* [being about] *scheme, both to attack and to break up the bridge, was inconsistent*. — Δῆλον γάρ, what change in the discourse? — ἐπιθεμένους, [having attacked, it will be necessary that they either conquer] *if they attack us, they must, of course, either conquer or be conquered*. — τί δεῖ, cf. § 7, δ τι δεῖ. — ἔχοιμεν ἂν (636 a, 637 c) ὅποι s, *should we have* [whither] *any place to which we might flee and be safe*, 642 a.

20. οὐχ ἔξουσιν s, 642 a. — λελυμένης s, observe the emph. repetition.

21. πόση τις (Lex.). — χώρα ἡ, art. 523 a, 3. — πολλή, sc. ἐστι. — πολλαὶ καὶ, 3. 18.

22. ὑποπέμψαιεν. Compare the like means used by Themistocles to hurry Xerxes out of Greece, Hdt. viii. 110. — καὶ τῶν ἐργασομένων, abs. w. ἐόντων: *while there were peasants there who would cultivate it for them*. — ἀποστροφή, *a place to turn back to, suited to a marauding enemy, a retreat*. McMich. How remarkably is the weakness of the Persian Empire, even at home, shown by this eagerness to hurry a mere handful of Greeks out of

Babylonia; and the apprehension that remaining they might form an independent state and hold out to a disaffected population a standard of rebellion against the king! Indeed in the Persian, as now in the Ottoman Empire, most of the nationalities simply submitted to the force of arms.

**63** 23. οὐδείς, 713 a.

24. ἔως, art. 533 d. — ὥς οἶόν τε μάλιστα, i. 2. 4; 7. 19: vii. 7. 15. — παρά, const. præg., cf. i. 1. 5, with Tiss. — ὥς (rather than ὅτι?) διαβαίνοντων (sc. αὐτῶν), while they were crossing. For the gen. abs. here and below the dat. might be used: διαβαίνουσιν αὐτοῖς, 676 b. Cf. iii. 4. 1. — μέλλοιεν ἐπιθήσεσθαι, 598 a, sc. the Persians. — διαβαίνοιεν, mode? — ὥχετο ἀπελαύνων, [riding off he was gone] he forthwith rode away, 679 d.

25. ἧ s, cf. § 13. — πρὸς ἣν, near which; accus., as he was moving towards it.

26. εἰς (Lex.): εἰς and ἐπὶ in such connections comm. refer to the narrower dimension, whether depth or width. — ἄλλοτε (Lex.), 567 c. — "Ὅσον δὲ χρόνον τὸ ἡγούμενον...ἐπιστήσεις, and as long a time as he halted the van, 641 b. — ἐκπεπλήχθαι, i. 5. 13.

27. Μηδίας, that part oftener called Assyria (Lex.). — ἐρήμους, i. 5. 5.

**64** — Παρυσάτιδος, cf. i. 4. 9. — Κύρῳ ἐπεγγελῶν, [insulting C.] as an insult to the memory of C., to whom Parysatis had been so partial. — πλὴν ἀνδραπόδων, with the exception of slaves. The inhabitants were not to be so taken. Cf. i. 2. 27.

28. σχεδίαῖς διφθερίαις, still used here. Cf. i. 5. 10 (Lex. Σαρμάνδη). — ἄρτους s, asyndeton, 707 g, j.

## CHAPTER V.

CRAFT AND TREACHERY OF TISSAPHERNES. — CLEARCHUS AND FOUR OTHER GENERALS ENTRAPPED AND MADE AWAY WITH.

1. Ζαπάταν, see Lex. — φανερά, pos.?

2. δύναιτο, mode? — πρὶν: why may the inf. here follow? 703 d, β. — γενέσθαι, mode? — ἐροῦντα, dicturum, fut. part., 598 b, 674 c.

3. Τισσαφέρην, form, 225 d, i. 4. 2; 2. 4. — ἡμῖν, case? by whom? — φυλαττόμενον...ἀντιφυλαττομεθα, order? — ἡμᾶς, case 472 f.

4. οὕτε δύναμαι σὲ αἰσθέσθαι, would have been more regular, but less emphatic. — σέ (case 472 b) περῶμενον, part. 657 d. — λόγους (Lex.). — σοι, case 450 b; see also 452 a. — δυναίμεθα, ἐξέλοιμεν, mode 633 a. — ἀλλήλων, case 699 a, f; yet see 523 c (4).

**65** 5. ἐκ διαβολῆς, ἐξ ὑποφίας, 694. These causes are more prominent from their insertion, by a species of prolepsis, in the antecedent, rather than the relative clause where they properly belong. Some explain thus, that Xen. began the sentence as if the part. ποιήσαντας was to follow, and then avoided the aggregation of participles by changing this



into the rel. and finite verb. — φθάσαι (Lex.). — κακὰ τοῦς, case? — μέλ-  
λοντας, sc. ποιεῖν.

7. Πρῶτον...μέγιστον, for [the] first and greatest [thing], 396 a. — οἱ θεῶν  
(made more emphatic by the insertion of ἡμᾶς, 719 a, β) ὅρκοι, the oaths to  
the gods, 444 b. — ὅστις δὲ τούτων (432 d) σύννοιδεν αὐτῷ παρημεληκώς, and  
whoever is conscious [with himself] of having disregarded these, the gods, as  
more emph. — Τὸν γὰρ s, for the hostility of the gods. I know not [either]  
through what speed any one could escape it by flight, nor into what darkness  
he could run for concealment. — θεοῖς, case 455 g. — πάντων, case 407.  
Cf. acc. v. 6. 9; iii. 2. 19. This address, which has been greatly praised  
by ancients and moderns, is more in the style of the philosopher Xen. than  
of the rude soldier Clearchus. Indeed it is well known that the ancient  
historians, who had no short-hand reporters to aid and fetter them, exer-  
cised much freedom in shaping the speeches of their personages, especially  
when, as here, there was no one who had been present to correct them.  
Cf. with this fine passage, Psalm cxxix.

8. μὲν δὴ, office here? — θεῶν, ὅρκων, hendiadys, 69 e. — παρ' οἷς s  
(v. l. οὖς, motion toward being implied), with whom (the gods) having con-  
tracted friendship, we have made it a sacred deposit, i. e. to whose keeping we  
have intrusted the friendship we have contracted, as written contracts com-  
mitted to a powerful third person for safe keeping and enforcement. — σὲ  
ἔγωγε, pos.? — παρόντι (Lex. πάρεμι). — νομίζω, formal and weighty.

9. πάντα μὲν ὁδός, 523 e. — μὲν, μὲν, μὲν, correspondence? — πάντα μὲν  
διὰ σκοτούς ἢ ὁδός, the way is all [through darkness] in the dark, 523 b,  
4, e. — οὐδὲν γὰρ αὐτῆς, nothing [no part] of it. — αὐτῆς gen. partit., or  
of theme. — φοβερῶτατον, gend. 502; pos.? — μεστὴ γὰρ s, for it is [full  
of much helplessness] a most helpless condition.

10. Εἰ δὲ s, but even if we [having become insane should slay] should be  
so insane as to slay you. — ἄλλο τι (sc. γένοιτο) ἂν ἢ...ἀγωνιζοίμεθα, [would  
anything else result than that we should have to contend] should we not  
then of necessity have to contend? 567 g. — τὸν μέγιστον ἔφεδρον (Lex.);  
a very impressive metaphor from the Greek games. The combatants in  
wrestling or boxing were usually paired by lot, and if an odd combatant  
remained, he was to sit by (an ἔφ-εδρος) till one was defeated, whose place  
he could take. Of course he engaged with great advantage against one  
who had already exhausted much of his strength. Some good mss., in-  
stead of ἔφεδρον, sitter by, have ἔφορον, looker on, but with reference to the  
same custom. — οἷων ἂν ἐλπίδων, case 414 b. — ταῦτα, this, 491 e.

11. εὖ ποιεῖν (sc. τινά), ὃν βούλοιο, 551 f. — τὴν σεαυτοῦ ἀρχὴν 66  
σώζοντα, retaining your own province. — ἥ Κῦρος πολεμία ἐχρήτο (Lex.),  
qua Cyrus hostili utebatur, which was hostile to C. — ταύτην, 2. 20.

12. Τούτῳ δὲ ποιούτων ὄντων, cf. quæ quum ita sint. — τίς οὕτω μα-  
νεται, ὅστις s, 558. Cf. vii. 1. 28. — ἔρῳ γάρ: in regular construction,  
either this γάρ, or that in § 13, should be omitted. Cf. iii. 2. 11.

13. οὓς νομίζω ἂν...παρασχεῖν, whom I believe I could render, 667 b. —  
Πεισίδας, sc. λυπηροῦς ὄντας. — ἔθνη πολλά: in the lax administration of



the Persian Empire there were not a few independent and predatory tribes. See iii. 2. 23 ; 5. 16 : vii. 8. 25. — εἶναι, how diff. from part.? — ἀ οἶμαι ἂν παύσαι ἐνοχλοῦντα, *which I think I should stop from continually disturbing*, 677 b. — μάλιστα, pos.? — ποῖα δυνάμει...κολάσσεσθε (v. l. κολάσαισθε), 620 b : κολάζω, seldom in mid. except in future, κολάσσομαι ; yet see Dind. — τῆς, sc. δυνάμεως, *than* (by using) *the force*, 511 b.

14. ἐν γε τοῖς περίξ οἰκοῦσι, *among those dwelling around*. — τῷ = τινι. — ὡς μέγιστος ἂν (applying also to ἀναστρέφοιο, 622 b) εἴης, *you would be the most powerful friend possible*, 553 c ; very strong language. — ἦς (v. l. ἦν), 554 a. — σοῦ σοί, pos.? *you at least*, thus suggesting the idea of the king himself, whom he would not venture to mention.

15. οὕτω is often emphatic by being separated from the word which it most directly modifies ; cf. § 21. — τό gives greater prominence and actuality to σέ. — ἡμῖν (case 456) ἀπιστεῖν, the subj. of δοκεῖ, 663 f, 664 b, *your distrust of us*. — ἥδιστ' ἂν ἀκούσαιμι (636 a) τὸ ὄνομα, τίς, *I should be most glad to hear the name, who there is of such power in speaking* ; i. e. *the name of one who is*, 566 a : Menon was the person suspected, § 28. — τοσαῦτα, ᾧδε, 547. — ἀπημέλβη, “perhaps used as a high-flown word in irony,” Boise. The answer of Tissaphernes is marked by consummate duplicity and affectation of virtue : but cf. § 7.

67 16. σου, *from you*, 434 a. — ἂν (620 c, 621) μοι δοκεῖς (573)...εἶναι, [you seem to me that you would be] *it seems to me that you would be*, or, *you would seem to me to be*. — Ὡς δ' ἂν μάθης, 624 a.

17. ἐβουλόμεθα, 631 b. — πότερά σοι s, [whether] *do we seem to you to want either*. — ὀπλίσεως, ἐν ᾗ, *warlike equipment, weapons, or, armature in which*, i. e. *with which*, referring to the missiles in which the Greeks were so deficient and with which they might be picked off with little power of retaliation. — κίνδυνος, sc. ἐστίν, or, ἂν εἴη.

18. ἐπιτίθεσθαι, tense? — ἀπορεῖν ἂν σοι δοκοῦμεν, *do we seem to you [that we should want] likely to want*. Why ἂν here, and not with ἀπορεῖν above? — Οὐ (687 b) τοσαῦτα. — ὑμῖν ὄντα (= εἶναι) πορευτέα, prob. pointing to the great mountain range along the north. — ταμιεύεσθαι (Lex.), 582 d ; by attacking a portion on one side, while the others are crossing. — εἰσι δ' αὐτῶν s, 421 a, 418 b.

19. ἡττώμεθα, (present indicative) *we are worsted*. — ὄν, object of κατακάυσαντες. — ὑμῖν (case 455) ἀντιτάξαι, *to array against you*, a bold metaphor.

20. ἂν...ἂν, 622 a, 621 c, d. — ἔχοντες, *if we have*, hence μηδένα, 686 d. — ἔπειτα, i. 2. 25. — δς μόνος s, order 719 e, f.

21. ἀπόρων ἐστὶ...οὔτινες, 558. — ἐχομένων (Lex.). — καὶ τούτων πονηρῶν, *and [those wicked] wicked men too*, 544 a. — ἡλίθιοι, a stronger term added for emphasis ; ἀλόγιστοι denying the fact of consideration, but ἡλίθιοι even the capacity for it.

22. ἐξόν (Lex. ἔξεμι), 675 b, c. — οὐκ ἐπὶ τοῦτο ἤλθομεν, *did we not [go] proceed to this?* cf. iii. 1. 18. — ὃ ἐμός ἔρως (sc. ἦν or ἐστὶ) τούτου (case 444 f) αἰτίος τὸ (664 c) τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι,

καὶ ὃ ἀνέβη ξενικῶ (551 c, 466. 1) s, *the cause of this was my ardent desire* [in respect to this] *that I might* [become trusted by] *secure the confidence of the Greeks, and that with the foreign troops with which Cyrus made his ascent, trusting them* [on account of payments] *from his payment of wages, with this I might descend* [go back to my satrapy] *strong in their attachment through my kindness.*

23. "Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, and [as to how many things, 481] *in what respects you will be capable of serving me* (v. l. ἐστέ, you are, etc.). — **τιάραν** (Lex.). — **ὀρθήν**, Cyr. viii. 3. 13. — **τὴν δ' ἐπὶ...ἔχοι** (sc. ὀρθήν), *but that upon the heart, perhaps with your presence another also might easily so wear*; i. e. might have equally erectness of spirit and independence of feeling. Some see in this boldly figurative expression an intimation from Tissaphernes (the better to blind Clearchus), that he might himself wish with the aid of the Greeks to aspire to that sovereignty which Clearchus had already offered Ariæus.

24. **ἔφη**, 574. — **τοιούτων ἡμῖν** s, *when we have such inducements to friendship.* — **τὰ ἔσχατα παθεῖν**, extrema pati.

25. **Καὶ ἐγὼ μὲν γε**, [and I for my part certainly] *yes, and I for my part*; καὶ...γε, as not infrequently in dialogue, implying assent, and μὲν corresponding to δέ in § 26. — **στρατηγοὶ** and **λοχαγοί**, in appos. with ὑμεῖς understood.

26. **ὅθεν**, [whence] *from what source*, i. e. *from whom.*

27. **μὲν**, after τότε, as corresponding with τῇ ὑστεραίᾳ, while its more regular place would be before Τισσαφέρνῃς. — **δηλὸς τ' ἦν πάνν φιλικῶς οἰόμενος** s, *both* [was evident thinking, 573 b] *showed that he thought* [that he was related in a very friendly way to T.] *himself on very friendly terms with Tissaphernes.* — **χρῆναι ἰέναι** s, *that* [it was proper that those should go] *those ought to go to T. whom he had invited.* — **ἐξελεγχθῶσι**, mode? — **τῶν Ἑλλήνων**, case? — **ὡς προδότας αὐτοῦς**, as [being] *themselves traitors.*

28. **αὐτῷ**, i. e. Clearchus. — **ᾗ**, mode? § 36 : i. 4. 18.

29. **ἅπαν τὸ στράτευμα** (523 e, observe the different emphasis in τὸ στράτευμα ἅπαν, § 28) s, *that the whole army should* [have its mind towards himself] *be devoted to him.* — **μηδὲ πιστεύειν**, indef. subject.

30. **κατέτεινεν** : with the temper of Clearchus, the opposition of others only made him more vehement, while perhaps he regarded it as proof of machinations against him of which their authors feared the exposure. — **διεπράξατο** s, *he had so far succeeded that five generals* (including himself) *went*, i. e. all except Chirisophus, Cleanor, and Sophænetus. — **ὡς εἰς ἀγοράν**, *as for the market*, which they were in the habit of visiting for supplies (4. 9), and consequently unarmed and without apprehension.

31. **ἐπὶ ταῖς θύραις**, without art., vii. 3. 16. — **Πρόξενος** s : Menon feeling doubtless that at all events he was safe among the Persians, while it might endanger him among the Greeks to refuse to go; and the others being misled or overpersuaded. Ctesias, prob. from Menon's own false claim at the court, represents the fatal visit of the generals as a plot of Menon's, against the better judgment of Clearchus, *Pers.* 60. The whole

number of lochagi in the army was not far from a hundred. — Ἀγίας, not before mentioned (Lex.).

32. πολλῶ, case 468, 485 c, β. — ἀπό, iv. 1. 5. — σημείου, acc. to Diod. xiv. 26, a red flag, the sign of blood, raised above the tent of Tissaphernes. — ξυνελαμβάνοντο, κατέκοπῃσαν, tense 595. — τινές, pos. 548 b, 719 d, v. — ᾧτινι, numb. 550 f. — ἐντυγχάνοιεν, mode? — ἔκτεινον: Xen. uses the simple verb here only. Hence Hertlein proposes ἀπέκτεινον.

33. ἡμφιγνούν (v. l. ἡμφεγνούν), 282 b. — πρὶν...ἤκε, 703 d, a, indic. denoting fact. — Νίκαρχος, one of the soldiers who visited the market, acc. to Diodorus.

34. αὐτοῖς, the cavalry mentioned in § 32. The extreme dread which the Persians had of the Greeks is strikingly shown by the fact that they did not avail themselves of this opportunity of making a general attack.

35. Κύρῳ, while he was living.

70 36. ἀπαγγείλωσι, mode? — τὰ παρὰ βασιλέως, 3. 4.

37. φυλαττόμενοι, with a body-guard, or simply, with due precaution. — τὰ περὶ Προξένου, 528 a.

38. ἔστησαν εἰς (const. præg.). — ἐπήκοον (Lex.). — ὑμᾶς, ὅπλα, case 480 c. — ὁ βασιλεὺς: ὁ expressing more formality. Hence fitting in this place: noster rex. — ἀπαιτεῖ, how diff. fr. αἰτεῖ? — ἑαυτοῦ, Κύρου, case 433, 437 a. — εἶναι, i. e. τὰ ὅπλα. — δούλου, pos.? cf. i. 9. 29.

39. ἀπεκρίναντο, ἔλεγε, expressing his honest indignation with great plainness and straightforwardness; cf. 1. 10. — ὦ κάκιστε, 484 d. — οἱ ἄλλοι, sc. ὑμεῖς. — θεοῦς, 3. 22. — οὔτινες (550 b), ὁμόσαντες...προδόντες ἡμᾶς...ἀπολωλέκατε, you who, after giving us your oaths,...then betraying us,...have destroyed. — ἡμῖν, comm. obj. of ὁμόσαντες and τοὺς αὐτοῖς. — τοὺς ἄλλους ἡμᾶς προδεδωκότες, having given up [us the rest] the rest of us to destruction; observe the passionate repetition. Most mss. also introduce ὡς before ἀπολωλέκατε, as though the speaker in his intenseness of feeling had forgotten the previous connective οὔτινες.

40. γάρ, connecting this sentence to what?

71 41. τούτοις, τάδε, 544. Contrast the cool, shrewd logic of Xenophon with the vehement outburst of Cleonor. — Πρόξενος, Μένων, emph. pos. before ἐπείπερ.

42. ἀλλήλοις, case 452.

## CHAPTER VI.

### XENOPHON'S ESTIMATE OF THE CHARACTER OF THE FIVE GENERALS.

1. ἀνήχθησαν, in chains: Ctes. Pers. 60; Diod. xiv. 27. There was especial curiosity at Babylon, says Ctesias, to see the Spartan prisoner; and he was himself, as court-physician, an instrument of Parysatis in doing much to relieve the imprisonment of the favorite general of her favorite son. Acc. to Ctesias, the weak Artaxerxes first promised Parysatis with an oath

that he would spare Clearchus ; but was afterwards influenced by Statira to execute all except Menon. This same writer adds the marvellous story that when their bodies were thrown out to the birds and dogs, a whirlwind covered the body of Clearchus with a great mound which was speedily overgrown with palm-trees so that the king repented his execution as that of an evident favorite of the gods. Plut. *Artax.* 18. — ὥς (Lex. d). — ἀποτμηθέντες (587. 2) τὰς κεφαλὰς (481), [cut off as to their heads] *having their heads cut off, beheaded* ; except Menon, § 29. — εἰς (395 a). — μὲν, corresponding to δέ, § 16. — ὁμολογουμένως (Lex.). — ἐμπείρως (Lex.) αὐτοῦ, 432 b. — δόξας γενέσθαι, *esteemed to have been*. — ἐσχάτως, pos.?

2. πόλεμος, the so-called Peloponnesian War. — ἐγένετο, B. C. 404. — ἀδικοῦσι, mode ? — τοὺς Ἑλληνας, i. 3. 4 ; 1. 9, colonized on the coast of Thrace. — διαπραξάμενος ὡς ἐδύνατο, *having obtained [as he could] leave and supplies by what means he could*. — τοῖς, with dat. and with πρὸς, after πολεμέω. See McMich.

3. ἔξω, *without, abroad* ; i. e. here, *at sea*. — ὄντος, for ὄντα, i. 2. 17 N. — Ἴσθμοῦ, so common a place of call in the coasting voyages along the eastern shore of Greece. — ἄρχετο πλέων, 4. 24. See Diod. xxiv. 12 ; Polyænus, ii. 2.

4. ἔρχεται, having been defeated by a Spartan force and shut up in Selybria, from which he made his escape by night, Diod. xiv. 12. — ἔπεισε Κύρον, *persuaded Cyrus to aid him*. — ἄλλῃ, *elsewhere*. Whether Xen. referred to another work, or supposed he had written more fully in this, does not appear. 72

5. ἀπὸ τούτων, i. 1. 9. — ἔφερε καὶ ἦγε (Lex. ἄγω). — πολεμῶν διεγένετο, *continued at war*, 677.

6. φιλοπολέμου : brought out into greater prominence by the insertion of μοι δοκεῖ before ἀνδρὸς (719 a, β) ἔργα, *acts, ways, procedure, behavior*. — ὅστις...αἰρέται πολεμεῖν, [who prefers] *that he should prefer*, i. e. *to prefer* ; cf. 5. 21. — ἔξῃ (Lex.) μὲν εἰρήνην ἔχειν, *when he might live in peace* (v. l. εἰρήνην ἄγειν, see Lex.). — βούλεται πονεῖν ὥστε s (Lex. ὥστε d), 671 a.

7. ταύτῃ, *in this, or, in these respects, herein*. — ἡμέρας καὶ νυκτὸς (433) ἄγων, *day and night alike [leading] ready to lead*. — πανταχοῦ πάντες, *order ?*

8. ὡς δυνατόν ἐκ, *as far as was possible [from] with such a temper*, which forbade his obtaining the affections of his men, § 12 s. — οἷον καὶ ἐκείνος εἶχεν, *as indeed HE had*, however strange it might seem in others. — Ἰκανὸς μὲν...δέ, i. 3. 16. — ὡς τις καὶ ἄλλος, i. 3. 15. — αὐτοῦ, some read αὐτῷ, ethical dat. — ὡς πειστέον εἴη Κλεάρχῳ (emphatic), *that Clearchus must be obeyed*, 682 a, 455 g.

9. χαλεπός, case 667 c : Diod. xiii. 66. — ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς, 663 e, 467 b. — ἐκόλαξε...ἐκόλαζεν ἁκολάστου, *order, etc. ?* — ὥστε καὶ αὐτῷ (457) μεταμέλειν, *so that there were times when [it even repented him] he even himself repented*, 457 ; ἐνίοτε and ἔσθ' ὅτε here implying rarer occurrence than ἐνίοτε (see Lex. εἰμί, 559 a). — ἁκολάστου...ἡγείτο s, *for he thought there was no profit from [of] an unchastised army*, 472.

**73** 10. εἰ μέλλοι ἢ φυλακὰς φυλάξειν, *if he were either to keep guard, or, maintain his guard.*

11. ἤθελον αὐτοῦ ἀκούειν σφόδρα, *were willing to obey him implicitly*, 432 g; order, 719 b, ζ. — τὸ στυγγὸν (507 a) τότε φαιδρὸν s, *they said that the gloom in his countenance then appeared lustrous.* Some good MSS. have ἐν τοῖς ἄλλοις προσώποις, *that his gloom appeared lustrous among the other countenances.* — τὸ χαλεπὸν s, *and his harshness seemed to be energy against the foe.*

12. καὶ ἐξείη πρὸς ἄλλους ἀρχομένους (v. l. ἀρχοντας, Lex.) ἀπιέναι, *and [it was permitted] they were free to go to (others to be commanded) other commanders, their engagement with him having expired.* — τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, *for [the winning he had not] he had nothing attractive.* — ὥσπερ παῖδες πρὸς διδάσκαλον: “it is to be hoped that boys nowadays will not understand this comparison.” Boise.

13. εὐνοία, 466. 1. — τεταγμένοι, i. 6. 6. — ὑπὸ τοῦ δεῖσθαι, *through want.* — σφόδρα πειθομένοις ἐχρήτο (Lex.), *from these he received implicit obedience.* Cf. iv. 6. 3.

14. μέγαλα ἦν τὰ...ποιοῦντα, [great were the things making] *there were powerful influences which made.* — τὸ ἔχειν, subject of παρῆν. — θαρράλέως (Lex.).

15. οὐ μάλα (Lex.) ἐθέλειν (litotes, 686 i), of which his disobedience to the Ephori, and his conduct at Cunaxa, presented striking examples. — τὰ πεντήκοντα, 531 d.

16. εὐθὺς (Lex. 662) μὲν μεράκιον ὦν, *from his very youth.* — ἔδωκε Γοργίᾳ ἀργύριον, *he [gave money] paid tuition to Gorgias.* Diod. xii. 53, mentions 100 minæ (= about \$2000) as his price, — perhaps an extreme case, but enough to make Krüger exclaim, “The Greeks were — well, not Germans!”

**74** 17. μὴ ἡττάσθαι εὐεργετῶν, *not to be outdone in conferring favors,* even by those of high rank, 677.

18. οὐδὲν ἂν θέλοι, *if he must obtain it unjustly*, 635. — σὺν τῷ δικαίῳ καὶ καλῷ, [with that which is justice and honor] *justly and honorably*, 695, 507 a; δίκαιος referring more to the essential character, and καλός more to the impression made (Lex. καλός). So below, καλῶν καὶ ἀγαθῶν, *honorable or estimable and good*, a frequent combination to express the Greek ideal of internal virtue united with external propriety. — μή, sc. τυγχάνειν, *by no means*, emph. from pos.

19. αἰδῶ...ἑαυτοῦ, *respect for himself.* — οἱ ἀρχόμενοι, *even those who were under his command*, emphasizing the unnatural state of things. — ἦν φανερός (Lex.), cf. § 21, 23. — στρατιώταις, case 457. — ἐκείνῳ, *why rather than αὐτῷ?*

20. ἔτων, case 437 a.

21. δῆλος (Lex.). — ἐπιθυμῶν, observe the emphatic repetition. — μέγιστα δυναμένοις (Lex.). — δίκην (Lex. 1).

22. διὰ τοῦ ἐπιορκεῖν, 663 f: τοῦ not repeated? — τὸ δ' ἀπλοῦν s, 507 a, 451. — τῷ ἡλιθίῳ, case 451.

23. Στέργων (stronger than φιλῶν, Lex.) δέ s, *he evidently had no real love for any one.* — φανερός, ἔνδηλος (Lex.), 573 c. — Στέργων...ἐπιβουλεύων, order? — ὅτω, form 253. 1. — τούτω s, *against him it became evident that he was plotting.* — πολεμίου, case 699 a.

24. τὰ δὲ τῶν φίλων μόνος (677 b) ... ὃν (677) ἀφύλακτα (pred. 75  
adj., 523 b, 5), *he thought that he alone understood that it was most easy to take the property of friends as being unguarded; at least he so acted.*

26. τῷ...δύνασθαι, case? — τὸν μὴ (sc. ὄντα, 686 d) πανούργον, *the man who was not a villain, or, knave.* — τῶν ἀπαιδεύτων, *one of the ignorant, a mere simpleton.* — διαβάλλον (674 d)...κτῆσασθαι (agreeing in subject with ᾤετο, notwithstanding the intervention of the impers. δεῖν, 667 c), *he thought he must win these by maligning those who held the first place.*

27. Τὸ δὲ πειθομένους τοὺς στρατιώτας...ἐμχανᾶτο, *he contrived [the rendering] to render his soldiers obedient.* — συναδικεῖν, *so that they hoped for gain in pleasing him, and feared exposure if they displeased him.* — Τιμᾶσθαι δέ s, *and he thought himself entitled to be honored and courted, if he showed that he was able, and would be ready (if there was occasion) to inflict the greatest injuries.* — Εὐέργεσίαν δὲ κατέλεγεν, *and he charged it as a favor.* — αὐτοῦ ἀφίστατο, *was leaving him.* — αὐτῷ, αὐτόν, repeated for stronger expression: one of these would have been sufficient in unemphatic language.

28. τὰ μὲν δὴ ἀφανῆ s, *doubtful matters of course one might misstate; with allusion probably to the charges of treachery made against him.* Diod. is less reserved, and says that he was spared when the other generals were put to death: see § 29 N. — ἃ δέ s, *but the following is what all know.* — ἔτι ὥραῖος ὢν, στρατηγεῖν διεπράξατο, *while yet in the bloom of youth, he obtained [to command] the command of; his youth leading to the belief that this was through dishonorable favoritism.* — ἀγένειος ὢν γενειῶντα, *a bearded man, while himself beardless,* 719 b, ε. Reference is here made to the vice which the apostle exposes in Rom. i. 27. The age of Menon is not stated; but he is represented as remarkably precocious in command, corruption, and villany. Krüg. regards this section as not by Xenophon.

29. οὐκ ἀπέθανε, for this reason, says Diod. xiv. 27, *ἐδόκει γὰρ μόνος οὗτος στασιάζων πρὸς τοὺς συμμάχους προδώσειν Ἑλλήνας.* — τὸν τῶν ἄλλων θάνατον στρατηγῶν, order 719 d, ν, 523 k. — τιμωρηθεὶς s, *he died [punished by] as a punishment from the king; cf. below.* — ζῶν αἰκισθεὶς, *having been tortured alive; prob. because, through the weakness of the king, he fell into the hands of the vengeful Parysatis (Lex. Μέων); cf. i. 9. 13; 10. 1.* — λέγεται τῆς τελευτῆς (case 427) τυχεῖν, added instead of continuing the construction with ἀπέθανεν. 76

30. τούτω, 505 b. — Τούτων...κατεγέλα, 699 a. — ἐς φίλιν, 697.

## BOOK III.

HOSTILITIES BETWEEN THE PERSIANS AND GREEKS, AFTER THE BREAKING OF THE TREATY BY THE FORMER. — MARCH OF THE TEN THOUSAND TO THE CARDUCHIAN MOUNTAINS.

## CHAPTER I.

GREAT DEJECTION AMONG THE TROOPS. — XENOPHON AROUSES THEM TO ACTION. — NEW GENERALS CHOSEN.

**77** 1. "Οσα μὲν δὴ s, see p. 3, Notes, statement as to division into books, summaries, etc. — ἐτελεύτησε, tense 605 c.

2. οἱ στρατηγοί, *the* (five) *generals*. — μὲν, anticipated, as often, from its strictly regular place after ἐπί. Observe the nine clauses introduced by ἐννοούμενοι ὅτι, to make up the gloomy and disheartening picture so graphically and impressively drawn; and also the position of their prominent words. — ἦσαν, προῦδεδώκεσαν, tense, etc., 646 b. — ἐπὶ ταῖς βασιλέως θύραις, i. e. in the heart of his dominions. Cf. ii. 2. 4. — πολλά (496 c), πολέμια (497), belong to both ξθνη and πόλεις, each taking the gender of the nearest noun. — οὐ μείον (cf. 507 e) ἢ μύρια στάδια : ii. 2. 6. — νικῶν-τες s : cf. ii. 4. 6.

**78** 3. ἀθύμως ἔχοντες, 577 d; sc. οἱ Ἕλληνες. — ὀλίγοι, *few*, ... πολλοί, 395 a. — εἰς τὴν ἑσπέραν, [into the] *at evening*. — σίτου, case 432 a. — ἐπὶ τὰ ὄπλα (Lex.), *to the place of arms*, which marked the men's quarters. — ἀνεπαύοντο, ἐτύγχανεν (Lex., sc. ὦν or ἀναπαυόμενος) numb. 501 a; ii. 2. 17. — πατρίδων s, asynd. 707 g. — οὓς (masc. with reference to the persons), οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι, *whom they never expected to see* [more] *again*, 662 b; observe the same idiom in Eng. Muretus compares Virg. *Æn.* ii. 137 s.

4. τις... Ξενοφῶν Ἀθηναῖος, *a certain Xenophon, an Athenian*; what a modest introduction of the leading spirit of the subsequent retreat! — ἀλλὰ Πρόξενος αὐτόν, instead of *ὅν*, 562. — αὐτός, emphasizing the subject of νομίζειν, cf. 662. — κρείττω ἑαυτῷ, *worth more to himself*, 453.

5. ἀνακοινοῦνται, mid. of mutual conference, as by equals, 580; but act. below, of simple reference to a higher intelligence, as v. 9. 22. — Σωκράτει : Diogenes Laërtius gives an interesting account of the first meeting of teacher and pupil. (See Introduction to the present volume.) — τῷ Ἀθηναίῳ, why art. here, and not with Ἀθηναῖος, § 4? — ὑποπτεύσας μή, *apprehensive* [lest] *that*, 625 a. — τι, as adv. or with ἐπαίτιον. — πρὸς, i. 9. 20. — Κύρω φίλον, 456. — συμπολεμήσαι, in the Peloponnesian War (B. C. 408-4),



chiefly by giving the Spartans, through Lysander, liberal supplies of money. Cf. Lex. Κύρος. — ἐλθόντα, case 667 e: i. 2. 1.

6. Ἀπόλλω, 211 a. — ὁδόν, case 477. — ἐπινοεῖ, mode 645 b; i. 9. 28. — θεοῖς οἷς, inverse attr., 554 c; reference esp. to Ζεὺς Βασιλεὺς, vi. 1. 22.

7. ἰτέον εἶναι, i. 3. 11. — ταῦτα...ῶσα, 550 d.

8. ἀνείλεν, sc. θύεσθαι or θύειν.

9. ὅτι...ἀποπέμψειν, 659 e. — Ἐλέγετο, position ?

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10. οἱ πολλοί: a few may have sailed with Xenias and Pasion (i. 4. 7), or have deserted in some other way. — αἰσχύνῃν (Lex.) καὶ ἀλλήλων (case 444, cf. ii. 6. 19), lest they should seem cowardly in deserting their comrades, and ungrateful towards Cyrus; nearly = *a sense of honor towards each other*.

11. μικρύν, adv. — ὕπνου, case 416 a. — ὄναρ, form 228 a. — Ἔδοξεν, 573 b, asynd. As often happens, the waking apprehension of danger in one form induced in sleep a vivid image of another form. For another impressive dream of Xen. cf. iv. 3. 8.

12. ἀγαθόν, from the familiar association in all ages of light and good. Cf. Cyr. iv. 2. 15. — Διός...βασιλέως, Jupiter (or Zeus), as king, was regarded as the special patron of kings (Διοτρεφέν βασιλῶν, *Il.* i. 176); and, as the Greek representative of Ormuzd, he was claimed by the Persian monarchs as their paternal deity, the founder and upholder of their dynasty: Ζεὺς πατρώος, *Cyr.* i. 6. 1. — κύκλῳ: one encircling might be regarded as the sign of another. Upon such doubtful and equivocal analogies the doctrine of omens has rested in all ages.

13. Ὅποιον τι (Lex.). It is easy to interpret an omen after the result. — τὸ τοιοῦτον, 531 c. — πρῶτον μὲν, followed by ἐκ τούτου, § 15; cf. 2. 1 N. — ἡ δὲ νύξ, 705, cf. a. — εἰκός, sc. ἐστί, *it is probable*, 572. — ἐπὶ βασιλεῖ, cf. i. 1. 4. — τί ἐμποδὼν, μὴ οὐχί, ...ἀποθανεῖν, *what [is in the way that we should not die] prevents our dying* (713 g) [outraged] miserably, after looking upon all that is most grievous. — παθόντας, ὑβρίζο- 80 μένους, cf. i. 1. 7.

14. Ὅπως δ' ἀμυνούμεθα, and [how we shall defend ourselves, 624 b] for defending ourselves. — κατακέιμεθα, ὥσπερ ἐξόν, 680 b. — Ἐγὼ οὖν s, [the general from what state then, am I looking for] from what state, then (rather than my own) do I look for a general to do this? I, who am an Athenian, while no leading general survives? His pride of country is well expressed by ποίας. — ἡλικίαν: Xenophon's age at this time is a matter of great uncertainty. Krüg. makes him to have been 44; other authorities, with more probability, give his age as about or under 30. — οὐ γάρ s, for I shall never be any older. — τήμερον, the Greek civil day beginning at sunset.

15. Ἐκ τούτου, i. 3. 11; 2. 17. — Προξένου, his intimate friend whom he had accompanied. — ὥσπερ, οἶμαι, οὐδ' (Lex.) ὑμεῖς, as neither you, methinks. — ἐν οἷς, sc. πράγμασιν, in what circumstances.

16. δῆλον ὅτι, 717 b. Cf. § 35. — ἐξέφηναν (Lex.), show forth what was before in the heart. — πρότερον...πρίν, 703 d, ζ; cf. 1. 10. — καλῶς τὰ



ἐαυτῶν παρασκευάσασθαι, *that they had well arranged their [affairs] plans.* — οὐδέν, 478, or 483. — ὥς (Lex. c).

17. καὶ τεθνηκότος ἤδη : the Greeks regarded the mutilation of the dead with horror. — ἡμᾶς δέ s, *but we who have no intercessor* (while Cyrus had the queen-mother to plead for him) *made war.* — ἡμᾶς : cf. vii. 1. 30. — ἐστρατεύσαμεν δέ = οἱ δὲ ἐστρατ., 562. — δοῦλον, i. 7. 3 ; 9. 29. — ὥς ποιήσοντες, i. 1. 3. — τί ἂν (662 b) οἰόμεθα παθεῖν, *what [do we think we should] might we expect to suffer, if we should fall into his hands?* cf. τί οἰόμεθα πείσεσθαι above, 637 c.

18. Ἄρ' οὐκ ἂν ἐπὶ (Lex.) s, *would he not resort to every means?* — ἡμᾶς τὰ ἔσχατα αἰκισάμενος, *having outraged us to the uttermost*, 480 b. — τοῦ στρατεύσαι, 664 a. — ὅπως...γενησόμεθα, 624 b. — πάντα ποιητέον, 682 a.

19. Ἐγὼ μὲν (Lex.): use of each μὲν in this section? Cf. i. 9. 28 ; 3. 17 ; vii. 6. 10. — αὐτῶν, case 413. Some supply τοῦτο or τάδε. — ὅσα, supply the ellipsis of this pron. with χρυσόν and ἐσθῆτα.

20. Τὰ...τῶν στρατιωτῶν, *the condition of our soldiers.* — ἐνθυμοίμην, *mode?* — ὅτι τῶν μὲν ἀγαθῶν πάντων (gen. part. w. οὐδενός) οὐδενός (421 a, 418 b) ἡμῖν (459) μετείη s, *that in all good things (for the body) we had no share, except by purchase.* Cf. ii. 3. 27 x. — ὅτου (case 431 a) δ' ὠνησόμεθα, ἤδειν (mode?) *and knew that few still had [that for which] the means of buying, or, wherewith to buy.* — ἄλλως (Lex.). — πορίζεσθαι...ὄρκους s, *that oaths now forbade us to obtain, etc.* — ταῦτ' οὖν λογιζόμενος, as repetition of preceding part of section.

21. ἐκείνων, ἡμετέρα, pos. 538 f. — Ἐν μέσῳ, as the prizes for athletes were displayed in the midst of the assembled crowds. The Greeks were esp. animated by allusions to their games. — ἄθλα (τούτοις or τούτων) ὁπότεροι, *prizes [of whoever of us] for those of us who may be the better men.* — τὸ εἰκός, sc. ἐστίν, 572.

22. αὐτοῦς, ii. 4. 7. — τοὺς τῶν θεῶν ὄρκους, ii. 5. 3, 7 s. — ὥστε ἐξεῖναι (sc. ἡμῶν), *so that methinks [it is allowed us] we may go.* — πολὺ...μείζονι, emphatically placed, as often ; so μάλα, i. 5. 8. Cf. i. 5. 2 ; ii. 2. 19.

23. τούτων, *than [they] theirs*, 438 b, 511 b ; ii. 3. 15. — ψύχη, numh. 489 a. — σὺν τοῖς θεοῖς, reverently inserted, since the gods might send a panic upon the bravest. — οἱ ἄνδρες : cf. 4. 40 ; ἀνθρωποι, iv. 2. 7. — τρωτοί : The Greeks had greater physical vigor and hardihood from their gymnastic exercises and mode of dress ; they had stouter hearts from their civil freedom ; and they were also better armed.

24. Ἄλλ', marking the transition from argument to earnest exhortation. — ταῦτ' ἐνθυμοῦνται, and may get the start of us ; which would rouse Greek ambition (Townsend reads ταῦτά for ταῦτα). — πρὸς τῶν θεῶν : τῶν om. elsewhere in Anab., Rehdz., Krüg. — μὴ ἀναμένωμεν s, 628 a. — παρακαλοῦντας, fut. or pres. — τοῦ ἐξορμήσαι, 425, 664 a. — στρατηγῶν, paron. 70 n.

25. ἀκμάζειν ἡγούμαι, ἐρύκειν, *I esteem myself at the very acme of life for warding off.* See § 14 x. on ἡλικίαν.

26. πάντες, so placed for immediate connection with πλῆν. — βοιωτιᾶζων, the Boeotians spoke a coarse, broad variety of the Æolic, 82. — οὗτος

δ' = ὧς, 705. — λέγοι, some read λέγει, v. 6. 36. — ἄλλως πως...ῆ, see § 20. — λέγειν, the inf. used rather because he attempted in vain.

27. ὦ θαυμασιώτατε, 484 d, 514. — οὐδέ...οὐδέ s, *not even ..., nor yet*, familiar proverbial expression. — Ἐν ταύτῳ...τούτοις, *in [the same place] company with these*. See ii. 1. 8. — μέγα φρονήσας (Lex.), 478.

28. παρεσκηνήσαμεν, ii. 3. 16 s. — τί οὐκ ἐποίησε, cf. § 18.

29. εἰς λόγους αὐτοῖς: see ii. 5. 4. — οὐ...οὐδέ, 713 i; unable as so bound and guarded. *Was not this the result that they are now*, etc. — κεντούμενοι, Hdt. iii. 130; Thuc. iv. 47. 3. — οἱ τλήμονες, in appos. w. ἐκεῖνοι: observe its emph. pos. — καὶ (674 f, cf. i. 6. 10) μάλ', οἶμαι s, 313 e, 432 e. — Ἄ σὺ πάντα εἰδὼς, ...φῆς; *and knowing all this, do you say?* 561 b. — πείθειν, tense 594; cf. πείσας, § 26.

30. Compare ἄνδρες and ἄνθρωπον. — μήτε...τε, ii. 2. 8. — προσίεσθαι (Lex.). — ἀφελομένους, ἀναθέντας: see i. 1. 7. — ὡς τοιούτῳ χρῆσθαι, *that we should use him [as such] in that capacity*, i. e. as a mere baggage-carrier.

31. τούτῳ...τῆς s, *to this fellow there appertains nothing of Boeotia*. — τὰ ὠτα τετρυπημένον, *having his ears bored*, 587. 2; 481; a barbarian custom, which the Greeks scorned, as befitting slaves. This man had doubtless resided in Boeotia, but whether as a slave or a metic does not appear. — εἶχεν (Lex.) οὕτως, as an examination proved.

32. σῶος (v. l. σῶς), 236 d. — εἴη, mode 641 b, 634 b, d: cf. i. 2. 7. — ὑποστράτηγον, comm. a lochage who acted as first officer under the general, or supplied his place.

33. εἰς (const. praeg.). — τὸ πρόσθεν (Lex.); an open place convenient and often used for this purpose, cf. § 3; ii. 4. 15. — ἐγένοντο, *amounted to*. — τοῦς, 531 d; cf. i. 2. 9; ii. 6. 15.

34. βουλευσαίμεθα, δυναιίμεθα, mode 633 a. — ἅπερ καί, i. 3. 16.

35. οὓς s, *have seized of us whom they could*, 551 f, 553. — ὡς, ἦν δύνωνται, ἀπολέσωσιν, 633 a. — Ἡμῖν...πάντα ποιητέα (sc. εἶναι or ἐστίν), 458, 682 a. — ἐπὶ...ἦν δυνώμεθα, cf. i. 1. 4, *if [we can effect it] possible*.

36. τοσοῦτοι s, [being so many] *so great a number as have now assembled*, there being here a source of encouragement. Cf. ii. 1. 16. — μέγιστον καιρόν, *grandest opportunity* of exerting an influence for good or evil. — ὑμῖν, case 450 a.

37. ὑμᾶς, ὑμεῖς, ὑμεῖς (turning, with asyndeton, to the other officers), etc. Observe the repetition in this emph. appeal. — τι (Lex.) τούτων, case? — ταξίαρχοι, lochagi who took the command when their lochi were combined with others. — χρήμασι (Lex. λοχαγός and στρατηγός); cf. vii. 2. 36; 6. 7. — τούτων ἐπλεονεκτεῖτε, 408. — νῦν τοίνυν, 2. 39; vii. 2. 29. — ἀξιούν δει ὑμᾶς αὐτούς, *you ought to deem yourselves [fit persons] bound to be*. Compare the precept of Cyrus the Elder: ἀρχεῖν δὲ μηδενὶ προσήκειν, ὃς οὐ κρείττων ἐστὶ τῶν ἀρχομένων: Plut. *Aprophth.* — πλῆθους...τούτων, 499 a.

38. οἶομαι ἂν s, 621 a. — ἀπολωλότων, ἀπολώλεκεν, 577 b. — ὡς μὲν συνελόντι εἰπεῖν (Lex. συναίρεω), 671 c. Some refer this expression to 462 c, d. — παντάπασιν, sc. οὐδέν, *nothing at all*. — σώζειν δοκεῖ, [seems to

save] *tends to safety* : σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία : ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν, *Soph. Ant.* 676, 672.

40. ὥς (Lex. g), *how*, modifying each. — οὕτω γ' ἐχόντων, *while they are in such a state* (or, *affairs stand thus*), *at least*, 676 a, b. — ὅ τι ἂν τις χρήσαιτο αὐτοῖς, *what use one can make of them*, or, *what service one can obtain from them*. — δέοι τι, sc. χρῆσθαι or χρήσασθαι.

41. αὐτῶν, gen. w. γνώμας : pos. 538 f.

42. οὔτε πλήθός ἐστιν οὔτε ἰσχύς ἡ...ποιοῦσα (= τὸ...ποιοῦν). — σὺν τοῖς θεοῖς, § 23 ; ii. 8. 11, 14. — ὥς ἐπὶ τὸ πολὺ (Lex.). — δέχονται, *receive to an encounter, withstand* (Lex.).

85 43. πᾶσι, case 460. — περὶ δὲ τοῦ καλῶς ἀποθνήσκειν, [*about the dying honorably*] *for an honorable death*. Cf. *Hor. Odes*, iii. 2. 13. Effugit mortem, quisquis contemserit ; timidissimum quemque consequitur, *Curt.* iv. 14. 25. — τούτους ὁρῶ μᾶλλον πω. ἀφικνουμένους : οὗτοι...ἀφικνοῦνται, *would have corresponded to the construction above*. — μᾶλλον πως, *in some way the rather*.

44. παρακαλεῖν, sc. ἄνδρας ἀγαθοὺς εἶναι, cf. iv. 3. 17.

45. τοσοῦτον μόνον σε...ὅσον [= ὅσον τοῦτο, ὅτι, 560] ἤκουον (612) Ἀθηναῖον εἶναι (657 k), *I knew you only so far as this, that I had heard that you were an Athenian*. The adv. use of τοσοῦτον μόνον and ὅσον may be referred to 478 or 482 ; cf. v. 8. 8. — ἐφ' οἷς = ἐπὶ τούτοις ᾧ, 554 a x. — βουλομένην ἂν, 636 a. — ὅτι πλείστους, i. 1. 6 ; 2. 4.

46. μὴ μέλλωμεν, § 24. — οἱ δεόμενοι, *you who need them* (ἀρχόντων). — συγκαλοῦμεν, cf. § 24.

47. ἅμα ταῦτ' εἰπών, 662 a. — μέλλοιτο, midl. or pass. *linger*, or, *be delayed*. — Κλεάνωρ, the troops of Agias joining the force which Cleonor before commanded ; ii. 5. 37. — Ὀρχομένιος, some read Ἀρκάς.

## CHAPTER II.

SPEECHES TO THE TROOPS BY THE NEW GENERALS, ESPECIALLY XENOPHON. — ORDER OF MARCH ADOPTED.

86 1. ἡμέρα τε s, *it was* [both] *nearly daybreak*. — καὶ εἰς (705) τὸ μέσον, 1. 46. — καταστήσαντας, sc. σφᾶς, 667 e ; voice 577 b. — πρῶτον μὲν, followed by ἐπὶ τούτῳ, § 4 ; cf. 1. 13 n.

2. ἄνδρες στρατιῶται, ἀνδρῶν στρατηγῶν (Lex. ἀνὴρ), 506 f. — στερόμεθα, i. 9. 13 ; 6. 2. — λοχαγῶν, order 719 d, v. — πρὸς (Lex. 703 b) δ' ἔτι καί, observe the pleonasm, 69 b. Some here recognize a tmesis of προσέτι, *yet further*, 388 c, 699 i. — οἱ ἀμφὶ Ἀριαῖον, ii. 4. 2.

3. πειρᾶσθαι, ὅπως...σωζώμεθα, *to strive* [so that we may save] *to save ourselves* : “gravius dictum pro πειρᾶσθαι σώζεσθαι,” Kühn. ; cf. § 5. — ἀποθνήσκωμεν, *let us die*, 628 a. Some regard it as constructed like σωζώμεθα. — οἷα s, *as may the gods bring upon our enemies* ! cf. § 6.

4. ἐπὶ τούτῳ, upon this, or, after him, 690; deinceps, Kühn. — ὧ ἀνδρες, 484 g. — ὅστις, 550 b, ii. 3. 4. — λέγων.. ὁμόσας, tense? — εἴη, mode? — Ἑλλάδος, case 442 a: see ii. 3. 18, where dat. — περὶ (Lex.) πλείστου ἀν ποιήσαιτο, mode, and force of ἀν? — ἐπὶ τούτοις, [upon these declarations] in accordance with, or, in addition to this. — αὐτός, 540 c; observe the emphatic repetition (with asyndeton); and above, of ὁρᾶτε. — αὐτὸς ἐξαπατήσας συνέλαβε s, then did himself [having deceived] seize the generals whom he had deceived. — Κλεάρχῳ, case 451 b. See ii. 5. 27. — αὐτοῖς τούτοις, by this very means.

5. καὶ (sc. ᾧ) ἐδώκαμεν, 562; for the more comm. ἔδομεν, 306 b, c. — καὶ οὗτος, 685 b. — Κύρον...ζῶντος, order? — ἐκείνου, case 442 a.

6. ἀποτίσαιτο, mode 638 d; cf. ποιήσαι, § 3. — ὥς...κράτιστα, 87 i. 6. 3; 2. 4. — τοῦτο...πάσχειν (Lex.), meet that fortune (whether good or evil) which the gods may assign.

7. Ἐκ (Lex. ἐξ). — κάλλιστα, Xen. was eminently fond of the beautiful (φιλόκαλος, Ælian. *Variæ Historiæ*, iii. 24). — τὸν...τῷ νικᾷν πρέπειν, that the most beautiful attire befitted victory. — ὀρθῶς ἔχεν, that it was well. — τῶν καλλίστων (431 b) ἑαυτὸν ἀξιῶσαντα, since he had deemed himself worthy of the most beautiful equipments. — λόγον, case 425.

8. Τὴν μὲν, the regular sequence having been interrupted by the sneezing. — λέγει, tense 612. — διὰ φιλίας, διὰ παντὸς πολέμου (Lex. διὰ). — στρατηγούς, prolepsis, 474, 657: cf. i. 8. 21. — διὰ πίστεως, 694. — σὺν τοῖς ὅπλοις: cf. ii. 1. 12. — ὦν...δίκην = δίκην τούτων ἃ πεποιήκασι, [the penalty of those things which they have done] vengeance for their deeds. — πολλὰ καί, ii. 3. 18. Cf. order in § 10.

9. πτάρνυται, a sudden, involuntary outburst of this kind was referred by the Greeks, as by so many other nations, to a divine interposition, indicating good or evil according to the circumstances (παρμὸν τ' ὀρνιθα καλεῖτε, Ar. *Av.* 720). As the sign here fell upon σωτηρίας, Xen. interpreted it as promising safety, and proceeding from Ζεὺς Σωτήρ. — τὸν θεόν, the deity from whom the sign proceeded. Ζεῦ, σῶσον, Jupiter (Zeus), be propitious, was a common Greek exclamation when one in a company sneezed, as in Germ., "Gott helf," and in Eng., "God bless you." — ὅτῳ...ἀνατεινάτω τὴν χεῖρα, a very common mode of voting among the Greeks, as with us. The Greeks naturally carried the usages, 88 as well as the spirit, of their popular institutions into the field; and of this army in particular Krüg. says, that it was "civitatem perigrinantem," a travelling commonwealth. — τὰ τῶν θεῶν καλῶς εἶχεν, the [things of the gods were well] religious rites had been duly performed.

10. Ἐτύγχανον (Lex.) λέγων, i. e. when this omen came. — θεῶν, ii. 7. 5. — οὕτω δ' ἐχόντων, 676 a; quæ cum ita sint. — οἵπερ ἱκανοί s. Cf. Ὁ θεὸς δὲ, ὡς ἔοικε, πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς, *Hel.* vi. 4. 23.

11. γάρ, γάρ, in reg. const. one of these should be omitted. Cf. ii. 5. 12; 716 a. — ὑμᾶς, κινδύνους, 473 a. — ἀγαθοῖς...ἀγαθοί, order? — ὑμῖν, cf. 15, 661 b. — παμπληθεὶ στόλῳ, in a vast array; acc. to Nepos, 100000 infan-

try, and 10000 cavalry. Others increase this number, and Justin even to 600000 (of whom 200000 perished). — *ὡς ἀφανιούντων* s, *that they might bring Athens to nothing again*, 598 b. — *ὑποστήναι*, at Marathon, B. C. 490; acc. to the comm. statement, 10000 in number, and aided only by 1000 Plataeans.

12. *εὐξάμενοι*, as if its subject followed in the nom., instead of the dat. *αὐτοῖς* w. *ἔδοξεν*, 402 a. — *ἔδοξεν αὐτοῖς* = *ἐψηφίσαντο*, [it seemed best to them] *they determined*; the dat. being used, by a change of const., for the nom. with which the sentence commences, cf. 402 a. — *κατ' ἐνιαυτόν* (692. 5) *πεντακοσίας θύειν*, upon her altar at Agræ upon the Ilissus; an annual sacrifice of 500, without limit of time, being substituted for an immediate payment of the whole number (6400 barbarians having fallen in the battle, acc. to Hdt. vi. 117). Plutarch mentions the thank-offering as existing even in his time, some 600 years after the battle.

13. *τὴν ἀναρίθμητον στρατιάν*, *that innumerable army*, so celebrated, 530 a. Hdt. (vii. 186) sets the entire host at 5283220 men, one half of whom were combatants. — *ἐνίκων* (tense? cf. *ἐνίκησαν*, § 11), at Salamis, B. C. 480, at Plataeæ and Mycale, on the same day, B. C. 479, etc. — *ὦν ἔστι* (788 f) *μὲν τεκμήρια* (394 b) s, [as proofs of which one may see the trophies] *of which exploits we may behold proofs in the trophies* then erected. — *ἀλλά*, i. 4. 18. — *προγόνων*, case 412.

89 14. *ἡμέραι*, sc. *εἰσίν*, a comm. ellipsis in such expressions. — *ἀφ' οὗ* (Lex. *ἀπό*), 557 a (= *ἀπὸ τοῦ χρόνου ὅτε*). — *ὕμῶν αὐτῶν*, case 409. — *ἐνικᾶτε* (tense?), *were conquering*.

15. *περὶ τῆς Κύρου* s, [about] *in behalf of the sovereignty of Cyrus*; i. e. to make Cyrus king. — *ἀγαθοί, πολύ*, pos.? — *ὕμᾱς*, case 661 b; cf. § 11.

16. *αὐτῶν*, case? — *τό τε πλῆθος ἄμετρον* (sc. *ὄν*) *ὁρῶντες*, *and seeing the multitude* [to be] *immense*, 523 b, 5. — *ιέναι εἰς αὐτούς*, *to go against them* [INTO them, stronger than *ἐπὶ αὐτούς* UPON them]. — *θέλουσι... μὴ δέχεσθαι ὑμᾶς*, *they are not willing to receive you* [will or choose not to receive, stronger than *οὐ θέλουσι δέχεσθαι*, do not will to receive].

17. *Μηδὲ... δόξητε*, sc. *ἰμνέετε*, 628 c. — *μείον* (Lex.). — *εἰ*, if, — *ὅτι*, that, 639 a. — *Κυρεῖοι*, cf. vii. 2. 7. — *ἀφεστήκασιν*, ii. 4. 2, 9 s. — *ἔτι*, pos.? — *ἔφευγον*, *they* [were fleeing] *fled*. The impf. presents more vividly than the aor. the scene when the army under Ariæus showed its cowardice by running away and leaving the Greeks to their fate, i. 10. 1. The mss. have *πρὸς* before *ἐκείνους*, but there does not appear to be any occasion on which the army of Ariæus actually *fled* to the king's troops. The insertion came possibly from a copyist, who did not distinguish between *ἀφεστήκασιν* and *ἐφευγον*. — *φυγῆς*, case 425. — *πολὺ κρείττον*, sc. *ἔστι*.

18. *τις... ἐνθymήθητε*, numb. 501. On value of cavalry, see ii. 4. 6. — *οἱ μύριοι ἵππεῖς*, 531 d, 534. 3: so in Eng. "your ten thousand horse." — *ἄνθρωποι*, pos.?

19. *ἱππέων*, case? — *κρέμανται*, [hang] *are placed aloft*. — *μᾶλλον... τευξόμεθα*, *shall better hit*, from our steadier aim. — *Ἐνὶ μόνῳ*, *in one respect alone*, 467 b. — *ἡμᾶς*, case 472 b. — *φεύγειν* s, 663 a. The

sportive and somewhat sarcastic tone of parts of this address was admirably adapted to raise the spirits of the soldiers.

20. μάχας, case 472 f. — ὑμῖν, ii. 2. 8 ; i. 7. 1. — τοῦτο, 483 b. — ἡ οὕς ... ἄνδρας, or (to have as guides) *whatsoever men* (553), *such men as*. — ἦν τι (478) περὶ ἡμᾶς ἀμαρτάνωσι (631 c), *if in aught they sin against us* ; some read ὑμᾶς, *you*. — τὰς ἑαυτῶν ψυχὰς καὶ σώματα, *their own lives* (which may be taken) *and persons* (which may be beaten), 534. 4. Cf. "life and limb" ; Germ., "Leib und Leben."

21. μικρὰ...πολλοῦ, in a kind of sarcastic antithesis. — μέτρα, in appos. w. ἐπιτήδεια, 395 a. — ἀργυρίου, case ? — μηδὲ...ἔχοντας, *as we no longer receive pay* ; as they had been so long without pay. — μέτρῳ...ὀπόσῳ, *as large measure as*.

22. ταῦτα, prolepsis. — κρείττονα, sc. ἐστίν. — ἄπορον, ii. 5. 9 ; iv. 4. 11. — διαβάντες, *when you crossed them*, referring esp. to the passage of the Tigris, which was planned for the destruction of the Greeks, ii. 4. 24. — εἰ (complem.) ἄρα s, *whether indeed (or, after all) the barbarians [have not done this even a most foolish thing] have not here done a most foolish thing*, as they simply constrain us to make a longer march through the heart of their country. — πηγῶν, case ? — προϊούσι, to [persons proceeding] *those who proceed*, or, *if we ascend* ; case 458.

23. διοίσουσιν, some read διήσουσιν (διήμι, *allow to pass*). — οὐδ' ὥς (Lex.). — φαίμεν βελτίους, [say are better] *admit to be better*. — βασιλέως, contemptuously repeated, to emphasize the king's inefficiency. Yet it seems quite possible that the first βασιλέως has crept into the text from a grammatical gloss, and that the true reading is οἱ ἄκοντος (so placed for emphasis) ἐν τῇ βασιλέως χώρᾳ. Hence in MS. Eton. οἱ ἐν βασιλέως χώρᾳ ἄκοντος. — Λυκάονας...εἶδομεν, in passing through Lycaonia, i. 2. 19 : cf. § 8, 29. — τούτων, the Persians or subjects of the king ; v. l. τούτου.

24. ἂν ἔφην, *I might say*, were it not for the reason mentioned in § 25. — χρῆναι...ὤρμημένους, *ought not to appear to have set out for home*. — ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, *hostages [of his being about to send] that he would send them away faithfully*. — οἶδ' ὅτι, [I know that he would] *I am well assured*, thrown in parenthetically, 717 b.

25. Ἀλλὰ γάρ, *but [I do not so say] for*, 709. 2. — μή, repeated after the conditional clause, 714. 2. Cf. εἰ...εἰ, § 35. — μεγάλαις, *tall or stately*. Physical prowess was so indispensable among the Greeks, that good size became an important element of female attractiveness. — ὥσπερ οἱ λωτοφάγοι, *as those who taste the lotus* ; μή πῶ τις λωτοῖο φαγὼν νόστιο λάθῃται, *Od. ix. 102*. The poems of Homer were most familiar sources of illustration to the Greeks.

26. ἔξον (Lex.) αὐτοῖς (459) ...κομισαμένους (667 e) s, [it being in their power, having brought, etc.] *when, if they will bring hither the citizens that now live in want at home (as being without estate) they may behold them rich* : τοὺς πολιτεύοντας is the comm. object of κομισαμένους and ὁρᾶν.

27. ἵνα μὴ τὰ ζεύγη ἡμῶν (407) στρατηγῇ, *that our teams may not control [us] our march*, obliging us to go only by carriage routes. Cf. ii. 2. 13.

— ὄχλον μὲν παρέχουσιν ἄγειν, [give trouble] *are troublesome to carry*, 663 d, e. — οὐδέν, case 478.

28. τῶν ἄλλων...πλήν ὅσα, *of our other effects let us dispense with the superfluous*, [all except what we carry] *whatever we do not carry*, etc. Cf.

92 i. 2. 17. — Κρατουμένων (sc. τινῶν, 676), *if, or, when men are conquered*; Xen. would not here use the humbling and ill-omened ἡμῶν. — πάντα (sc. γίγνεται) ἀλλότρια, *everything becomes another's*.

29. Λοιπὸν (Lex.) μοι, case 460. — Ὅρατε γάρ, so v. l. 8; 8. 11. — πρόσθεν...πρὶν, cf. l. 16; i. l. 10. — ἀν...ἀπολίσσθαι, 621 d. — ἀταξία, cf. l. 38.

30. τοὺς νῦν τῶν πρόσθεν, order 719 b, ε; cf. νῦν ἢ πρόσθεν.

31. Ἦν δέ τις ἀπειθεῖ, ἦν ψηφίσῃσθε, *and in case any one is disobedient, if you would vote*. In the logical order the latter clause would precede the former, but the other is placed first in distinction from πειθομένους in § 30. — τὸν.. ἐντυγχάνοντα, *any one of you who may be present at the time*. — αἶε, see Lex. — σὺν τῷ ἄρχοντι κολάζειν, *should join with the commander in punishing him*; a measure more likely to be voted than well executed; cf. v. l. 8. 21 s. — πλείστον...ἔσονται, *will be most completely disappointed*. — Κλεάρχους (Lex.), 227. 1; i. e. rigid disciplinarians, ii. 6. 9 s. — οὐδ' ἐνί, *not a single man* (Lex. οὐδέ): v. l. ουδενί. — κακῶ, [bad as a soldier] *remiss in duty*.

32. Ἀλλὰ γάρ (Lex.), 709. 2. — ἡ ταύτη [for ταῦτα], *than* [that things should be in this way] *this*. — ὁ ἰδιώτης, art. 522 a.

33. ψηφίσασθαι ἄριστον εἶναι, *to be best to vote*. — ἀνέτειναν, asynd. Cf. 2. 9.

93 34. (sc. ἐκεῖσε) ὅπου, 551 f; cf. οἱ, ii. l. 6. — πλεόν, case 482 d.

36. ποιησαμένους, cf. i. 2. 1. — τῶν ὀπλων, ii. 2. 4 N. — εἴη, ii. 4. 5. — τὰ πρόσθεν (Lex.). — ἐκατέρων, cf. i. 8. 27. — χρώμεθα...τεταγμένοις, *we could immediately put our marshalled men in action*.

37. ἄλλως ἔχτω, *let it be otherwise*. — Χειρίσοφος: Chirisophus had before been kept in the shade by his older and abler countryman, Clearchus. — Λακεδαιμόνιος: the Spartans, now sovereign through Greece, were very jealous for their precedence; cf. vi. l. 26, 32; 6. 12. — πλευρῶν, case? — πρεσβυτάτων, 418 c. — τὸ νῦν εἶναι, 665 b.

38. περῶμενοι s, 432 b; but with any changes that may seem expedient from time to time; e. g. 4. 19 s. — Ἔδοξε ταῦτα, asyndeton.

39. εἶναι, inf. 657 k. — τούτου τυχεῖν, *to obtain this sight*, 427. — τῶν μὲν...νικόντων, 443 a. — Καὶ εἰ τις δὲ χρημάτων (case 432 c) ἐπιθυμεί, *and even if any one is desirous of wealth*; a lower motive presented thus conditionally. This peroration, though not observing strictly the law of climax, was admirably adapted to impress the hearers. Observe the emphatic repetitions, chiasms, etc.



## CHAPTER III.

THE GREEKS CROSS THE ZAPATAS AND ADVANCE. — ANNOYED BY THE PERSIANS.

1. Τούτων s, 675. — ἀνέστησαν, the assembly having been before this seated. Cf. 1. 33; vi. 2. 5. — κατέκαιον, *engaged in burning*. Observe the imperfects to depict the scene, 592 a; cf. 2. 27 s.

2. πιστός, ii. 5. 35. — εὔνους, sc. εἰμί. — πρὸς με, accent, 788 e. — τί ἐν νῶ, 564. 2.

3. ἔλεγε, cf. ii. 3. 21. — ἦν μέν s; observe the close correspondence in form of the contrasted clauses. — τις, *one* (much like Fr. *on*, and Germ. *man*) = *if we are permitted*, with esp. but not sole reference to the king and Tissaphernes, whom he does not care to name; cf. i. 4. 12. — ἔῃ, in what mode after ἦν? — τὴν χώραν, *his country, or, territory*, 530 e. — ἡμᾶς τῆς ὁδοῦ (405) ἀποκωλύη, *obstructs [us from the way] our passage*.

4. ἐγινώσκeto, [he] *it was perceived*, pers. or impers., 573; cf. ii. 4. 22. — τις, pos.? Cf. ii. 5. 32 N. — πίστεως ἕνεκα, [for the sake of assurance] *to secure his fidelity to the king*; cf. ii. 5. 35.

5. βέλτιον εἶναι, *to be [better] advisable*. Observe the succession of infinitives. — ἔστ', *as long as, whilst*. — διέφθειρον, διέφθειραν, 95 sc. the enemy, fr. τῇ πολεμῖα: tense? — Νίκαρχον (Lex.). — ὥχετο ἀπῶν, 679 d. — νυκτός, prob. the preceding night, which afforded such opportunity for intrigue and desertion, 1. 3.

6. διαβάντες: the Greeks were encamped upon the southeast bank of the Great Zab, prob. by one of its lowest fords, ii. 5. 1. This is identified by Layard with the principal ford in this part of the river, about twenty-five miles from its junction with the Tigris. The χαράδρα mentioned 4. 1, 3 s, would then correspond with the dry bed of the torrent Bumadus, now Gazir-su; and the second day's march would bring the army to the Tigris at Larissa. The Greeks had made such preparations during the night that they were ready to cross at once, before the Persians, little suspecting such an efficient and rapid movement, were prepared to interfere. The final battle between Alexander and Darius III., commonly called the battle of Arbela, was fought on the plain. — Ζαπάταν, some read Ζάβατον: see Lex. — Οὐ πολὺ, sc. χωρίον, expressed § 15. Cf. βραχύ, i. 5. 3, etc.

7. ἐτίρωσκον, both archers and slingers. — Κρήτες, i. 2. 9. — τῶν Περσῶν, who had not only esp. skill in archery, but very large and strong bows, 4. 17. — ὀπλῶν = ὀπλιτῶν. — ἀκοντισταί: the Greek peltasts were trained not only to use their light spears in the hand, but also to throw them (v. 2. 12); and were then specially called ἀκοντισταί. — βραχύτερα ἡκόντιζον, ἢ ὥς s, 513 d. — σφενδονητῶν, case?

8. διωκτέον εἶναι, 682. — ἐδίωκον, sc. οἱ: ii. 2. 14.

9. οἱ πεζοὶ τοὺς πεζούς, order? — ἐκ πολλοῦ (Lex.); cf. ἐκ πλέονος, i. 10.



11. — οὐχ οἶόν τε ἦν, 556 c; lest they should be surrounded and destroyed by the cavalry.

10. εἰς τοῦπισθεν (Lex. *πισθεν*), 125 a, 526 b, τοξεύοντες, *shooting backwards*, or, *behind*; “a dexterity which the Parthians exhibited afterwards still more signally, and which the Persian horsemen of the present day parallel with their carbines.” Grote.

96 11. ἡμέρας, δείλης, case 433 a. — κόμας, mentioned above, 2. 34. — πολεμίους οὐδέν, two accus., 480. 2 b.

12. ἡτιῶντο, μαρτυροῖη, mode 651 a. — ἐν τῷ μένειν, *while keeping our places* in the appointed order.

13. ἀληθῇ...λέγετε, *you speak the truth*, briefly and forcibly, for the fact was as you say. — κακῶς...χαλεπῶς, order?

14. θεοῖς χάρις, sc. ἔστω, *thanks [be] to the gods*. — μεγάλα, ii. 3. 23.

15. [sc. τοσοῦτον] ὅσον οὔτε, *as far as neither*, i. e. farther than either. — οἱ ἐκ χειρὸς βάλλοντες = οἱ ἀκοντισταί, § 7. — ἐξικνεῖσθαι, *hit, send*. — πολὺ...χωρίον, pos. 719 a, v. — πεζὸς πεζόν, cf. § 9. — διώκων...ἐκ τόξου ῥύματος (Lex.); if he had a bow-shot the start, as an archer would be likely to have.

16. Ἡμεῖς (emph. pos.) οὖν εἰ μέλλομεν s, *if then we are to check these men*. — μέλλομεν, some read μέλλοιμεν. — σφενδονητῶν, case 414 b. — τὴν ταχίστην, 483 d; cf. i. 3. 14, 20. — ὦν...αὐτῶν, 562. — σφενδονῶν, 2.14; case 409.

97 17. χειροπληθείσι, pos. 523 b, 4.

18. αὐτῶν...τίνες, *who of them*, or see 413, and cf. 1. 19. — πέπανται (πάομαι), i. 9. 19. — τούτῳ, as if τίς had preceded, 501. — αὐτῶν, *for them*, i. e. the slings, 429 a. — ἐν τῷ τεταγμένῳ, *in the place assigned him*: pro in loco constituto, assignato. Πορρο. — ἀτελείαν (Lex.).

19. τοὺς μὲν τινας, 530 b. — τοὺς δὲ τῷ Κλεάρχῳ, *those that belonged to Clearchus* (v. l. τοὺς δὲ τῶν Κλεάρχου). — σκευοφόρα (Lex.), i. e. mules, asses, or oxen. — εἰς ἵππείας, *for [horsemen] cavalry use*.

20. ἐγένοντο, [came to be] *were provided*. — ἐδοκιμάσθησαν, a term for the annual examination and approval of the Athenian cavalry. — στολάδες, v. l. σπολάδες (see Lex.). — θώρακες αὐτοῖς s, 587 a, 454 e.

## CHAPTER IV.

MARCH ALONG THE TIGRIS FROM THE VICINITY OF NINEVEH TO THE REGION OF THE CARDUCHIAN MOUNTAINS.

1. τῇ ἄλλῃ, 567 a. — πρωϊότερον (Lex. πρωῒ, v. l. πρωῒτερον). — χαράδραν, see 3. 6 N. — μὴ ἐπιθοῖντο, 624 c; form 315 c.

2. τοσοῦτους s, 2 accus. 480, 2 e. — ἔλαβεν, ὑποσχόμενος, *had received them [having promised] on the promise*. Having been an adherent of Cyrus, Mithridates must, forsooth, commend himself to the confidence and favor

of the king by an excess of zeal. — λάβη, made 645 a. — πρόσθεν 98  
(v. i. *ἔμπροσθεν*, 706 b).

3. ὅσον, *about* (Lex.), 556 d, 507 e. — Παρήγγελτο s, *instructions had been given, both who of the peltasts were to pursue*. — εἶρητο (Lex. φημί). — ὡς ἐφεσπομένης s, *as (or, assured that) a competent force would follow in their support*.

4. ἐξικνούντο, [*were reaching their aim*] *could take effect*. Observe the force of each tense in this section. — ἐσήμηνε, i. 2. 17; ii. 2. 4. — οἱ δέ, *often of enemy*, iv. 3. 31; v. 2. 5.

5. βαρβάρους, case 464. — ἤκισαντο: this, though provoked by the repeated treachery of the enemy, was so contrary to Greek usage that Xen. takes pains to say that it was done without orders; cf. 1. 17 n. — ὄραν, 663 g; 1. 23; ii. 3. 3.

6. οὕτω πράξαντες, *having fared thus*. — τὸ λοιπόν, 482 a.

7. ὄνομα δ', see Lex. Λάρισσα, Μέσπιλα. — τὸ παλαιόν, 529 a: τὸ ἀρχαῖον, i. 1. 6; ii. 2. 5. — κύκλου ἢ περιόδου, order 523 c.

8. βασιλεὺς, i. e. Cyrus the Elder. — ἥλιον δὲ νεφέλῃ προκαλύψασα ἡφάνισε, μέχρι s, *but a cloud veiling the sun hid it from sight, until the inhabitants abandoned the city through superstitious terror from the unusual gloom*. Some suppose that this tradition originated in an eclipse. Such is the common but conjectural text. The mss., with great unanimity, read ἥλιος δὲ νεφέλῃν προκαλύψας ἡφάνισε, which seems to be a figurative account of the final effort and success of Cyrus: *and the Sun (Cyrus, whose name has this meaning) having brought a cloud as a veil (a cloud of troops) hid the city from sight, until the inhabitants left it (coming forth to surrender)*. — οὕτως ἐάλω, voice 575 a. Even if the Greeks had been aware that they were passing by the remains of one of the mightiest cities in the world's history, they had no time to stop for their examination, or even to gather up carefully the traditions respecting them. But certainly Xenophon's slight notices are a striking illustration how complete was the desolation of "great Nineveh" to the mind as well as to the eye.

9. Παρά, *beside*: cf. i. 2. 13; 3. 7: παρά with things regularly takes the accusative, sometimes the dative, vii. 2. 25. See Lex. — πυρὰ- 99  
μῖς (Lex.).

10. τεῖχος ἔρημον μέγα, *a desolate wall (or, castle) of great extent*. — πρὸς τῇ πόλει κείμενον, *lying (in ruins) before its city*. This seems much like gloss, and is omitted by some editors. — Μέσπιλα, see Lex.

11. κύκλον: if, as some suppose, τεῖχος, in § 10, signifies an outlying fortress or castle, τοῦ κύκλου here must still refer to the enclosure of the city also. — καταφυγεῖν, 666 b.

12. ἐμβροντήτους ποιεῖ, *strikes with madness, or, with a panic, perhaps through a terrific thunder-storm*. Compare the word "Dunder-head." (Anthon.)

13. Εἰς τοῦτον...σταθμόν, *in this day's march, intruding into or upon it*, 704 a. — οὓς τε αὐτὸς ἰππέας ἦλθεν ἔχων = ἔχων τοὺς τε ἰππέας οὓς αὐτὸς ἦλθε ἔχων, *having both the cavalry which he [himself came having] brought*



others οὕτω for οὗτοι. — ὑπέμενον ὕστεροι s, the captains remained behind with their companies; i. e. when stationed in the rear, as they seem at first to have been because the danger was from behind. Afterwards, when the danger was divided, half the companies were in front with Chirisophus, § 43. — τότε δὲ παρήγον ἔξωθεν τῶν κεράτων, and then led on their companies outside of the line between the two wings, i. e. here, behind it, or apart from it.

- 22. κατὰ λόχους, by companies: in this way the companies were  
 □ arrayed side by side, one enomoty in width and four in depth.  
 □ — κατὰ πεντηκοστῆς: the width was now doubled by bring- □ □  
 □ ing each pentecostys (or fifty) of the company into the line; □ □  
 while in the arrangement κατὰ ἐνωμοτίας it was quadrupled  
 by bringing each enomoty forward to the line. When each enomoty formed  
 a square, the first arrangement would make of the six lochi a  
 body 30 men wide and 20 men deep; the second, 60 wide □ □ □ □  
 and 10 deep; and the third, 120 wide and 5 deep.

23. οἱ λοχαγοί, the captains of the army in general, who crossed in order under the protection of the six select companies. — εἴ που δέοι τι τῆς φάλαγγος (gen. w. που, 420 a), ἐπιπαρήσαν (v. l. ἐπιπαρήσαν), if there was any need in any part of the phalanx, these (the select companies) were at hand for support. — ἐπορεύθησαν, ἐπορεύοντο § 24, tense 593.

24. βασιλείον, a (satrap's) palace, § 31; cf. iv. 4. 2. — διά, [through] over. — ἡ κώμη, the chief village, containing the palace; or perhaps the first appearance was that of a single village only, though the Greeks found that there were many.

25. ἀνέβησαν, κατέβαινον, tense? — ἀναβαίνειν, mode 671 d. — εἰς τὸ πρηνές (Lex.), down the hill, giving them a great advantage over the Greek missiles sent up the hill. — ἔβαλλον s, asyndeton. — ὑπὸ μαστίγων, 695. The Persian troops, even in battle, were treated as slaves. So at Thermopylae, Hdt. vii. 223: cf. Ctes. Pers. 23.

26. κατετίτρωσκον, ἐκράτησαν, tense 595 a. — γυμνήτων, case? 102  
 εἶσω τῶν ὅπλων, § 17; 2. 36; 3. 7.

27. Observe the tenses. — ἀπεπήδων, some read ἀνεπήδων.

28. στρατιώτας, see iv. 3. 22, and στρατία, vi. 3. 19. — πρίν, conj. 703 d, a. — τὸ ὄρος, rising above the hills, § 24.

29. ἀποτμηθεῖσαν, 293 a; cf. § 35. — αὐτῶν, case? Observe the different reference of the second οἱ πολέμοι from the first.

30. οἱ δέ, the targeteers, § 28; they passed along the mountain above the main army, and in a parallel direction. — ἱατρούς, i. e. soldiers who had most experience and skill in dressing wounds. A Greek army had not the fully and carefully appointed staff of modern times; and the wounds from which they suffered were in general less difficult of treatment than those made by fire-arms.

31. εἶχον, for ἔχοντες, 716 c. — ἄλευρα s, asynd. 707 j. — τῷ σατραπεύοντι, case 460 (or 461?), chiefly for the support of the troops which he must maintain. Cf. Xen. Econ. iv. 5 s.

**103** 33. αὐτοῖς, case? — διέφερον (Lex.).

34. πολεμίοις, case 460. — ἐπιθῶνται, mode? i. 8. 24.

35. Πονηρόν, ii. 5. 9; 4. 35; iii. 2. 22. Cf. *Cyrop.* iii. 3. 26 s. — αὐτοῖς, case 464. — ὥς ἐπὶ τὸ πολὺ (Lex.). — τοῦ μὴ φεύγειν ἕνεκα (436 d, 664 d) εἰ λυθείησαν, *that they might not escape if they should be loosed*, or, *get loose*. — δεῖ, δεῖ, observe the emph. repetition and order. — ἀνδρῖ, dat. after δεῖ, for the more comm. acc. (subject of the inf., Lex. δέω), 453; yet below *θωρακισθέντα*, cf. i. 2. 1. — Ἑλλήνων, case 405; cf. 699 f.

36. ἐκήρυξε (Lex.), 571 b. — ἐπέσχον τῆς πορείας, *delayed their march*, 405 a (Lex. ἐπέχω).

37. ἀναξεύζαντες, *having [yoked] harnessed up*, or, *decamped*. They had beasts of burden, but had burned their wagons, 3. 1. — τῇ ὑστεραίᾳ, *νυκ-*

**104** τός, case 469 a, 433. — ἧ (Lex. ὅs). — ὑφ' ἣν, implying motion towards and under; cf. ὑφ' ᾧ, of rest beneath, § 24.

38. οὐράs, cf. στόμα, § 42 s.

39. Ἔξεστιν ὁρᾶν, *you can see for yourself*. — ἡμῖν, *for us*, i. e. to prevent our passage, 462 e. Cf. i. 3. 16. — οὐκ ἔστι παρελθεῖν, *there is no getting by*.

40. ἔρημα, [without defenders] *unguarded*, or, *exposed*. — τις...ἀπελᾶ, [one] *we shall drive off*, 548 g.

41. τοῦ ὄρους, pos. 523 c. — ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν (i. e. the Greeks implied in *Ξενοφῶν*, 499 e) s, *directly above their own army*, 541 e, or, *even above*, cf. i. 8. 14. — βούλει, form? — ἐγὼ δ', expressed in distinction from σὺ μὲν, understood with the preceding imperative, but which it was more courteous to omit.

42. εἰπών, asynd. Cf. iv. 1. 20; 8. 6. — κελεύει, *requests* Chirisophus. — οἱ, dat. w. *συμπέμψαι*, 539 a. — στόματος, cf. οὐρά, § 38. — μακρὸν...ἦν, *longum erat*, "*it was too far to get them from.*" McMich.

**105** 43. ἔλαβε, *took* himself in their place. — ἐπιλέκτων, § 21.

44, 45. Observe emph. repetitions. — διακελευομένων, numb.?

46. λοιπὴν (Lex.), 506 b; case?

47. ἴσου (Lex.), 691.

48. Καὶ ὅs, i. 8. 16. — ἀκούσας, καταπηδήσας, i. 8. 3. — ὠθεῖται καὶ ...ἐπορεύετο, tense? — ἔχων ἐπορεύετο, *marched on with it*, 674 b. — θώρακα (Lex. θώραξ, ἱππεύs). — παρίεναι s, *to pass, though following with difficulty*, or, *while they followed with difficulty*.

49. Ὁ δέ, i. e. Xenophon. — βάσιμα ἦν [impers. 571 e, or sc. τὰ χωρία], sc. τῷ ἵππῳ, *the ground was passable (fit for riding)*; cf. iv. 6. 17. — φθά-  
νουσιν...πολεμίους, *outstrip the enemy in reaching the summit*.

## CHAPTER V.

THE GREEKS RESOLVE TO FIGHT THEIR WAY ACROSS THE MOUNTAINS  
AND THROUGH THE CARDUCHIAN COUNTRY.

1. Οἱ δὲ ἀμφί, 527 a; cf. § 3; ii. 4. 2. — ὁδόν, case? ii. 2. 16; 106  
iii. 4. 26; i. 2. 20. — μεστῇ πολλῶν ἀγαθῶν, *full of various sup-  
plies*, unless the expression is pleonastic.

2. διαβιβαζόμεναι, *in the act of being removed*, for security. — τὸ πέραν,  
527.

3. τὰ ἐπιτήδεια, pos.? — μὴ (625 a) ... οὐκ ἔχουεν, *lest they should have no  
source from which they could obtain*. Observe the change of subject.

4. ἀπήεσαν ἐκ τῆς βοηθείας, *were returning from the rescue* of the men  
who were dispersed for supplies, § 2. — κατέβη, i. e. from the summit,  
height, 4. 49.

5. Ὁρᾶτε... ὑφίεντας, *do you see them conceding?* — ἃ γὰρ... διεπράττον-  
το, *for as to what they stipulated*, ii. 3. 27. Cf. *Cyrop.* i. 4. 6. — μὴ καλεῖν,  
sc. ἡμᾶς, appositive of ἃ; more logically of its antecedent. The sentence  
closes as if it had commenced τὴν γὰρ βασιλέως χώραν, ἦν.

6. Playful remarks by the generals, to cheer the desponding.

7. σκηνάς, a general term for *quarters, camp*, the tents proper 107  
having been burned, 3. 1. — στρατηγοὶ δὲ καὶ λοχαγοί, art. om.  
533 f; cf. § 14. — ὅρη s, cf. iv. 1. 2. — ὑπερέχειν, sc. τοῦ ὕδατος. — πειρω-  
μένοις, [for them testing] *when they tested*. The length of the common  
spear (say about 8 feet) much exceeded a man's height. — βάθους, case?

8. κατὰ (Lex.), 240 f.

9. ταῦτα [*v. l. ταῦτα om.*] πρόβατα, 509 b. — ἃ, gen. 496 c. — καὶ φυ-  
σηθέντα, *and (their skins) inflated*, that being referred in general to the  
animal, which belongs specially to its skin; see 70 j.

10. Observe multiplication of participles. — ὀρμίσας s, *having anchored  
each bag (or, skin) by attaching stones and dropping them*. — διαγαγών s,  
*having extended them across the stream and fastened them at each end to the  
bank*, — thus making a floating bridge, suggested by the floats made of  
skins, i. 5. 10 N.

11. ἔξει τοῦ μὴ (713 d) καταδύναι, case 405 a. Cf. the different mode  
of expression below, ὥστε δὲ μὴ ὀλισθαίνειν... σχήσει (the comm. fut. in this  
sense, Lex. ἔχω), *will keep you [that you should not slip] from slipping*.

12. τοῖς πρώτοις, *the pioneers*, who were to cross and fasten the opposite  
end of this bridge.

13. ἢ πρὸς Βαβυλῶνα, *or towards Babylon*, apparently a gloss which  
crept into the text. — οὐ προσήλουνον, as they were quite at a loss what  
the Greeks were intending, whether to submit to the king, or in their  
desperation to make offensive war. — ὅμοιοι ἦσαν, 657 j. — ὅποι ποτέ  
(Lex.). — τρέψονται, 643 h, 645 c.

**108** 14. ἤλεγχον *s*, *inquired in respect to the whole country round*, 474 b. — τίς ἐκάστη (*sc.* χώρα) εἴη, *what each region was*.

15. τὰ μὲν, *sc.* μέρη or χωρία. — τῆς ἐπὶ B. (*sc.* ὁδοῦ) εἴη, [belonged to, 443] *lay upon the route*. — ἡ δὲ πρὸς ἔω (*sc.* ὁδός) ... φέροι, *the route to the east led*. — θερίζειν καὶ ἐαρίζειν, obviously, from the climate of the two capitals, in chiasmic order (the spring spent at Susa, etc.). Cf. *Cyr.* viii. 6. 22. — ἡ δὲ διαβάντι *s*, *the route* [for one crossing the river, 462 c] *across the river*. — ὅτι, repeated (though not in its proper place before ἡ δὲ διά, 719 η), giving prominence to this final statement of the route which was taken.

16. ἀνὰ τὰ ὄρη, 689 l. — βασιλέως, case 432 g. — ἐμβαλεῖν (*Lex.*), having *στρατιάν* as its subject; an expedition of which nothing more is known. — σφῶν, *sc.* τινάς (421 b), *some of* [themselves] *their own people*, i. e. the inhabitants of the plain, this statement coming from them. — πρὸς ἐκείνους, *with them* (the Carduchi).

17. τοὺς...εἰδέναι, *sc.* τὴν ὁδόν, *those who professed to know the way to each quarter*. — οὐδὲν δῆλον ποιήσαντες, *giving no intimation*. — τούτους, *gov.* by διά. — ἔφασαν, *sc.* οἱ ἐαλωκότες, § 14. — πολλῆς, for πολλήν, 553.

18. Ἐπὶ τούτοις, *in respect to this proceeding or course*; cf. i. 6. 10. — ὀπηνίκα (*v. l.* ἡνίκα) ... τῆς ὥρας (*Lex.*), 420 a. — ὑπερβολὴν *s*, *they feared lest the pass over the mountains should be preoccupied*, 474 b. — δειπνήσαιεν, *παραγγέλλη*, *mode? order?*

## BOOK IV.

FROM THE ENTRANCE OF THE GREEKS AMONG THE CARDUCHI  
TO THEIR ARRIVAL AT THE PONTUS EUXINUS.

### CHAPTER I.

MARCH THROUGH THE MOUNTAIN REGION. — SUFFERING FROM AT-  
TACKS OF THE ENEMY AND THE COLD.

**109** 1. Ὅσα μὲν, etc. The first four sections, which are chiefly recapitulations, are regarded by some as not from the pen of Xenophon. Sections 2–4 are wanting in MSS. b, c, e (see p. 3, as to division into books, summaries, etc.). — ὅσα...ἐπολεμήθη, [how many things were performed in war] *what war was made*. — τοῦ Περσικοῦ στρατεύματος. This did not venture to follow the Greeks among the Carduchian mountains; and ceased the pursuit, as if now certain of their destruction, Tissaphernes proceeding to Asia Minor, Orontas to Armenia, etc.

2. ἐδόκει δῆ, *v. l.* ἐδόκει δέ. Some editors bracket as doubtful §§ 2, 3, 4.



3. τῶν ἀλίσκομένων, case? tense? — εἰ διέλθοιεν... ἦν μὲν βούλωνται, διαβήσονται... περιτάσι (as fut.), 633 b. — τοῦ Τίγρητος, for τῶν τοῦ T., 438 b; ii. 3. 15. — καὶ ἔστιν οὕτω στενόν, sc. τὸ διάστημα οἱ χωρίον, and [it is so narrow] so small is really the distance here between the two rivers, the Tigris flowing from the southern side of Mt. Niphates, and the Eastern Euphrates from the northern side. Such is the text of the mss. Most editions have now the conjectural reading of Abresch, καὶ ἔστω οὕτως ἔχον, and so it is.

4. εἰς τοὺς Καρδούχους (Lex. εἰς, χώρα); cf. i. 1. 11. — ἅμα 110  
μὲν s, endeavoring both to steal away (from the Persians), and at the same time to [anticipate before, etc.] gain the heights, before the enemy (the Carduchians) should seize them.

5. ἀμφὶ τὴν τελευταίαν φυλακὴν (Lex.), i. e. about 3 o'clock in the morning. — ἐλείπετο s, 556 d. — σκοταίους, § 10; ii. 2. 17. — ἀπὸ παραγγέλσεως, summons, or, word of command, quietly passed from man to man. A trumpet-signal might have defeated their plan. — ἅμα (Lex.), 450 a.

6. στρατεύματος, case 407. — πορευομένων, i. 4. 12; 2. 7: ii. 4. 24.

7. ἐφείπετο δὲ αἰετὸ ὑπερβάλλον s, and [continually the crossing part of the army] each part of the army, as it crossed (the height), followed on.

8. τὰ δὲ... λαμβάνειν, and then was an opportunity of taking provisions in abundance. — χαλκώμασι: "The Kurds at the present day take great pride in their copper (not brass) utensils." Ainsworth. — ὑποφειδόμενοι, sparing them somewhat, or [covertly], from policy. — εἴ πως s, (to see) if perchance the Carduchi would consent, i. e. to ascertain whether, etc. (Lex. εἰ). — ὥς διὰ φιλίας τῆς χώρας, [as through the country friendly] through the country as a friendly one, 553; cf. i. 3. 14.

9. καλούντων, sc. αὐτῶν, case 432 g (or, as some prefer, 676 a).

10. σκοταῖοι, 509; § 5: ii. 2. 17. — ὅλην τὴν ἡμέραν (482) ... αὐτοῖς ἐγένετο, [took place for them through the whole day] occupied for them the whole day. — ὅλῳι τινές, 548 d.

11. πολὺ, wt. art. 523 f. — οὕτως, so, as has been stated, § 8. 111  
— συνεώρων ἀλλήλους, watched each other for their common safety.

13. Σχολαίαν, πολλά, πολλοί, etc., pos.? — ἐποίουν, pl., the subject including persons, 569 a. — πολλοὶ δὲ οἱ ἐπὶ... ὄντες, and [those who were over these, many in number] many having charge of these. — Δόξαν δὲ ταῦτα (sc. ποιεῖν, or see 502), and this resolved on, 675 c.

14. ἐν στενῷ, sc. χωρίῳ, in a narrow pass. — πλὴν εἴ τις τι ἔκλεψεν, except [they did not comply, if] perchance one smuggled something by. — οἷον ... ἐπιθυμήσας, as, for instance, from attachment to. — γυναικὸς (432 e) τῶν εὐπρεπῶν (418 e). — τὰ μὲν... τὰ δέ, 483 a, 518 d.

15. Εἰς s, i. 7. 1; iii. 4. 13. — χαιμών: "A great storm arose in the very place to expect it, on the ascent of the highlands of Finduk." Ainsworth.

16. παρήγγελλεν, sent along word to the van. — ἐπικέειντο, 112  
mode?

17. ὅτε παρεγγυῶτο, whenever the word was passed. — τότε δέ, but [this



time, of which an account is to be now given] *on one occasion*. — *πρᾶγμα τι, something important*. — *ὀπισθοφύλαξι*, case ?

18. *στολάδος*, *v. l. σπολάδος* (see Lex.). — *διαμπερές εἰς τὴν κεφαλὴν*, i. e. *through the helmet, into, etc.* Some omit *εἰς*: if so, *διαμπερές* is followed by the acc., like simple *διά*, 699 a (or refer *κεφαλὴν* to 481).

19. *σταθμόν*, *a stopping-place*. — *ὥσπερ εἶχεν* (Lex.). — *φεύγοντες ἅμα μάχεσθαι*, [fleeing] *to flee and fight at the same time*. — *δύο καλῶ τε* s, “*two fine brave fellows*,” McMich.; cf. ii. 6. 19. — *ἀνελεῖσθαι, θάψαι*, the Greeks regarded it as a sacred duty to take up and bury the dead.

20. *Βλέψον*, tense 592 b; see Lex. *ὁράω*. — *ἔφη*, 574. — *Μία* (pos.) *δὲ αὕτη* (deictic, 524 c) *ὁδὸς, ἣν ὁρᾷς, ὁρθία* (pos.), *there is that one steep path, which you see*; or, as some prefer, that which you see is the only path (and) steep enough: see 7. 4. — *ὄχλον τοσοῦτον* (deictic), [so great a] *that multitude*. — *τὴν ἔκβασιν*, *the egress* (from the valley in which the Greeks then were) by a mountain pass; hence *τὴν ὑπερβολὴν*, § 21.

21. *ταῦτα*, case 483 b. — *εἰ πως*: § 8. — *οὐ φασιν*, cf. § 24; i. 3. 1.

22. *ὅπερ*, 491 b. — *ζῶντας*, sc. *τινάς*.

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23. *ἤλεγχον*, sc. Chirisophus and Xenophon, with the co-operation, doubtless, of other generals. — *οὐκ ἔφη*, sc. *εἰδέναι*. — *καὶ μάλα*, i. 5. 8. — *φόβων*, ii. 5. 1. — *ἔλεγεν, ἔλεξεν*, § 24, tense, 594 a.

24. *αὐτῷ τυγχάνει* (sc. *οὔσα*) s, *he happened to have a daughter there, settled with a husband*. — *δυνατὴν*, i. 2. 21; iii. 1. 21.

25. *δ εἰ* (561 a) *μή τις* (of the Greeks) *προκαταλήψοιτο* s, *which* [unless one should preoccupy] *must be first occupied, or it would be impossible to pass*.

26. *λοχαγοὺς καὶ πελταστὰς* [= *τῶν πελταστῶν*] s, *the captains both targeteers and* [some of the] *heavy-armed*, *πελταστὰς* in appos. w. *λοχαγοὺς*, while a different form of expression follows. — *ἐθέλοι ἄν*, *v. l. ἐθέλει*. — *ὑποστάς*, *having offered himself*.

27. *Ὑφίσταται*, *v. l. ὑφίστανται*, numb.? explain as punctuated. — *Μεθυδριεὺς Ἀρκάς*, *an Arcadian from Methydrium* (with this name compare Lat. Interamna). Some suppose the triple *Ἀρκάς* to have stolen into the text from marginal notes. If genuine, it emphasizes the bravery of the Arcadians. — *ἀντιστασιάζων*, cf. 7. 9; vi. 2. 11. — *ἔφη ἐθέλειν* s, 659 d, 503 a.

28. *ἐθέλοι*, mode? — *πολλοῦ*, case 431 b. — *στρατιᾷ*, case ?

## CHAPTER II.

### SEVERE FIGHTING AND LOSS IN STRUGGLING FORWARD.

1. *οἱ*, *they*, sc. the generals. — *αὐτοὺς*, i. e. the volunteers. — *σημαίνειν*, sc. *τινά*, *that a signal should be given*. — *τὴν φανερὰν ἔκβασιν*,  
114 i. 20, 23. — *αὐτοί*, i. e. the generals, with the main army. —

συμβοηθήσιν ἐκβαίνοντες, *v. l.* συμβολῆς ἔνεκεν βαίνοντες : συμβολή = *con-  
flict*. See McMichael.

2. οὐρανοῦ, without article, 533 a.

3. χαράδρα... ἦν ἔδει διαβάοντας (674 d) s, *a ravine (or torrent bed) which  
they must [having crossed go forth] cross before climbing the steep ascent.* —  
φερόμενοι... πταίνοντες, *dashing in their course against the rocks.* — τῇ εἰσόδῳ  
(case 450 a), *the entrance to the mountain path.*

4. εἰ μὴ ταύτῃ δύναιτο, *sc. ἐκβαίνειν, mode 634 b, by this (i. e. one) way.*  
— ἐπειρῶντο, ἐποίουν, tense? — τεκμαίρεσθαι δ' (705) ἦν, *for this [it was  
easy to infer] we could tell : v. l. τεκμήρασθαι.*

5. τοὺς φύλακας, *the guards of the height mentioned § 1 ; 3. 25 ; who  
were not, however, upon the summit.* — ὥς... κατέχοντες, *as holding, or,  
supposing they held,* 680.

6. Οἱ δ', exception to 518 e. — ἡ στενὴ αὕτη ὁδός, order 524 b. Cf. v. 7.  
29 ; vii. 3. 20.

7. ἔλαθον (Lex. λανθάνω). — ὀλίγοι, *but few (οἱ ὀλίγοι, the few,*  
523 f) *of them,* 395 a, c, 417 a.

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8. τῆς σάλπιγγος, i. e. *the signal expected from the volunteers,* § 1.

9. τοῖς προκαταλαβοῦσι, § 7. — τοὺς ἡμίσεις (= τὸ ἥμισυ), *sc. ἀνδρας,*  
419 e, 418 b ; taking the *gend. and numb. of the persons constituting the  
half.* — [τῇ ὁδῷ] ἤπερ, referred to in the next clause.

10. ἂν ἐπορεύθησαν, 636 a. Cf. iii. 2. 24. — οἱ ἄλλοι, 523 f, as stated  
in § 8.

11. ὀρθοῖς (Lex., cf. φάλαγξ) τοῖς λόχοις, *with their companies in col-  
umn* (five in front, if the *enomoty* was square). — ἀφοδόν..., εἰ βούλιντο,  
702 b.

12. ἐδύναντο ἕκαστος, 501 a. — Καὶ τοῦτον s, *and when the Greeks had  
passed by this, they see another.*

13. Ἐννόησας μὴ, iii. 5. 3. — καί, *even.* — καὶ πάλιν, with this  
adv. use of πάλιν, Kriüg. compares Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχή-  
σεται : Menander, *Frag.*, γινῶμαι μόνος. 45. — ἐπιθοῖντο, form? — ἐπὶ (Lex.)  
πολὺ δ' ἦν, *formed a long train, were greatly extended.* — ἄτε, *quippe quæ.*  
— διὰ στενῆς τῆς ὁδοῦ : στενῆς, *predicative, was narrow.* — Κηφισόφων-  
τος, case? why father's name mentioned? Kriüg.

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14. μαστὸς... φυλακῆς, § 5 s. — τῆς νυκτὸς ὑπὸ τῶν ἐθειλοντῶν, *deferred  
details ; note difference between ἐθειλοντῶν and ἐθειλόντων.*

15. πᾶσι, case 458. — καὶ ὑπώπτευν, *observe change to an independent  
constr.* — πολιορκοῖντο : a compound sometimes becomes so familiar that it  
is treated as a simple, losing the distinct force of one of its elements.  
Hence πολιορκέω may even take πόλιν as an obj., vi. 1. 28. — ἄρα, *in truth,*  
or, *as it proved.*

16. ὑπάγειν, *to lead forward,* and not halt in the narrow path for Xen.  
to join them, since this would stop all behind them. — προσμύξαιαν, *might  
march on to join them,* which could only be through their issuing upon  
a broader spot. Observe force of πρὸς. — τῷ ὁμαλῷ, *the level ground to  
which the different passes through the heights led,* § 22. Voll. refers ὁδόν  
to § 8.

17. πεφευγώς, *having escaped by flight*. — ὡς...ὅτι, 702 a. — τεθνᾶσι, form 50, θνήσκω, 320. — ὅσοι μή, [as many as did not] *all except those who*. — κατά, 689 m.

117 18. ἀντίπορον, *over against*: trajection, emph. — νέκρους, 1. 19 N (θάψαι).

19. ἐφ' ᾧ s, 557, 671 a. — Ἐν ᾧ (Lex. ἐν). — τὸ ἄλλο στράτευμα, *the rest of the division* under Xenophon. — οἱ ἐκ, constr. præg., i. 2. 18. — ἴσταντο, *were* [stationing themselves] *taking their position*. Note graphic effect of the imperfect.

20. ἤρξαντο, sc. Xenophon and those with him, § 16. — ἐνθα τὰ ὅπλα ἔκειντο (as pass. of θέσθαι, § 16), *where the arms were grounded*, i. e. *where they were resting under arms*. McMich. — ὁ ὑπασπιστής, an officer who was often mounted and required a servant to carry the shield which he might need when fighting on foot (Lex. ἱππεύς). In the hurry of the descent and avoidance of the stones Xenophon's shield-bearer was separated from him.

21. πρὸς τοὺς συντεταγμένους: see § 16.

23. διεπράξαντο: the exchange seems to have involved an armistice during the funeral obsequies, which, with the time occupied in the negotiation and in the collection of the bodies, appear from the statement of time (in 3. 1 s) to have occupied two days. The Greeks, from their favorable situation and need of rest, were probably in no haste. — ἡγεμόνα, § 1; 1. 24; 2. 1. — τοῖς ἀποθανούσιν, *for the slain*, in honor of them. — δυνατῶν (Lex.).

24. Τῇ ὑστεραίᾳ, *on the day following* the funeral obsequies. — ἐκώλυον τὰς παρόδους, [hindered the passing] *obstructed the passages*. But acc. of person, § 25.

25. τοῖς πρώτοις, case? — τῶν κωλύόντων, case? Observe the parallelism in § 25 and 26.

118 27. Ἦν...ὁπότε (Lex.), ii. 6. 9; i. 5. 7. — ἀναβαῶσι, § 25 s. — πάλιν καταβαίνουσιν, *when descending again*. — ἐγγύθεν, opp. to ἐκ πολλοῦ, iii. 3. 9. They could approach very near the Greeks and still escape.

28. Ἄριστοι τοξόται, *excellent bowmen*: jaculo bonus, *Æn.* ix. 572. — τριπήχη, διπήχη, form 213 d. — πλέον, 507 e, f. — πρὸς τὸ κάτω...προσβαίνοντες (v. l. προβαίνοντες), *stepping with the left foot against the lower part of the bow*. It is easy to understand how a bow of remarkable size and strength might be thus strained by the use of foot and hands. The question is how it was kept strained till it could be brought into position, aimed, and discharged. Some think, with Schn., that the bow was a kind of cross-bow; Rehdz. is of opinion that the archer shot sitting, still using his left foot to keep the bow strained and guide the arrow. It is perhaps more natural to suppose, with Anthon, that when the bow had been bent with one end resting upon the ground, and the arrow adjusted, the strength of the arms (aided perhaps by the arrow) sufficed during the moment in which the bow was raised and discharged. — ἀκοντίους, in apposition with αὐτοῖς, 394 b.

## CHAPTER III.

## SUCCESSFUL CROSSING OF THE RIVER CENTRITES INTO ARMENIA.

1. Ταύτην δ' αὖ τὴν ἡμέραν ηὐλίσθησαν *s.*, and [through] *this day again they lodged at quarters in the villages*: ἡμέραν, acc., as the time of the march which led to these quarters, 482; αὖ, as their last quarters were in villages, 2. 22. — ταῖς, τοῦ, 523 a, 2. — τῶν ὀρέων...τῶν Καρδούχων, the latter governed by ὀρέων, deferred detail.

2. πολλὰ τῶν...πόνων μνημονεύοντες, [much remembering] *dwelling much upon their past toils*. Suavis laborum est præteritorum memoria; Cic. *De Fin.* ii. 32. — ὅσα σπερ, 550 d. Acc. to chapters 1 and 2, they were strictly but five days on the march. For the other two days of the seven, see 2. 23 N. — μαχόμενοι διετέλεσαν, *were constantly fighting*: with the exception of the time taken for burial of the dead. **119**

— ὅσα οὐδὲ τὰ σύμπαντα (in appos. with ὅσα), sc. ἔπαθον, [as many as they had not suffered] *more than they had suffered all together*. Yet these Carduchian mountains, as they turned back the Persian army, must be regarded as having saved the Greeks.

3. πον, [somewhere] *in some places, here and there*, as not fully discerned. — ἐπὶ ταῖς ὄχθαις, [upon] *in command of the upper banks* (the higher secondary banks); while ἐφ' ὧν (§ 5), *upon which*, denotes simply local position, as the idea of military occupation did not need to be repeated.

4. Ἦσαν, *belonged to, or, were troops of*. — Ὀρόντου, *Orontas* (see Lex. 2). — μισθοφόροι: from the sentence following this appears to be connected with Χαλδαῖοι only.

5. ἀπείχον: higher up however, it would seem, forming rocky bluffs directly over the river, § 11, 23. — ὁδὸς δέ...ἄνω, *there was only one way which was visible leading up*. — ταύτῃ, *here*, i. e. over against this road.

6. πειρωμένοις, [for them attempting] *on their making the attempt*, 462 c. — οὗτ' ἐν τῷ ὕδατι, corresponding to ἐπὶ τε τῆς κεφαλῆς. — τὰ ὅπλα, esp. their shields. — εἰ δὲ μή, *otherwise, or, else* (Lex. εἰ), 717 c. Cf. vii. 1. 8. — τις, γυμνοί, number?

7. Ἐνθα, *where*, 550 c. — πολλούς, *in great number*. — ὀρώσι, obs. the emphatic repetition: i. 9. 10. — ἐπικεισομένους, *ready to fall upon*.

8. ἐν πέδαις, [in] *with fetters*, 695. — αὐτῷ, [for him] *from around him*; περιβρῦνῃναι, beautifully expressive of ease. — διαβαίνειν, *to stride*, seemed to promise διαβαίνειν, *to cross*, § 12, 15. **120**

9. ὡς τάχιστα, 553 b. — πρώτου (Lex.). Some supply ἱερείου (expressed vi. 5. 2), which rather weakens the sense.

10. Ξενοφῶντι, αὐτῷ, case 699 g. — προσέτρεχον δύο νεανίσκω, numb. 494. — ἐπεγείραντα, sc. τινά. — ἔχου, sc. εἰπεῖν. — τῶν πρὸς τὸν πόλεμον, *of matters relating to the war*, 526 a, b.

11. ὡς ἐπὶ πῦρ, [as] *for a fire*: see i. 2. 1. — ἐν πέτραις, *upon rocks*

extending down to the very river; belonging, it would seem, to a bluff connected with the heights mentioned in § 3, 5. See § 23 N.

12. οὐδὲ γὰρ (stronger than οὐ γάρ, and the negative of καὶ γάρ) τοῖς πολεμίοις ἱππέεσι (case ?) προσβατὸν (v. l. πρόσβατον) εἶναι κατὰ τοῦτο, for indeed [it was not accessible] there was no access for the enemy's cavalry to this point; though footmen, it would seem, could climb over the rocks. — ὥς νευσοῦμενοι, in order to swim, if necessary: (v. l. νευσόμενοι). — διαβαίνειν, διαβῆναι, tense?

13. τοῖς νεανίσκοις ἐγγεῖν ἐκέλευε, καὶ εὐχεσθαι, he commanded [to pour in wine] the cup to be filled for the young men (to offer a libation), and [to pray] prayer to be made. ἐγγεῖν and εὐχεσθαι refer for their subject to the attendants or persons about Xen. If expressed, it would have been regularly in the acc. after ἐκέλευε: cf. 17. — τοῖς φήνασι θεοῖς (case 455, subject of ἐπιτελέσαι) τὰ τε ὀνείρατα, order 523 k, 719 d, v. — ὀνείρατα, the night-visions, referring to the single dream of Xen., § 8. — τὰ λοιπὰ ἀγαθὰ, the remaining benefits, the favors still needed; or ἀγαθὰ may be the adj. of effect (509 d), — that they would also bring what remained to an issue [as good] of good.

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14. σπονδὰς ἐποίει = ἔσπενδε. Cf. ii. 3. 8.

16. ἐν ἀριστερᾷ s, of course ascending the river, about half a mile from their former position.

17. τὰς ὄχθας, the steep rocky banks close to the river, § 11; mentioned again § 23. — στεφανωσάμενος, a Spartan custom before battle, as if this were a festivity, Xen. *De Repub. Lac.* xiii. 8; Plut. *Lyc.* 22. The material was prob. taken from the bank on which they stood. See 5. 33. — ἀποδύς, having stript off his outer garment, for easier passage through the water (not, as Grote and others think, his wreath, which would have been very un-Spartan).

18. ἐσφαγιάζοντο s, to propitiate the divinity of the stream. So Alexander in crossing the Hellespont, and to Indian rivers. Arr. *An.* i. 11; vi. 3. Cf. Hdt. vi. 76; vii. 113; *Il.* xxi. 131. — εἰς τὸν ποταμόν, so that the blood and entrails fell into the stream; cf. ii. 2. 9.

19. συνωλόλυξαν: ὀλολύω being esp. applied to the loud cries of women (chiefly in worship, oftener joyous), as ἀλαλάω to those of warriors. Observe the parataxis.

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20. ἐνέβαινε, into what? — πόρον, § 5 s. — τοὺς...ἱππεῖς, § 17; to induce these to return and thus leave the way open for Chiriosophus.

21. Οἱ δὲ πολέμιοι, referring to τοὺς ἱππεῖς, § 20. — μὴ ἀποκλεισθείησαν, opt. with hist. pres., 624 c, 625 a. — ὥς πρὸς, [as to] that they might reach, or, aiming at. — τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω, the pass from the river upward. ἄνω (which some omit) modifies the verbal idea in ἔκβασιν, 685 a. Some read τὴν τοῦ ποταμοῦ ἄνω (526) ἔκβασιν, the pass above the river. Rehdz. compares τὴν Ἄλφειο ποταμοῦ ἄνω Ἀσίην, Hdt. i. 103; and the place of ἔξω in 8. 12, 15 s. — κατὰ...ἐγένοντο, arrived at, or, reached the road.

22. οἱ δὲ στρατιῶται *s*, and the soldiers (esp. the main body under Chirisophus) shouted to them not to be left behind by the enemy, but to come out with them upon the mountain. But the enemy with their good horse were too far in advance for this, § 25.

23. κατὰ τὰς *s*, went forth by the heights extending to the river (§ 17 N.), i. e. climbing the rocky steep above the river so as to be at once, in an unlooked-for way, upon the range of hills occupied by the enemy's foot, § 3, 5. The Greek horse and targeteers appear to have emerged upon the plain to the left of this rocky steep.

24. The narrative would be more symmetrical, if § 24 and § 25 changed places.

25. τὰ ἄνω = τὰ ἄκρα, § 23. — τῶν σκευοφόρων τὰ ὑπολειπόμενα, those of the baggage-animals that fell behind.

26. ἀντία τὰ ὄπλα ἔθετο, [placed arms opposite] took position in arms over against them; the lochi being in columns, thus (the front being marked by a star, the rear by R):



— κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, that each one should form his company by enomoties, i. e. each enomoty brought to the front. A long and continuous line was thus made to prevent the Carduchi from anywhere molesting those who were crossing the river. — ἕκαστον, appos. παραγαγόντας, 501. — παρ' ἀσπίδας παραγαγόντας (501) *s*, bringing the enomoty [so that it should stand in, 704] into line of battle by a movement to the left (παρ' ἀσπίδας, the shield-side, viz. the left), i. e. into the following position (the foremost enomoty, of course, keeping its place):



— τοὺς ἐνωμοτάρχας... ἵεναι, that the enomotarchs should [go] take their positions towards the Carduchi. — οὐραγούς *s*, and that they should station rear-leaders towards the river; for the sudden reverse movement, § 32.

27. τοῦ ὄχλου, case? The Carduchi, at their distance, did not perceive that this separation rendered the rear-guard freer for action. — ἄδοντες, cf. 7. 16. — τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, his own condition was secure. Cf. § 24.

28. διαβαίνοντας, beginning to cross (v. l. καταβαίνοντας). — μὴ διαβάντας, [not having crossed] without crossing. As this forms part of the command and involves an inf. idea (and not to cross), μὴ is used, 686 e. — αὐτοί, they themselves, Xenophon's party or division. — ἐναντίους ἔθεν καὶ

ἐνθεν σφῶν (539 a; case 445 c) ἐμβαίνειν, *that they* (the peltasts, etc.) *should enter from the opposite bank on each side of* [themselves (Xenophon's men)] *their own track.* — ποταμοῦ, case 420 a.

29. ἐπειδὴν s, *whenever, as soon as, a sling* (stone) *should reach them, and a shield ring* (struck by a missile). — τὸ πολεμικόν, *the signal for charge* and not for retreat, to deceive the enemy and hasten their flight, § 32. — ἀναστρέψαντας, belonging to both οὐραγούς and πάντας. — ἡ ἕκαστος εἶχεν, *where each one had his place, each enomoty through its proper part of the river.* — ὅτι (animated asynd.) s, *saying that he would be the best fellow who should be first across.* — γένηται, mode ?

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31. ὥς (Lex. e). — ἱκανῶς.. ἱκανῶς, order ?

32. ἔφευγον, ἔφευγον, θάπτον, τάχιστα, *vivid picture of the two armies running away from each other.* — στρέψαντες, voice 577 a: vi. 6. 38.

33. οἱ μὲν τινες, 530 b: v. 7. 16.

34. Οἱ δέ, the targeteers, etc. The passage of this rapid stream with an army in front, and another in their rear, was an admirable example of strategy.

## CHAPTER IV.

MARCH THROUGH ARMENIA. — REACH THE TELEBOAS. — TRUCE WITH TIRIBAZUS.

1. συνταξάμενοι, to guard against sudden attack; ii. 5. 18. — ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν s, *they pursued their way through Armenia, — entire plain and gentle* (or, smooth) *hills:* πεδίων and γηλόφους follow ἐπορεύθησαν, defining the journey, 479. The expression is condensed, and ἅπαν seems to agree by attraction with πεδίων (applying no less to γηλόφους) instead of agreeing with a word like ὁδόν: *by a route* [which was all] *consisting entirely of a plain and smooth hills.*

2. Εἰς δὲ ἣν ἀφίκοντο κώμην = ἡ δὲ κώμη, εἰς ἣν ἀφίκοντο, *but the village to which they came by this long march,* 551 c. — βασιλείον, cf. βασιλεία, § 7, 489 a. — σατράπη, i. e. Orontas. — τύρσεις, form 218. 2; as defences probably against the neighboring Carduchi.

3. περὶ (Lex.) τὸν ποταμόν, [about] on.

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4. ἡ πρὸς ἑσπέραν, 526 a. — ὑπαρχος, as Orontas was satrap of all Armenia. — ὁ καὶ...γενόμενος, *who had also won the friendship of the king.* He showed his desert of this by the manly counsel which he gave the king on the approach of Cyrus (Lex. Τιρίβαζος); Plut. *Artax.* 7. — βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν (constr. changed from part. to finite verb, 716 c). Cf. regem in equum subiecit; Liv. xxxi. 37. This was accounted a high honor.

5. εἶπεν, i. e. through the interpreter. — ἄρχουσι, case ? — εἰς ἐπήκοον, ii. 5. 38. — ἡρώτων (tense ?), τί θέλοι, 643 a.

6. ἐφ' ᾧ, *on these terms that.* — αὐτός, 667 c. — μήτε...τε, ii. 2. 8.



7. βασιλεία, perhaps of Tiribazus : cf. § 2. — πολλῶν...μεστάς, *supplied with provisions in abundance.*

8, and foll. For the sufferings during this march in Armenia from storm and cold, cf. Diod. xiv. 28 ; Curt. vii. 3.

9. πάντα τὰ ἐπιτήδεια...ἀγαθά, [all provisions as many as are good] *all kinds of good provisions.*

10. διασκηνοῦν, *to quarter (their men) apart.* — διαιθριάζειν, this would expose them more to attack in the villages, while it would remove an objection to their bivouacking together.

11. κατακειμένων γάρ, ἀλειονόν (gend. 502), ... ὅτῳ (460 or 699 a) μὴ παραβρύει (mode ?), *for, as they lay, the snow having fallen was a warm covering [to every one by whose side it did not run down] on whom it rested without melting.* — ἐπιπεπτωκυῖα, *having fallen, predicate.* 126

12. γυμνός, *in his tunic, prob. (Lex.);* cf. i. 10. 3. — τις καὶ ἄλλος, *another one also.* — ἀφελόμενος, sc. τὴν ἀξίνην, or τὰ ξύλα. — ἐχρίοντο, *to take the stiffness from their limbs, and for some protection against the cold.*

13. χρίσμα, μύρον, *difference ?* — ἐκ τῶν πικρῶν, 506 e. — Ἐκ...τῶν αὐτῶν τούτων, *from these same substances.*

14. εἰς στέγας, [into] *under shelter.* — τὸ πρότερον, 529 a (Lex.); for the time, see § 10. — ὑπὸ τῆς αἰθρίας, *in the open air,* 509 b : Dind. and others read ὑπὸ ἀτασθαλίας (connecting with ἐνέπρησαν), *out of recklessness.*

15. μὴ ὄντα...οὐκ ὄντα, *if things were not so and so, he represented them as not so.* Obs. use of μή and οὐ. McMich. — τὰ μὴ ὄντα ὥς, 686 d.

16. Πορευθείς, closely connected in sense with ἰδεῖν. — ἄνδρα s, *but he [came leading] brought with him a man whom he had taken, armed with.* Obs. the sequence of verbal forms. — αἱ Ἀμαζόνες, as represented in works of art.

17. ἔφη, tense 603 c. — τὸ στρατεύμα, *case ?* — ἐπὶ τίνι, *for what purpose :* cf. ἐπὶ τούτῳ, i. 3. 1.

18. ὅτι Τιρίβαζος εἶη ἔχων, *that it was Tiribazus with,* 679 a. — παρεσκευάσθαι...ὥς...ἐπιθησόμενον, *that he was prepared to attack.* — ἥπερ μοναχῇ, *by which way only.* 127

19. ἐπὶ : cf. i. 4. 2, ἐπ' αὐταῖς.

20. τὸ στρατόπεδον × τὸ στρατόπεδον, § 22. (For the sign × see 797.)

21. ὑπέμειναν × ἔμειναν, § 20. — ἥλωσαν, ἐάλω (279 b, more Attic ; cf. ἥλω, 5. 24), voice 575 a. — οἱ...φάσκοντες εἶναι, *those who said they were.* The state and luxury with which Persian commanders went to war are illustrated by Hdt. ix. 80 s.

22. ἐπίθεις...τοῖς καταλελειμμένοις (case ?), *the enemy wheeling back for this purpose.*



## CHAPTER V.

GREAT SUFFERING OF THE GREEKS IN THEIR ONWARD MARCH, FROM DEEP SNOWS, COLD, AND SCARCITY OF PROVISIONS.

1. ὅπη s (Lex. ταχέως). — πρὶν ἤ, 703 d, δ. — τὸ στράτευμα, what army? — τὰ στενά, ἐμελλεν, cf. 4. 18.

128 2. Εὐφράτην, the eastern branch, now the Murad : see Lex. — διέβαινον, tense?

3. διὰ χιόνος πολλῆς καὶ πεδίου, *through a plain of deep snow* : hendiadys, 69 e. — πεντεκαίδεκα, this rate of marching seems incredible. Some editors read πέντε (for πεντεκαίδεκα), which would be quite miles enough of travelling under such circumstances. — ἀποκαίων,  *parching*, spoken of severe cold ; see vii. 4. 3 : Lat. urere, adurere, torrere. (Virg. Georg. i. 92.) — παντάπασιν...πάντα, obs. the strength of expression.

4. εἶπε σφαγιάσασθαι, *bade them sacrifice*, 659 h : i. 3. 14, 8. — σφαγιάζεται, *the sacrifice is immediately offered*, impers. ; while some supply ὁ μάντις. — ἔδοξε, note difference between this and ἐδόκει (as in i. 4. 18). — τὸ χαλεπὸν, 507 a. — τοῦ πνεύματος : in their adoration of the great forces of nature the Greeks not only worshipped Æolus, the god of the winds in general, but also special winds. Boreas was honored at Athens with a temple and festival, cf. Hdt. vii. 189 ; and the Thurians adopted him as a citizen, Ælian, xii. 61. — ὄργυιά, doubtless in places only. The wind forbids our believing the depth uniform.

5. ἐν τῷ σταθμῷ, *at the station, or, halting place*. This region has since been so stripped of its wood that dried dung is used for fuel. — πυρούς (ὦν, § 6), case 472 b, 424. The acc. of that which is given ; the gen. of the whole of which a part is given.

6. ἕκαστοι, *each party*.

7. ἐβουλιμίασαν, *became [ox-hungry] faint with hunger*. — εἴη, mode 643 a.

129 8. αὐτῷ τῶν ἐμπίρων, pos. ? — βουλιμιῶσι, φάγωσιν, mode ! — διδόντας, *to give*, with a verb of motion, 598 c.

9. Πορευομένων, i. 2. 17. — ὑδροφορούσας, pos. ? Cf. Gen. xxiv. 11 s ; Hdt. vi. 137. — ἐκ τῆς κώμης, connected with γυναῖκας and κόρας. — τῇ κρήνῃ, *the spring of the village*.

10. εἴη, ἀπέχου (v. l. ἀπέχει). — ὅσον, 507 e ; i. 8. 6. — συνεισέρχονται s : observe the chiasitic order in the explanatory repetition of the prepositions.

12. τὰ μὴ δυνάμενα, *those which were not strong*, or sc. πορεύεσθαι or διατελέσαι τὴν ὁδόν, from § 11. — ὀφθαλμούς, δακτύλους, case ?

13. ὀφθαλμοῖς (case 453) ἐπικούρημα τῆς χιόνος (case 405 a) ... τῶν δὲ ποδῶν (case 444 b), *a protection to the eyes from the snow ... but of the feet*. In ὀφθαλμοῖς, the dat. is used rather than the gen., to distinguish its office from that of χιόνος, 487 b, 464 c. — πορεύοιτο, v. l. ἐπορεύετο.



**133** 32. *ρόφουντα*, *sucking* through the reed. — *ὥσπερ βοῦν*, sc. *δεῖ πίνειν*, or rather by attraction for *βοῦς πίνει*, 715. Capital sport for the soldiers after their severe sufferings!

33. *κάκεινους σκηνοῦντας*, *in their quarters*, feasting implied. — *χιλοῦ*, their only material, while its use might add to their merriment. Cf. 3. 17 n. — *ἐδείκνυσαν*, why?

34. *δασμός*, appos. — *χώραν* .. *εἶναι Χάλυβας*, metonymy (70 h), the people for the country, vii. 2. 32. — *χώραν* (Lex.). — *ὁδόν*, case 474 b; cf. § 29.

35. *ἵππον...παλαιότερον* (514), *a horse somewhat old*, which Xen. had taken on the route from necessity, though informed that it had been consecrated to the Sun; and which he now feared might die on his hands to the displeasure of the deity. The religious character of Xenophon makes it probable that he was here acting sincerely and not deceptively. (The ind. *ἤκουσεν* expresses fact, not pretence.) For the sacrifice by the Persians of horses to the sun, see *Cy.* viii. 3. 12. Some refer *αὐτόν* to *genus* (horses in general), but this interpretation is doubtful. — *Ἑλλίου*, case 437 b. — *τῶν πάλων*, *some of the young horses*, 423.

36. *πολύ*, case 485 e, β; pos.? — *σακία*: these appear to have been slender bags of leather stuffed and then bent and made fast around the feet so as to enlarge the surface pressing upon the snow and answer the purpose of our snow-shoes.

## CHAPTER VI.

### MARCH THROUGH THE COUNTRY OF THE PHASIANI.

**134** 1. *ὀγδόη* (wt. art.). The comfort and abundance found in the villages had tempted the army to prolong their stay. — *τὸν ἡγεμόνα*, the village-chief, i. e. *τὸν κωμάρχην*. — *τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος*, the son who was now approaching manhood, in distinction from other sons, 523 a. — *εἰς τὴν οἰκίαν* s, § 28. — *φυλάττειν*, as *κομίζειν*, 5. 22.

2. *αὐτοῖς*, case 463. — *ἤδη τε ἦν* s, 705. — *αὐτῷ*, case 456. — *οὔ*, accent 786 b. The pause here forbids the change to *οὐκ*.

3. *Ἐκ...τούτου* (Lex. ἐξ). — *ἀποδρὰς ὄχετο*, 679 d. — *ἡ ἀμελεία*, appos. cf. *ἐδῆσε δ' οὔ*, § 2. — *ἡράσθη*, *became attached to*, inceptive aor., 592 d. — *παιδός*, case? — *πιστοτάτῳ ἐχρήτο*, *found him very faithful*: see ii. 6. 13.

4. *ἀνά* (Lex.). — *τῆς ἡμέρας*, 522 b. — *παρά*, *along* (Lex. c). — *Φᾶσιν*, see Lex.

5. *Ἐντεῦθεν*, *thence*, leaving the river which they found was carrying them too far east. — *τὸ πεδῖον*, *the plain* of the next river perhaps.

6. *εἰς*, 692. 5. — *κατὰ κέρας* (Lex.), as was common on a march. — *ἐπὶ φάλαγγος*, opposed to *κέρας*, the one meaning *in column*, the other *in line*: see 2. 11. — *παράγειν τοὺς λόχους*, *to bring up their companies alongside*, i. e. to the front.

7. ἀγωνιούμεθα, 624 b.

9. ἐπάν (Lex.), iii. 1. 9. — τήμερον (Lex.), 526. — ἄλλους εἰκός 135  
(sc. ἐστί), ... πλείους προσγενέσθαι, [it is natural for others to join] *we must expect that others, still more in number, will join them.*

10. Ἐγὼ δ', 708 e. — τοῦτο. δεῖ...μαχοῦμεθα, *we must provide for this, how we shall fight.* — ὥς ἐλάχιστα, *as few as possible.*

11. Τὸ...ὄρος...τὸ ὀρώμενον, *the mountain [that seen] in sight, or, so far as we see it.* — κρείττον...μᾶλλον ἢ, *better ... [rather] than*, 510 a. Observe in §§ 11, 12, the artistic antitheses. — τοῦ ἐρήμου ὄρους...τι, *some unoccupied part of the mountain.* — κλέψαι...λαθόντας s, 677 f, 674 b; for order, see 719 d, v. — πειράσθαι, subject of κρείττον ἐστίν, and governing κλέψαι and ἀρπάσαι.

12. ὄρθιον (sc. χωρίον) ἰέναι, *to traverse steep ground*, case 477 s. — μεθ' ἡμέραν (Lex. μετά), 690. — ἡ τραχέα (sc. ὁδός) τοῖς ποσίν s, *the path that is rough to the feet is kinder to those that march without fighting.* 136  
— κεφαλάς, in antithesis to ποσίν: case?

13. ἐξὸν δὲ (sc. ἡμῖν) ἀπελθεῖν τοσοῦτον, *and when we may go so far off from the post of the enemy.* — Δοκοῦμεν (573) δ' ἄν (621 a, 622 a) μοι... χρῆσθαι, *and it seems to me that we should find.* Cf. 2. 2. — μένοιν, the force of ἄν continued, 622 b.

14. τί; *why?* since any such suggestion to a Spartan is so needless. This lively sparring of the generals may have been simply playful to keep up the spirits of the army; or it may have had a tinge of bitterness from their recent variance, § 3. — τῶν ὁμοίων (Lex. Σπάρτη), case 422. — κλέπτειν μελετᾶν, *to practise [to steal] theft.* The Spartan youths were thus trained, under their peculiar system of education, to stratagem in war.

15. ἄρα = *actually*, as if the statement were an extraordinary one in the speaker's judgment. McMichael. — τοῦ ὄρους, case 423; § 11.

16. δεινούς...κλέπτειν, *terrible fellows to steal, or, at stealing.* — δεινοῦ, adj. emphatically repeated. The penalties for this peculation were the restitution of double the amount, loss of citizenship, and sometimes even death. — τοὺς κρατίστους, *to match τῶν ὁμοίων*, § 14. — ὑμῖν...ἄρχειν, *to [rule for you] hold your offices.* Observe here the sarcasm upon the worthlessness of many of the Athenian office-holders, which was such an object for the keen satire of Aristophanes.

17. Xen. wisely proceeds to the practical, since he could neither deny nor outdo the sharp retort of Chirisophus. — τούτων, case? Cf. ii. 5. 16. — νέμεται (Lex.) αἰξί, case? — βατά (sc. χωρία) s, *the ground will be feasible*: see iii. 4. 49.

18. ἡμῖν s, *to a level with us*, 451.

19. καί, 708 e. — ἀλλά, *on the contrary, nay rather*; 4. 10; 137  
8. 12; v. 1. 7.

21. ὅπως...προσάξειν, *that he might [seem as much as possible to be about to advance] excite the strongest possible expectation of his advance in that direction.*

22. ἐγρηγόρεσαν, plup. used as impf., *kept watch.*

24. τοῖς κατὰ τὰ ἄκρα, § 23. — Πρὶν δὲ ὁμοῦ... τοὺς πολλούς, *but before the main bodies had come together*; cf. πολλοί, § 26, 523 f.

25. ἐκ τοῦ πεδίου, const. prag., i. 2. 18; 1. 5. — δι' πελτασται, partitive appos. οἱ ἐκ τοῦ πεδίου. — βάδην (Lex.) ταχύ, pleno gradu, Liv. iv. 32.

138 26. τὸ ἄνω, sc. μέρος, § 24: i. 8. 18. — γέρρα, which they threw away, for the more rapid flight.

## CHAPTER VII.

ADVANCE THROUGH THE COUNTRY OF THE TAOCHI, CHALYBES, AND SCYTHINI. — FIRST VIEW OF THE SEA.

1. Ἐκ δὲ τούτων, sc. κωμῶν, 6. 27. — εἶχον s, 679 b.

2. συνελλυθέντες δ' ἦσαν, 679. — αὐτοσε, rather than οἱ or εἰς ὃ, 561 d, 562. — προσέβαλλεν, tense? — εὐθὺς ἦκων, *immediately upon his arrival*. — ἀλλὰ ποταμός: v. l. ἀλλ' ἀπότομον, which would seem to have been also true, § 13 s. — κύκλῳ (Lex.), leaving only a narrow access.

3. Εἰς καλόν, "*in the nick of time*." — ἤκετε, tense 612. — ἔστι, ληψόμεθα, tense 604 b, mode 653 c. — χωρίον, repeated and positive, iii. 2. 5.

4. μία αὕτη πάροδος ἐστίν s, *there is one passage there, or, this which you see is the only entrance*, 524 c. — ὑπέρ, 689 j.

139 5. ἄλλο τι ἢ s, 567 g (Lex. b), *may we not be sure that nothing forbids?* — ὀλίγους τούτους ἀνθρώπους, *a few men there*.

6. βαλλομένους, *exposed to their missiles*: cf. "under fire." — ἀνθ' (Lex. 689 h) ὧν... πάσχοιεν, [against, as viewed from the position of Greeks] *behind which if men should stand, what would they suffer?* — φερομένων, [borne on, here, through the air] *flying*, in distinction from κυλινδουμένων, while in § 7, 10, one verb seems to be used to express both ideas.

7. πολλοί, 523 b, 5. — εἴη, mode 637 h. — πορευόμεθα, mode? (sc. ἐκεῖσε). — ἔνθεν, [thither whence] *to a spot from which*: eo unde, cf. ii. 3. 6.

8. ἡγεμονία, acc. to Greek custom, taken by the captains in turn each day. — καθ' ἕνα, iii. 5. 8.

9. ἐφίστασαν, ἐστάναι, form 46 d, 320.

10. In the lively and graphic narrative following observe the interchange of modes. — προέτρεχεν, asynd. of explanation. — ἀμαξαι,

140 ii. 2. 20.

11. Observe each clause preliminary to χωρεῖ. — Καλλίμαχον, 474 b. — πρῶτος, 509 f. — οὔτε... παρακαλέσας, *without even calling*. — αὐτός, 541.

12. αὐτοῦ, pos. 538 f. — Ἴντος, case 426. — οὔτοι, all Arcadians: cf. i. 27; v. 2. 11. — ἀρετῆς, case 430 a.

14. πολλοί, pos., cf. vi. 3. 22.

15. ὧν, case 554 a, N. — περύγων (Lex.): cf. Xen. *De Re Equest.* xii. 4: v. l. περύγιον. — σπάρτα πυκνὰ ἐστραμμένα, *cords [platted compact] firmly interwoven for protection*.

16. **μαχαίριον** (cf. *κράνη*, 488 d, i. 7. 8 ; 5. 25) *ὅσον ξυήλην* [= *τοσοῦτον ὅση ἐστὶ ξυήλη*, 556 a], *a knife as large as a dagger*. — **ἀν...έχοντες** 141 *ἐπορεύοντο*, *they would march with them*. Some extend the force of *ἀν* to *ἦδον* and *ἐχόρευον* : but see 616 d. — **πηχῶν**, form 220 f. — **μίαν λόγχην**, while the Greek had also the *σανρωτήρ* (Lex. *δόνυ*).

17. **μαχόμενοι**, *fighting* ; v. l. *μαχοῦμενοι*, *for battle*. — **ἐν**, const. præg., § 2. — **λαμβάνειν, διετράφησαν**, obs. change of structure ; cf. 671 d. — **ἄ**, exc. to 554 a. — **ἐκ τῶν Ταόχων** (Lex. *ἐξ, χώρα*).

18. **Ἄρπασον**, the northern and chief branch of the Araxes. Ainsworth.

19. **πρὸς πόλιν** s, order ? — **οἰκουμένην**, *well inhabited, populous*. Some omit *καί* before *οἰκουμένην*. — **διὰ τῆς ἑαυτῶν** (cf. iii. 4. 41, case 442 or 436 ; cf. *ἑαυτοῖς*, § 20, 455) s, *through the country of their own enemies*. — **ἄγοι**, after historic present.

20. **ἡμερῶν**, i. 7. 18. — **ἔθεν**, 550 e. — **τεθνάναι** (Lex. *θνήσκω*). — **Ἑλλήνων**, case 444 d.

21. **τὸ ὄρος**, i. e. *χωρίον*, § 20. Why article ?

22. **ἄλλους** (Lex. b) 567 b. — **πολεμίους**, cf. v. 4. 12. — **δασειῶν βοῶν ὠμοβόεια** [= *ὠμῶν*, by pleonasm] *of shaggy ox-hides untanned* ; *βοῶν* gen. of material, or in appos. with *βοῶν* contained in *ὠμοβο*. 394 c. — **ἀμφὶ τὰ**, i. 2. 9.

23. (sc. *τοσοῦτω*) **ὅσῳ**, *just as*. Observe the repetition of *δή* in § 23-25. — **μεῖζον**, [greater than usual, 514] *of unusual moment*.

24. **ἐφ' ἵππων**, 689 g. — **στρατιωτῶν**, case ? i. 8. 16. — **Θάλαττα**, case 401 b. Cf. Virg. *Æn.* iii. 523. There were so many Greek cities on the shores of the Euxine that they now felt almost at home. — **παρεγγυόντων**, *urging* others to hasten (make haste). — **ἡλαύνετο**, numb. 569 a.

25. **στρατηγούς**, without article. — **ὅτου δή** s, 551 h.

26. **δερμάτων** s, articles which they had obtained from the region to make a kind of trophy for their victory over it. — **κατέτεμνε**, that there might be no temptation to take them away for use.

27. **ἀπὸ κοινοῦ**, sc. *χρήματος* or *ταμείου*, *from the common stock, property*, or, *store*, booty which had not been divided ; cf. v. 3. 4 ; or, *at common cost*. — **ἐσπέρα**, wt. art. 533 d. — **νυκτός**, as his way lay through a hostile region.

## CHAPTER VIII.

### MARCH THROUGH THE COUNTRY OF THE MACRONES TO TRAPEZUS ON THE PONTUS EUXINUS.

1. **τρεῖς**, the first occupied in part in reaching the Macrones. 143 — **ᾤριξε**, tense ? cf. *ὀρίζει*, 3. 1.

2. **οἶον** (Lex.), 556 a. — **δι' οὗ**, manifestly referring to *ὁ ὀρίζων ποταμός*. — **δένδρεσι**, cf. *δένδροις*, 7. 9, 225 f. — **ἐκοπτον**, in order to clear a way

through the thicket to the stream. This mountain branch could not need bridging, while the trees are not represented as suitable for this.

3. εἰς τὸν ποταμὸν ἐρρίπτουν, in the direction of the Greeks, to deter them from crossing. — οὐ, οὐδέν, pos. emphatic and chiasitic.

4. Ξενοφῶντι, case 699 g. — πελταστῶν, case 418. — φάσκων (Lex.), changed to λέγων to avoid repetition; see 659 h. — ἐμὴν ταύτην s, without article 524 c = ταύτην εἶναι ἐμὴν πατρίδα, 524 c.

5. διαλέγου καὶ μάθε, tense 592. — αὐτῶν, case? — ἐρωτήσαντος, sc. αὐτοῦ, 676 a. — ἀντιτετάχαται, form 300 c.

6. Λέγειν, asynd. in dialogue, iii. 4. 42. — ποιήσοντας, sc. ἐρχόμεθα or ἔρχονται.

**144** 7. εἰ δοῖεν ἂν × εἰ δοῖιν. See 4. 20 N.; cf. i. 6. 2. — τὰ πιστά, the proper pledges. Cf. i. 6. 7. — διαδιδόασιν, presented, or, handed over. Cf. *Il.* vi. 230.

8. ὁδὸν ὡδοποιοῦν, cf. πόλιν πολιορκέω, 2. 15 N. — ὁδόν, the road through the river, and down and up its banks through the thickets. — διαβιβάσσοντες: for the difference between this verb and βαίνω see Lex. — μέσοις, 508 a.

9. μέγα, wt. μέν. Cf. τὸ εἶρος, iii. 4. 7; iv. 6. 2. — ὡς...ἄξοντες, as intending to advance in this way, i. e. κατὰ φάλαγγα, in phalanx form. See McMichael. — ἀγωνιοῦνται, fut. indic.

10. ποιῆσαι (Lex.). Observe carefully Xenophon's various reasons for preferring the arrangement by columns. — τῇ μὲν...τῇ δέ (Lex. ὁ), 518 d. — ὀρώσιν, mode?

11. ἐπί (Lex.). — ἐπὶ πολλούς, accus. to show that a change would be required for this order, since they were now arranged ἐπ' ὀλίγων. — ἡμῶν, case? — χρήσονται, ὃ τι (case 478) ἂν βούλωνται (sc. χρῆσθαι), they will make whatever use they may please. — ὑπὸ ἀθρόων (pos.?) ...ἐμπεσόντων, by many missiles and men falling thick upon us.

12. ὀρθίους, pos.? cf. § I4, 15. — τοσοῦτον...λόχοις that standing apart we should occupy so much space with the companies. — ὅσον = ὥστε, [as that] that the outside companies should reach beyond, etc. — κεράτων, case?

**145** — λόχοι, appos. to ἡμεῖς subject of ἐσόμεθα, 393 d, 395 a; the rather from Xenophon's own position, § 16. — ὀρθίους ἄγοντες, leading our troops in columns; related alike to προσίασιν and ἄξει, which are joined by τε. — οἱ κράτιστοι s, the best of us will be foremost in the advance (not being confined to a uniform line of advance); while each company would have some freedom to choose the best place of ascent.

13. ὁ πλησίον, sc. λόχος. — οὐδεὶς μηκέτι μένῃ, 627.

14. ἐπὶ τὸ εὐώνυμον, i. e. to his own position, as in the order of battle the van regularly took the right, and the rear the left. — ἡμῖν (case?) ἐμποδὼν τοῦ μὴ (713 d) ἤδη εἶναι, in the way [to us of the now being] of our now being. Cf. iii. 1. 13. Some read τὸ μὴ εἶναι. — ἐσπεύδομεν, tense! — ὠμούς δει καταφαγεῖν, we must cut up raw, or, devour alive, a hyperbole to express fierceness of attack, apparently from *Il.* iv. 35, ὠμὸν βεβρώτοισι Πρίαμον.

15. ἑκαστοί, i. e. the soldiers of each company. Cf. 5. 23 n.

16. εὐχεσθαι, cf. § 25. — ἐπορεύοντο, more rapidly than the heavier troops, as if to take the enemy in the flank.

18. κατὰ τὸ Ἀρκαδικόν, (in the centre) *beside the Arcadian division*, a body more purely of Arcadians, while there were also many Arcadians in other parts of the army. — ὦν, numb. 499 a. — ἀνακραγόντες, v. l. ἀνὰ κράτος. 146

19. ἤρξαντο, sc. οἱ πελτασταί. — φυγῇ ἄλλος ἄλλη ἐτράπετο, [turned in flight] *fled one this way and another that*.

20. τὰ μὲν ἄλλα, οὐδέν, 417 a. Some regard ἄλλα as acc. of specif. 481. — ὃ τι καί s, *which* [also] *excited their wonder*, as much as what follows, viz. the honey and its effects. — κηρίων, case 423. — αὐτοῖς, *for them*. — ἐδηδοκότες, ἔφεσαν, form 280 c, 279 d. — πολὺ, sc. ἐδηδοκότες. — ἀποθνήσκουσιν, dat. pl. part.

22. ἐπὶ θάλατταν, [upon the sea] *to the seaside*, 689 g (Lex. ἐπί): cf. εἰς Τραπεζοῦντα. — οἰκουμένην ἐν, denoting not only situation, but also that the city was inhabited. — ἐν τῷ Εὐξείνῳ Πόντῳ (Lex.), *in the Euxine Pontus*, the basin of the Black Sea.

24. μάλιστα οἰκούντων, *especially those dwelling*, or, *who chiefly dwell*. — ἦλθον, of things: cf. § 25. 147

25. ἀποθῆσαι s: the expression would have been more complete, if σωτήρια had been expressed with Σωτήρι (iii. 2. 9), and τῷ Ἡγεμόνι (vi. 2. 15; 5. 25) with ἡγεμόσυνα. — ἔφυγε, *went into exile* (cf. i. 1. 7). Among the Greeks even involuntary homicide was thought to bring pollution requiring exile, at least for a time, and purification. See Smith's Dict. of Antiq. Banishment (Greek).

26. τὰ δέσματα s, to be distributed as prizes; cf. Π. xxii. 160; Hdt. ii. 91. — ἡγεῖσθαι (sc. ἐκείσε) ... ὅπου, *to lead to the place where*. — πεποιτικῶς εἶη, form 317 a; mode 641 b, or 643 c. — δείξας, οὐπερ, *pointing to the very spot where*; with Spartan disdain of ease and comfort. — τρέχειν, *for running*, 663 d. — οὕτως, emph. pos. — Μᾶλλον τι ἀνιάσεται, *will suffer somewhat more*, a stimulus to make greater exertion.

27. στάδιον (Lex.), case 479. — παῖδες...οἱ πλείστοι, *boys* [of those taken captive the most] *chiefly captives*. — ἕτεροι, sc. ἡγωνίζοντο. — κατέβησαν, cf. descendat in campum: Hor. Od. iii. 1. 11. — ἄτε, quippe; 2. 13; v. 2. 1. — ἐταῖρων: some few prefer ἐταῖρων, but not well (see Lex. ἐταῖρος, ἐταῖρα).

28. αὐτοῦς, i. e. the riders implied in ἵπποι. — πρὸς τὸ...ὄρθιον, [against] *up the exceedingly steep ground*. — παρακέλυσις...αὐτῶν, *cheering of them on*.





## GEOGRAPHICAL NOTES.

[From MACMICHAEL'S "Anabasis."]

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WALL OF MEDIA (i. 7. 15; ii. 4. 12). — PYLÆ (5. 5). — THE TRENCH (i. 7. 15). — CANALS (i. 7. 15; ii. 4. 13).

§ 1. Not the least remarkable of the discoveries which of late years have marked the progress of geographical inquiry in this most interesting region is the actual existence at the present time of an ancient wall stretching across Mesopotamia at the head of the Babylonian plain. Dr. Ross, who first examined it at its eastern terminus, in 1836, describes it, under the name *Khalá* (or *Sidd*) *Nimrūd* (Wall or Embankment of Nimrod), as a straight wall 25 long paces thick, and from 35 to 40 feet high, running S. S. W.  $\frac{1}{4}$  W. as far as the eye could reach, to two mounds called *Ramelah* (Siffeirah, Ainsworth, pp. 81, 82), on the Phrat, some hours above Felujah. The eastern extremity was built of the *small pebbles of the country, cemented with lime of great tenacity*, but farther inland, his Bedwin guide told him, "*it was built of brick, and in some places worn down level with the desert*, — and was built by Nimrod to keep off the people of Nineveh, with whom he had an implacable feud" (*Journal of Royal Geogr. Society*, ix. pp. 446, 472; xi. p. 130). That it was constructed for purposes of defence, and not as a mere embankment<sup>1</sup> for purposes of irrigation, is indicated by its having on its northwestern face "*a glacis, and bastions at intervals of 55 paces, with a deep ditch 27 paces broad.*" It was further examined by

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<sup>1</sup> Captain Jones, cited by Grote (*Greece*, ch. lxx.), represents it as "no wall at all, but a mere embankment, extending seven or eight miles from the Tigris, designed to arrest the winter torrents and drain off the rain-water of the desert into a large reservoir," etc. An embankment of the dimensions given above by Dr. Ross should hardly be required to arrest the winter torrents of a country remarkable for its drought (ὅ γὰρ τῶν Ἀσσυρίων ἔεται ὀλίγος, Hdt. i. 193). Its true character as a line of defence is affirmed both by Layard, p. 578, and by General Chesney, i. pp. 29, 30, 118. The enormous breadth of the wall, "*25 long paces*," corresponds with that of the walls of Babylon (Hdt. i. 178). The preservation of the *Sidd Nimrūd* at its eastern extremity must be attributed to its material there (pebble, etc.) being useless for building purposes, so that it escaped the common fate of brickwork structures in having their materials used to build other cities. Rennell, *Geogr.*, i. pp. 496, 497.

Captain Lynch in 1844, and its eastern extremity determined to be in lat.  $34^{\circ} 3' 30''$ , and long.  $21^{\circ} 50''$  W. of Baghdad. He galloped along it for more than an hour without finding any sign of its terminating. (*Journal of Royal Geogr. Society*, ix. pp. 472, 473.)

§ 2. The identity of this wall with Xenophon's *Wall of Media* was assumed by the explorers tacitly, but with every ground of probability. In the first place it is hard to imagine a "Wall of Media" in any other position than this, if its use was to protect from northern invasion the rich culture of Babylonia, with the entire canal area and system of irrigation, to which the plain owed its rare fertility. Hdt. i. 193. Then, too, of the great antiquity of Sidd Nimrūd there can be no question; record of its origin there is none, except local tradition assigning it to Nimrod. On the other hand, the *continued existence* of a wall (corresponding to the *Median*) from Xenophon's age down to comparatively recent times is attested by a chain of scattered notices in later writers. Such a wall is mentioned by Eratosthenes (in the third century B. C., quoted by Strabo ii. 1 and xi. 14), as τὸ τῆς Σεμυράμιδος διατείχισμα, having its *eastern* terminus near *Opis*. Again, its *western* terminus was noticed in ruins by Ammianus Marcellinus (363 A. D.) at *Macepracta* on the Euphrates, near the head of a canal [*which he distinguishes from the Nahr-Malcha* (Nahr Melik)], the *Saklawiyeh* apparently, a few miles north of which is the S. W. extremity of the *Sidd Nimrūd*. (See Ammian. Marcell. xxiv. 2.)

§ 3. Their identity is further attested by their occupying the same general position as a partition line between the rocky desert of Arabia and the fertile alluvial plain of Babylonia: "*the Sidd Nimrūd, for all practical purposes, distinguishes the Babylonian plain from the hilly and rocky country.*" (Ainsworth, p. 82, note 2.)

Layard (Nineveh and Babylon, p. 577) found the country N. of the Bridge of Herbah (N. E. of Babylonia) "a perfect maze of ancient canals now dry; ... eight miles beyond the bridge *the embankments suddenly ceased; a high rampart of earth* (the Sidd Nimrūd) *then stretched as far as the eye could reach to the right and to the left; ... to the north of it there are no canals nor watercourses except the Dijeil, which passes through the mound; beyond the Median Wall we entered upon gravelly downs furrowed by deep ravines...*" Now that a like position, between desert and cultivated plain, must be assigned to the *Median Wall*<sup>2</sup> is indicated by the name it bears; for the *Medes* under Cyaxares had conquered all Assyria up to *Babylonia*,<sup>3</sup> a tract which Hdt. describes as one entire canal district

<sup>2</sup> "The wall of defence against the Medes," as "The Picts' Wall" means "against the Picts."

<sup>3</sup> πλὴν τῆς Βαβυλωνίης μοίρης. Hdt. i. 896. This was after the overthrow of Nineveh by the Medes (B. C. 606?), and the extinction of the Assyrian monarchy, when Media and Babylonia became independent, and ultimately, if Herodotus' authority was good, antagonistic powers. He represents a jealous fear of *Median* encroachment prevailing at Babylon until both monarchies merged in the Medo-Persian (B. C. 538). The testimony, however, of Berosus (a Babylonian priest, who wrote a history of Babylonia, B. C. 200,

(ἡ Βαβυλωνίη χώρα πᾶσα κατατέμνεται ἐς διάρυνχας, Hdt. i. 193), so that the "*Wall of Media*" as a barrier against Medish incursion would follow the northern outline of the old canal district; and that outline, as we have seen, is the line taken by the Sidd Nimrúd so far as it has been examined.

But, further, Xenophon represents the Desert of Arabia as terminating at a place called Pylæ (i. 5. 5). Now as the next marches given in his itinerary are said to be through Babylonia (7. 1), we conclude that *Pylæ* must have lain on the confines of Babylonia, and may be looked for at or near the western end of Sidd Nimrúd. This general conclusion is remarkably confirmed by comparing the distance of Sidd Nimrúd at its W. end from Babylon with that of Pylæ from Babylon. General Chesney, in his great work on the Euphrates (vol. i. pp. 48 et seq.), gives us the distance by river from Thapsacus to Hillah (Babylon) as  $613\frac{1}{2}$  geographical miles, as obtained by the steamer in her course down the river. Now Xenophon gives the road distance from *Thapsacus* to *Babylon* as 210 parasangs, and of *Pylæ* from *Babylon* as 35 parasangs. If then 210 parasangs by road correspond to  $613\frac{1}{2}$  geographical miles by river, proportionally 35 parasangs by road will correspond to 102 geographical miles by river. We should look therefore for Pylæ at a point whose river-distance from Babylon is 102 geographical miles. Felujah is given as 91 geographical miles (Chesney), and 10 or 12 miles measured from Felujah up the river in Chesney's map brings us to the W. end of the Sidd Nimrúd, with which, therefore, Pylæ may be fairly identified. The result has all the more claim to our confidence that the route by land follows the course by river so closely as to make distance by one almost a measure of distance by the other; it is independent also of any arbitrary assumption respecting the value of a parasang.

§ 4. This coincidence, and the name itself of *Pylæ* (*gates* or *fortified pass*), suggest the conclusion that Pylæ was neither city (as Larcher surmised)

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and whose authority is good) is that Media and Babylonia were friendly, and even allied powers, so long as the Median monarchy lasted (i. e. till B. c. 559), and that the real object of fear at Babylon was the *Medo-Persian* power founded by Cyrus, who, after conquering Lydia and all Asia Minor, finally turned his arms against Babylon and subdued it (B. c. 538). Probably this is the true account (see Rawlinson, vol. i. p. 428). If so, we must assign the construction of the wall to the interval between B. c. 559 and B. c. 538. It is probably a monument of the reign of Queen Nitocris (B. c. 558), whose great works are described by Hdt. as being purely defensive against Media (i. 185). He represents her as the mother of Labynetus, the last of the Babylonian kings; but her right place in history is not yet ascertained (see Rawlinson's *Herodotus*, vol. i. p. 427). At any rate, the vast dimensions of the wall (ii. 4. 12) point clearly to a period near to that at which Nebuchadnezzar could boast that he "*built this great Babylon*" (Daniel iv. 30), and among other structures a palace (the Kasr), whose vast ruins still exist, of which he declares, "*in fifteen days I completed and made it the high place of my kingdom*" (*Standard Inscription*, Rawlinson, ii. p. 487). The "*Median Wall*" came in later times to be called "*the wall of Semiramis*" (super § 2), the fashion in the East being to assign all great works of unknown origin to *Semiramis* (see Strabo, xvi.), as in our day to *Nimrod*.

nor mountain defile,<sup>4</sup> but the ancient pass into Babylonia through the wall<sup>5</sup> itself, at a time when it extended — as when entire it must have done — to the Euphrates. It certainly excites surprise that Xenophon makes no mention of their passing the wall at its west extremity, either at *Pylæ* or wherever else he passed it on the upward route. But it appears (Ainsw. p. 108) that all trace of the wall is lost between Siffeirah and the river (a distance apparently of some miles); and we may safely conclude that the wall at its western end was demolished when the Greeks passed it; for, assuredly, had it been entire, or capable of defence, the king would have defended it, if only to keep the enemy in check<sup>6</sup> till he could bring up his distant forces. In this view, therefore, there would be little trace of its existence presented to the Greeks beyond the name of "*The Gates*" still retained in the locality, and the ruins which Ammianus M. saw; but it was not the time to take note of ruins, or inquire about them: for when the Greeks were at *Pylæ* a battle seemed imminent. It was in the middle of the eleven days (i. 7. 18), when they had just come upon tracks of the enemy (6. 1), and were in almost hourly expectation of meeting him. It need excite no surprise, therefore, that at this juncture Xenophon remarked nothing of which he could afterwards give an account; and *Pylæ* is, in fact, the only place in the route that he is content to name and dismiss without comment or description of any kind; all we gather about it is, that it was at the end of the desert marches.

§ 5. If this assumption be admitted, that Xenophon was ignorant of the western terminus, and at the time he wrote (probably at Scillus) confused about the true direction of the wall, we have then some clew to explain his statement, ἀπέχει Βαβυλῶνος οὐ πολὺ (ii. 4. 12). He knew that he had been within 36 miles of Babylon without falling in with the western end of the wall, and may have had a notion that it lay farther south than Cunaxa, which was 12 parasangs from Babylon. Himself laboring under some such misconception, it is not surprising that he should have both misled and perplexed his best geographical commentators, previous to the actual discovery of the wall. Rennell adopts his statement about the

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<sup>4</sup> There is none such in this quarter (Renn. pp. 83, 84), who conjectures that the term "refers to the shutting up of the river itself between the mountains, which terminate at the same place on both sides of the river." See also pp. 300, 301.

<sup>5</sup> See the description of the Syro-Cilician gates (i. 4. 4): something similar at the eastern end of the *Sidd Nimrūd* seems to be described by Dr. Ross (*Journ. R. G. S.*, ix. p. 446).

<sup>6</sup> The barrier actually employed was the trench (i. 7. 14-16), commencing at the Median Wall (doubtless where its continuity began), and terminating at twenty feet from the Euphrates. This interval was left (according to Krüger) to prevent the water filling the trench. But why a dry trench should be preferred, and what would be the use of it, requiring to be defended for an extent of thirty-six miles, is not easy to conceive. It was probably filled with water from the canals, which are mentioned in connection with it; in which case, to have continued it on to the Euphrates would, in the low state of the river at that time (i. 4. 18), have only had the effect of emptying the water of the canals into the river (see *inf.* § 6); a narrow pass, therefore, was left to be defended.

proximity of the wall to Babylon, and represents it as crossing the isthmus, and touching the Tigris, between Baghdad and Ctesiphon; but — as this is a distance of only 20 miles — he is obliged to give up Xenophon's other statement respecting the length of the wall, that "it was said to be 20 parasangs (about 50 geographical miles) long" (ii. 4. 12). Some difficulties there are which time and a better knowledge of the country may clear up; but others we must expect to meet with that are simply mistakes of the writer, inevitable under the circumstances; and few cases can be imagined more liable to mistake than this of the Greeks: they were moving about in the hands of those whose aim and main strategy was to mystify and mislead them; their own observation of the country must have been both limited and imperfect; and they could have little, if any, previous knowledge of it whereby to correct mistakes, whether of bad information, simple misunderstanding, hasty observation, lapse of memory, or whatever else goes to make up the sum of human error. Clearchus himself speaks as if he had no previous knowledge even of the Tigris (ii. 2. 3; 4. 6); and Xenias, who might have known something of Babylonia, had deserted (i. 1. 2; 4. 7). But further, there is always a doubt about interpreting such indefinite terms as *it is not far from Babylon*; for they are in their nature relative terms, and we do not know what Xenophon had in his mind when he used them. When Plutarch (*Artax.*, 7), speaking of Cyrus passing the trench, used the equivalent term τῆς Βαβυλῶνος οὐ μακρὰν γενόμενον, he could not mean less than 70 miles; for he thought Cunaxa was 50 (*inf.* § 7), and the trench was more than 20 miles farther north; and it is possible that Xenophon, writing in Greece, may, like Plutarch, be speaking<sup>7</sup> with reference to the whole length of the journey up, when he says of the wall, *it is no great distance from Babylon*. The use of the present tense (ἀπέχει) lends support to this view; compare εἰσὶν αἱ διώρυχες (i. 7. 15) with αὐταὶ (αἱ διώρυχες) ἦσαν... (ii. 4. 13), the present tense in each case intimating that the statement must be referred to the place where and the time when the narrative was written. I can only submit this, or the view given above, as possible solutions of an admitted difficulty.

### THE CANALS AND TRENCH.

§ 6. Xenophon's account of the canals has been discredited on various grounds, physical and historical (see Rennell, p. 79; Ainsw. pp. 89, 90): 1st, because four canals, each of them 100 feet broad, and "extremely deep," must have entirely drained the river from which they were drawn, whether the Tigris, as Xenophon says, or (as some affirm he ought to have

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<sup>7</sup> Exactly as Sir H. Rawlinson himself (who conceives the Median Wall to have been "the enceinte of Babylon," *Hdt.* i. p. 261, note 5) speaks of *Hit* and its bitumen pits as being "near to Babylon" (*Hdt.* i. p. 495). *Hit* was an "eight days' journey" from Babylon (*Hdt.* i. 179).

said) the Euphrates, which is only 450 feet wide at Hillah (Rich.). 2dly, because it is the concurrent testimony of other ancient authors (Herodotus, i. 193; Ptolemy, v. 18. 8, 10; Arrian, vii. 7; Pliny, *N. H.*, vii. 26; Strabo, xvi. 1. 9), that the canals in the north of Babylonia flowed not from the Tigris into the Phrat, but from the Phrat into the Tigris; and that in fact the old canals still traceable in North Babylonia confirm their testimony, the Saklawiyeh (or Isa), Sersar, Nahr Melik, and Cuthiyeh being all derived from the Phrat. 3dly, that the slope of land north of Babylon favors the same conclusion, the bed of the Phrat being slightly (five feet) higher at Felujah than that of the Tigris at the opposite point. (Ainsworth's *Researches in Assyria*, etc., p. 145.)

In reply to these objections it may be urged in the outset that it is not easy to conceive how a careful intelligent observer, like Xenophon, could be mistaken on such matters of fact as the number and size of the canals. As to objection (1st), it has no force, except on supposition that a constant stream ran through all of them at all seasons. But there is no evidence<sup>8</sup> of this. The statements of Strabo and Arrian lead to the conclusion that they were open only during the season of flood, being afterwards converted by dams or flood-gates into *reservoirs* of water to be distributed over the plains during the dry season; when they became dry, or when the water in them fell below the level of the river, then the river would be drained to supply them.<sup>9</sup> They were filled during the season of flood, high embankments (constructed of old for this purpose, Herod. i. 184) lining the course of the river, and forcing its pent-up waters into the canals. On the flood receding, the communication with the rivers was cut off, and the canals left full of water to be applied (by hand-labor, Herod. i. 193) to the purposes of irrigation. For these a high level would be chosen, and embankments raised, so as to give the water elevation enough to be distributed at will by means of trenches and ducts all over the plain. "It is remarkable," says B. Fraser (*Mesopot.*, p. 31), "that all these canals, instead of having been sunk below the surface of the ground like those of the present day, were entirely constructed on the surface"; from these primary derivatives secondary irrigants were given off in all directions, having lofty "embankments from twenty to thirty feet in height"; these "lofty embankments stretching on every side in long lines till they are lost in the hazy distance, or magnified by the mirage into mountains, still defy the hand of

<sup>8</sup> Hdt., who visited this country fifty or sixty years before, speaks as if only *one* flowed into the Tigris: ἡ μεγίστη τῶν διωρύχων ἐστὶ νηυσίπερτος, πρὸς ἥλιον τετραμμένη τὸν χειμερινόν, ἐσέχει δὲ . . . ἐς τὸν Τίγριν (i. 193).

<sup>9</sup> Strabo (xvi. 1) alludes distinctly to some such provision as this, and the effect upon the river when the canals are dried up in summer. Speaking, apparently, of the difficulty, from the nature of the soil, of damming up the mouths of the canals expeditiously or securely enough to prevent reflux, he says, καὶ γὰρ καὶ τάχους δεῖ πρὸς τὸ ταχέως \*κλεισθῆναι\* τὰς διωρύχας, καὶ μὴ πᾶν ἐκπεσεῖν ἐξ αὐτῶν τὸ ὕδωρ. Ξηρανθεῖσαι γὰρ τοῦ θέρους ξηραίνουσι καὶ τὸν ποταμόν, κ. τ. λ. They served, he remarks, three distinct purposes: (1) they saved the crops from destruction by the floods; (2) from perishing by drought in summer; and (3) they were serviceable for navigation.

time, and seem rather the work of nature than of man." (Layard, *Nin. and Bab.*, p. 479.) From these canals the trenches were filled (ii. 3. 10-13) in the dry season when the river was lower than had ever been known (i. 4. 18). Hence also we may explain why the trench (note 6) was conducted 12 leagues along the plain to the canals, instead of a few miles to the Phrat, doubtless because in its low state at that time, filling the trench from the river was impracticable.

2dly. As to the concurrent testimony of other authors that the canals of Northern Babylonia flowed from the Phrat into the Tigris, Herodotus is the only one whose testimony is really pertinent to this inquiry, he being the only one who saw and wrote of Babylonia under anything like the same conditions as Xenophon himself. Both wrote when the seat of government was on the Phrat at Babylon. The other historians speak of a wholly different state of things, when Seleucus, by building Seleucia on the Tigris, and making it his capital, had transferred the seat of government to the Tigris. From this era canals, one or more, from the Phrat to the Tigris, became a dynastic necessity, to place the new capital in communication with the Western Provinces and Europe.

It is these canals of communication, from their size and importance attracting the attention of later historians, that are alluded to by name from Polybius (B. C. 181) to Ammianus Marcellinus (A. D. 363). At the same time it is not denied that "canals of irrigation" also drawn from the Phrat did exist *in their day* in Northern Babylonia. The removal by Alexander the Great of the dikes on the Tigris (τοὺς καταβράκτας) (Arrian, *Anab.*, vii. 7. 7; Strabo, xvi. 1. 9), would necessarily break up the system of irrigation previously carried on from the Tigris (*Anab.*, ii. 4. 13) and transfer it mainly to the Phrat. These high dikes characterized the irrigation of the Tigris; from the height of its banks above its channel they would be far more of a necessity on the Tigris than on the Phrat, which, according to Arrian (vii. 7. 3), "*flows everywhere level with the land (ῥεῖ ἰσοχειλὴς πανταχοῦ τῇ γῇ), whereas the banks of the Tigris are high above its stream*" (μετewροτέρα ἢ ταύτῃ γῇ τοῦ ὕδατος). Kinneir (*Journey*, p. 472) noticed this below Samarra, and remarked, "*consequently irrigation must always have been attended with difficulty.*" In fact, the dikes alone made it possible; remains of them are to be seen near Nineveh below Mösul and at the Band el Adhem; possibly also they may be found at the point where the waters of the Tigris are thrown into the two canals, — the Ishaki on the right, and the Bureeh on the left, — where the river forces its way through the Hamrin hills.

In Xenophon's day, the conditions of the case being reversed, that is to say, the seat of government being on the Phrat, and the dikes of the Tigris entire, the presumption is that the canal communication north of Babylon would be, as Xenophon says it was, from the Tigris to the Phrat. As regards Herodotus, his statements about the canals go a very little way to invalidate Xenophon's account, if indeed they do not confirm it; certainly, his remark that "the greatest of the canals" *goes into the Tigris* (note 8), implies that *some of the others did not*, that they either went into the Phrat



(as the Shat el Hye does), or into the Persian Gulf, as the Nahr Sada did, or, as at present, that they were chiefly exhausted in the process of irrigation. Whether Herodotus knew anything at all about Northern Babylonia and the upper canal system (with which alone we are concerned) is more than questionable. That he did not come<sup>10</sup> to Babylon by the Phrat seems clear from his singular remark (i. 185), that "those who go from our sea to Babylon when sailing down into the Phrat<sup>11</sup> touch three times in three consecutive days at the same village (Ardericca)." His "Greatest Canal," the one which he describes circumstantially (*sup.* note 8), would be one which he saw — perhaps traversed himself — in the vicinity of Babylon, either the Nahr Nil or the Cuthiyeh (Cutha Canal); either would answer to his description; but we have the testimony of Captain Bewsher that there are many ruins of the Babylonian era lining the banks of the Abu Dibbis and the Cuthiyeh,<sup>12</sup> so that we may assume the Cuthiyeh at any rate to have existed before Herodotus' day. Indeed, from the abundance of ruins on the Abu Dibbis and their rarity on the western branch (the present bed) of the Euphrates, Captain Bewsher surmises, with good reason, that the ancient bed of the river lay in the Abu Dibbis and its continuation the El Mutn; and this conclusion I have adopted in the present edition, so far as to place Cunaxa on this, rather than on the western branch of the river.

#### SAKLAWIYEH. SERSAR. NAHR MELIK. CUTHIYEH.

It has been supposed, not unnaturally, that the four old canals in Northern Babylonia, still traceable and still partially in use, the Nahr Saklawiyeh, the Sersar, Nahr Melik, and Abu Dibbis or Cuthiyeh, are the identical four canals of Xenophon; and this conclusion has influenced commentators<sup>13</sup> in placing Pylæ (which was 15 parasangs above the canals) considerably higher up the river than accords with Xenophon's distances, Rennell (p. 85) placing it 20 geographical miles below Hît, and Chesney 5 miles

<sup>10</sup> He would go either by the regular route, the royal road between Sardis, Nineveh, and Susa (which we know that he reached), or possibly by the caravan route over the Arabian desert from Egypt.

<sup>11</sup> καταπλέοντες ἐς τὸν Εὐφράτην. All this is a clear impossibility. Doubtless the whole account is given by Herodotus as a matter of hearsay, which he accepted simply as one wonder in a region of wonders, whatever the explanation of so strange a tale may be. There may have been three Ardericcas on the river a day's journey apart. There was certainly a second Ardericca near Susa, which Hdt. saw (vi. 119). Mr. Loftus' suggestion (*Travels*, p. 160) that the name is a corruption of *A'ra de Erech* ("Land of Erech") may give a clew to the right explanation. Erech — the modern Irka or Workha, in Chaldæa Proper — was one of Nimrod's four primeval cities (Gen. x. 10), and may be supposed to have planted colonies bearing its name.

<sup>12</sup> Notably *Tel Ibrahim*, "by far the largest mound in this part of Mesopotamia, 1,000 yards long and 60 high." (Bewsher, p. 178.)

<sup>13</sup> Ainsworth alone, in his later work, "Commentary" (p. 294), suggests that Xenophon's canals may really have been derived from the Tigris or from the marsh of Accad.

lower down, opposite Jarrah. But there is no trace of four in ancient history before the Christian era; one, or perhaps two, having a continuous existence, though with some variety of name, figure in history subsequent to the Seleucian era. Almost conclusive evidence is supplied by the historians of Julian's campaign, in 363 A. D., that the four modern canals did not exist, as we have them, at that period. Julian, in order to get his fleet from the Phrat into the Tigris to co-operate with his army in the attack on Ctesiphon, had to open an old canal of Trajan's, from the Nahr Melik into the Tigris north of Ctesiphon. The account will be found in Gibbon (ch. xxiv.). It is plain that this operation could never have been necessary if Julian could have brought his fleet into the Tigris direct by either of the upper canals, the Saklawiyeh or the Sersar (Abu Ghurraib) Canal. The Sersar does not seem to have existed at all, and the Saklawiyeh did not debouch into the Tigris, being originally (as Amm. Marcell. describes it) a canal of irrigation merely, carried into the *interior* of Babylonia.

When we turn to Xenophon's narrative we find nothing whatever, beyond the number "four" common to both, to favor the idea that they were the same as the four we have been considering; not only are the two systems represented as derived from different rivers, but their distance apart is itself an insuperable difficulty in the way of identifying the one with the other; for on the supposition that they were the same, Xenophon's error in saying they were three miles apart is inexplicable; if they were so, then they must have been distinctly in his mind as having occurred at intervals of an hour's ordinary journey, and as having all fallen within the compass of one day's march; whereas the four existing ones cover ground that he took three or four days to traverse; a discrepancy far too great to be attributable to ordinary errors of narration. Moreover, if we are to place any reliance on the distances given in Xenophon's itinerary, and modern investigation tends only to corroborate them, there was no canal in his day where the Saklawiyeh is now, nor any indication of a canal-system for twenty-five miles farther south. All that is stated in the *Anabasis* goes to show that the first four marches in Babylonia were through a district neither populous nor cultivated; there is no mention of either cultivation or population, of cities or villages, either deserted or otherwise, between Pylæ and Cunaxa; the canals themselves are not met with until the invaders had marched more than 30 geographical miles through Babylonia, at a point within 22 parasangs — 55 geographical miles — of Babylon. Even between the canals and Cunaxa there is still no mention of cultivation, nor yet on the retreat, though the second day's march, in company with Ariæus, would be into the interior of Babylonia, — not until the end of that day had brought the Greeks back again into the neighborhood of the canals where were trenches and date groves (ii. 3. 10); and we hear no more of canals or trenches till they passed within the Median Wall, where we find two canals of irrigation drawn from the Tigris (ii. 4. 13) serving the northeastern district of Babylonia.

The impression which the entire narrative leaves on the mind is, that the

cultivation of Babylonia, north of Cunaxa, started from and was mainly confined to the northeastern quarter, being carried on by means of two canals drawn from the Tigris, of which the Ishaki<sup>14</sup> Canal probably was one, and the Dijeil<sup>15</sup> the other; that the cultivation, by means of irrigants, was carried as far westward as the slope of land allowed the water to go, and that the trench (i. 8. 15) was designed by Artaxerxes to cut off the invaders as long as possible from the cultivated lands on their left; in short, to starve the enemy that he was afraid to fight.

The third objection, that the slope of the land is against the notion of water getting into the Phrat from the Tigris, has no weight, if the water be drawn from the Tigris high enough up. This is the case with the Ishaki Canal, which we must conceive of therefore as a great trunk irrigant running down Northern Babylonia, distributing its waters right and left as far as the slope of the land would allow them to go, the trench marking the limit. In this view the four canals seen and described by Xenophon would only be the last of the series belonging to this system, the extent of which lying behind the trench would be unknown to him.

There is one natural feature of the Tigris that must always have given it an especial value, as compared with the Phrat, for purposes of irrigation; it is this, — that the Tigris is in flood<sup>16</sup> a month earlier than the Phrat, and yet seems to continue at flood three weeks longer. If the Tigris, compared with the Phrat, starts vegetation a month earlier, and supports it some weeks longer, there can be little doubt that the Tigris would be the chief agent employed in irrigating the Babylonian plain, before Alexander removed the dikes on which the irrigation depended.

Moreover, if the great Sada Canal existed then, as the Inscriptions lead us to believe it did, the Phrat would be largely drained to supply the canal before entering Babylonia. The Sada Canal must have been to the Phrat what the Nahr Wan was to the Tigris (see *infra*, § 10), the recipient of its overflow and the fertilizer of the deserts that skirt its western bank, — with this difference, however, that as the Nahr Wan, by intercepting the waters of such rivers as the Diyalah and the Adhem, must always have been a

<sup>14</sup> There is evidence that the Ishaki passes through the Median Wall, as the Dijeil is known to do (see Layard, *sup.* § 3).

<sup>15</sup> "Dijeil, 'the little Tigris,' is the diminutive of Dijla, anciently pronounced Diglah, Digl, Digr, or Tigr" (*Journ. of R. G. S.*, ix. pp. 472-474). It is the "Diglito" of Pliny (*N. H.*, vi. 27 [31]), who says of the Tigris, "Ipsi (nomen) quā turdior fluit Diglito." A derivative of the Tigris is evidently meant. The Tigris itself has its name from Tigra, old Persian for *arrow*, being so called from the rapidity of its stream (cf. Strabo, xi. 14. 8).

<sup>16</sup> The Tigris rises before the Phrat, being swelled by the snows lying on the southern slope of Mount Niphates, which melt sooner and run a shorter course than those on the northern slope, which flood the Phrat. Ainsworth (*Journ. R. G. S.*, xi. p. 72, note) states that the Tigris is in flood in April and May, the Zab in June and early in July. There being very little difference in respect of volume of water between the Tigris and Zab (the Zab, though narrower, being much deeper), it follows from Ainsworth's account that the later flood of the Zab must keep the Tigris high till the end of June. The Phrat is at its height from the end of May to the beginning of June.

goodly stream independently of the Tigris, Nahr Sada, on the contrary, must have been always dependent on the Phrat for its entire supply of water, there being no river in the Desert of Arabia to feed it, so that flowing as the Sada is known to have done for about 400 miles into the Persian Gulf, the drainage of the Phrat through this canal must have been so great and probably continuous, as to make it difficult to conceive of it as having any water to spare for the irrigation of Northern Babylonia, particularly if "the Great Canal" of Herodotus, drawn from the Phrat, be it the Nahr Cuthiyeh or the Shat el Nil, was a running stream, as Herodotus' account seems to imply.

There is, indeed, one incident in Xenophon's narrative which goes far to show that the waters of the Phrat were really thus employed in fertilizing the land on its right or southern bank at the date of the Anabasis. In the course of the desert marches before reaching Pylæ, the Greeks crossed the river to *Charmande*<sup>17</sup> for provisions, and found them in abundance. The geological character of the country being the same on both sides of the river, the fact that we find a desert tract on the one side, and a fertile district on the other, argues artificial irrigation present in the one case, and absent in the other.

### THE TRENCH.

Xenophon states (i. 7. 15) that the Trench stretched up through the plain, a distance of *twelve parasangs* to the Wall of Media. When Xenophon gives figures or information from hearsay merely, he is so careful to tell us so (see ii. 2. 6, ii. 4. 12, and iv. 1. 3) by the use of ἐλέγετο or ἐλέγοντο, that where, as in this case, he makes an absolute statement, there is strong presumption that he writes from personal knowledge, that in fact the route lay along the western side of the Trench up to the Median Wall, the Satrap's object being to get the invaders away from the rich cultivation of Babylonia as quickly as possible.

The *direction* of the Trench, as indicated by παρετέτατο ἡ τάφρος ἄνω διὰ τοῦ πεδίου, is by no means clear; ἄνω meaning "up from the level of the river on to higher ground" (as at iv. 4. 3), would agree very well with διὰ τοῦ πεδίου ("across the plain"), but not so well with παρετέτατο, — for παρα- implies that when the Greeks came in sight of the Trench, it seemed to run nearly parallel to their line of march along the river. Now this would be the case if we suppose that the Trench started from the wall at no great distance from the western end, for then, if we take into account the length of the Trench (30 geographical miles), it would approach the

<sup>17</sup> *Charmande* (i. 5. 10) was near the close of the Desert; for we read of *herbage* burnt by the enemy (6. 1; compare 5. 5). — Ramâdi corresponds in position with *Charmande*, and seems to retain the name: for *Charmande* = *Harmande* (just as Χαρρῶν = *Harran*; Χεβρών = *Hebron*, etc.); — and *Harmande* = *Romande* by the same transposition of letters as take place in Gr. ἐρπ = Lat. *rep* = *creep*; and in ἀρπ-άζειν = *rap-ere*.

river at a small angle, and would be in sight running along the Greek left some time before it reached the narrow pass; in short, *παρα*- is in itself evidence that the Trench did not start far from the western end of the wall. *ἄνω* meaning "up," in a direction contrary to that of the stream, accords better with the Greek than *ἄνω* "up from the level of the river"; it was suggested to me by Mr. Long, and is, I believe, the true meaning, unless we suppose that a direction including both notions of "up" was in the writer's mind. *ἄνω* might also mean "up" towards Babylon (as in *ἀν-ήχθησαν*, ii. 4. 1), and this appears to be the view on which Grote's Map is constructed (ch. lxx.); a map, it is said, "*accommodated to the narrative, and not depending on any positive evidence of remains now existing.*" Grote places Cunaxa north of the Median Wall, which he represents as starting from the Nahr Melik, and running northeast to a point north of Baghdad; its length is under 30 miles, and its shortest distance from Babylon 60 or 70. The canals are all south of the wall. The objections to this arrangement are: 1. It fails to account for the trenches full of water which the Greeks found north of Cunaxa before reaching the provision villages (C in Grote's Map), a defect inseparable from any arrangement that places Cunaxa north of the wall, and the canals south of it. 2. That Ammianus connects the wall at its western end, not with the *Nahr Melik*, but with another canal higher up the river (see § 2). 3. It does violence to the text in representing the three marches mentioned (ii. 4. 12) as reckoning from the station where the Greeks joined Ariæus, instead of that at which Tissaphernes took charge of them. By inadvertence apparently, the retreat in the map begins from A, the first station after passing the Trench, instead of B, the station before the battle, to which Ariæus had retreated. This correction being made, would (on the same east-by-south course) bring them nearly to the wall at the end of the first day of the retreat. Xenophon says they reached it on the fifth.

Captain Bewsher, it is true, describes a wall of bricks on the north side of *Nahr Melik*, called Hubl es Sukhr, which would correspond in position with Grote's wall. Its extent does not appear to have been ascertained, nor whether in this respect or in its construction it corresponds with Xenophon's wall, which was made "of bricks *laid in bitumen*"; but apart from the difficulty of reconciling such a position with the distance travelled between Cunaxa and the wall, it is perfectly clear that the Hubl es Sukhr cannot be the wall that Ammianus saw north of his upper canal, there being from his account a distance of at least 14 miles (xxiv. 3. 10) between that canal and the *Nahr Melik*. The wall in question has been long known to geographers. "Its remains, with the ruins of buildings," says Dr. Vincent (i. p. 536), "are seen by every traveller who comes by land from Hillah to Baghdad; they are noticed by Tavernier and Ives, and are represented in De Lisle's Map. What they are, whether the extension of old Baghdad, or of a wall built by Zobeida, wife of Haroun al Raschid, which extended across the desert to Mecca, is difficult to say (see Abd-ul-Khurren, p. 129)."

## CUNAXA.

§ 7. The name given by Plutarch (*Artax.*, 8) to the battle-field. There was a village with a hill above it (i. 10. 11, n.), and Ainsworth is very probably correct in thinking that the Greeks received the name "from a Persian compound, of which *Kuh*, 'a hill,' formed the base, as in *Kuhistan*, 'the country of hills.'" Xenophon (ii. 2. 6) places Cunaxa at 360 stadia from Babylon; Plutarch, at 500 stadia. By the side of Xenophon's definite statement, Plutarch's looks like a round number. Captain Bewsher, however, following Grote (*Greece*, ch. lxix., note 2), adopts it, placing Cunaxa at *Kuncsha*, 50 miles by air-line from Babylon. No reasons are given for preferring Plutarch's authority to Xenophon's in such a matter, and I am unable to find any. Xenophon's intimate connection with Proxenus, one of the generals, would give him access to the best information on the point, and he would know how to use it. The distance, occurring among road distances, must be a road distance and no air-line. It would no doubt be given to Xenophon by the Persian authorities in the national standard, i. e. as 12 parasangs, which he would reduce (at the usual rate of 30 stadia to the parasang) to 360 stadia. Twelve parasangs give a road distance of about 30 geographical miles, or 27 by air-line, — little more than a two days' march, — from Babylon. With great significance, therefore, might the Greeks say, "*We have conquered the king's forces at his gates, and having laughed him to scorn, came away*" (ii. 4. 4).

For the (probable) position of Cunaxa on the Abu Dibbis branch, see *sup.* p. 8.

## THE RETREAT.

§ 8. Ἐπεὶ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον (*Anab.* ii. 2. 13).

The direction in which the retreat commenced has been called in question: whether, in fact, the Greek means, "When it was day *they started, having the sun on their right*," i. e. in a northerly direction; or "... *they proceeded, keeping the sun on their right*," i. e. as Grote represents it (*Hist. Gr.* ch. lxx.) in an easterly direction, "as referring to the sun's diurnal path through the heavens"; and in his map, constructed on this view, the course laid down is south of east, in order that it may strike the wall of Media, which he conceives to have lain south of Cunaxa.

I do not know an instance of direction being either regulated or indicated by the sun's diurnal course; referred to his place of rising it is common enough. Thus, when Herodotus means to tell us that the Great Canal (see *sup.* note 8) runs south of east, he describes it as πρὸς ἥλιον τετραμμένη τὸν χειμερινόν. Grote cites indeed Herod. iv. 42; but surely the two cases are wholly distinct. Herodotus, speaking of the exploring party that circumnavigated Africa, and of their westward course along the south coast, says,

ἔλεγον ἐμοὶ μὲν οὐ πιστὰ ὡς τὸν ἥλιον ἔσχον ἐς τὰ δεξιὰ. Herodotus is treating of a natural phenomenon, which he was told of, but could not credit, as at variance with all that he, in north latitude, had ever seen or heard of a westerly course. Whether a soldier was likely to use the expression to describe (by a curious curve) the direction of a day's march, is another and a very different question.

On the other hand, the remark, *They started, having the (rising) sun on their right*, falls from Xenophon easily and naturally enough, if we suppose him speaking of an incident which he had in his mind when he wrote, enabling him to fix the direction taken through a country in which he hardly knew the bearing of one point from another. This northerly direction is, in fact, confirmed by Diod. Sic. (xiv. 25, *ad fin.*), who tells us that the generals in council with Ariæus decided to start off *towards Paphlagonia*; and for Paphlagonia they started, indicating a more northerly aim than ἐπὶ Ἰωνίας did in Ariæus' message (*Anab.*, ii. 1. 3). The same expression "towards Paphlagonia" occurs again in Diodorus (xiv. 27) to describe the northerly route along the Tigris.<sup>18</sup>

We conclude, then, that they commenced the retreat (after joining Ariæus, ii. 2. 8) in a *northerly* direction, and continued it with Tissaphernes — who was journeying *homewards* (ὡς εἰς οἶκον ἀπίων, 4. 8) — far enough in this direction to pass out of Babylonia; for on the sixth day of the retreat "they passed within the Median Wall (παρῆλθον εἰσω<sup>19</sup> αὐτοῦ, 4. 12), — an expression which can only signify *an entry through it into Babylonia*. The line of route suggested by Ainsworth, viz. somewhere to the north<sup>20</sup> side of the wall, but not, I think, by *Pylæ*, which is not mentioned in the retreat, is apparently the only one consistent with the data, geographical and historical, of the problem. General Chesney considers that this movement to the northwest was made "in order to round the marshes and inundations of Akker Kuf." It may have been so, if the marsh (Khor) existed then. I am inclined, however, to think that the

<sup>18</sup> In fact, the direction that a Greek would understand by it would be almost due north; for not only did the Paphlagonia of the Anabasis extend considerably farther eastward (i. e. east of the Thermodon, v. 6. 6, 9) than in Herodotus' time, who places it west of the Halys, but the ancient geographers, from Herodotus to Strabo, labored under an error as to the relative positions of the Persian Gulf and the Euxine, which threw the Euxine too far to the east, in fact placed the *mouth of the river Phasis a little east of Babylon*, though it is really three degrees west. "This derangement," says Rennell, "was the probable cause of Xenophon's keeping too far to the east in his way through Armenia, *towards Trebizond*. He would adhere to the geographical system then in vogue through Greece (as given by Herodotus), and expected to find Trebizond nearly in the same meridian with Babylon and Nineveh, though it bore about north thirty degrees west from the latter." — Rennell, *Geogr.*, i. pp. 247–249.

<sup>19</sup> The adverb has here its common proleptic usage: *so as to get within it*. Cf. i. 6. 5; iv. 2. 12; v. 2. 16. Thus Xenophon and Plutarch mean the same thing, when (speaking of Cyrus passing the trench) Plutarch says, ταύτης Κύρου ἐντὸς παρελθόντα περιεῖδε ὁ βασις; and Xenophon, ἐγένοντο εἰσω τῆς τάφρου. See also Xen. *Hell.*, v. 4. 41, and *inf.* vii. 1. 18.

<sup>20</sup> This is implied in the remark that they accompanied Tissaphernes on the homeward route.



real object was to draw the Greeks out of the heart of Babylonia for the reason given below. It may well be, moreover, that the presence of an invading and victorious army would be a dangerous incentive to the slave population of Babylonia, alluded to probably in *ἐργασομένων ἐνόντων* (ii. 4. 22). Many were the captive nations beside Jews that had *wept beside the waters of Babylon*, their "lives made bitter" by forced labor in building the palaces and walled cities, and in digging those canals and trenches of Babylonia, among which they and their children would find at once a fast prison, a merciless taskmaster, and an early grave. The pride, rapacity, and cruelty of the Chaldæan towards the *many nations* that he had *spoiled and gathered to himself* are vividly portrayed in the prophecy of Habakkuk ii. 5-12. See also Psalm cxxxvii.; Josephus, *Antiq.*, x. 11; Eusebius, *Præpar. Evang.*, ix. 39. Under Persian rule the *Chaldæan* himself joined the list of subjugated races in Babylonia, the whole forming a population ripe enough for insurrection, as history shows. See Rawlinson on Hdt., iii. 150.

In taking the Greeks this circuit, we perceive Tissaphernes securing two objects distinctly alluded to in the course of the narrative: to withdraw them as much as possible from the heart of Babylonia, lest the value of the prize and ease of acquisition should tempt them either to immediate occupation of this inviting province, or to future invasion (see ii. 4. 22, and iii. 2. 26); and also to gain time, by circuitous marching or protracted negotiation, for bringing up his distant forces, and maturing plans for cutting off in the retreat the enemy that had beaten him in the field (ii. 4. 3 and 25).

Ariæus' plan, if he had any plan beyond that of providing for his own safety, was apparently to march along the Tigris, on a line where they could get provisions, till they should strike into one of the great western roads across Mesopotamia, either at Mösul, or higher up, near the Carduchi, where was a road "carrying to Lydia and Ionia" (*Anab.*, iii. 5. 15), by which in fact Tissaphernes returned to his satrapy, after he gave up pursuit of the Greeks (Diod. Sic., xiv. 27).

§ 9. SITTAKÉ (ii. 4. 13) was 15 stadia (about  $1\frac{1}{4}$  geographical miles) west of the Tigris, 8 parasangs from the Wall of Media, and 70 parasangs from the ford over the Zab. Ainsworth places Sittake at Akbara, the summer residence of the Caliphs of Baghdad, and this is probably very near the true position. [This Sittake is not to be confounded with the "Sittake GRÆCORUM *Ab Ortu*" of Pliny (*N. H.*, vi. 27), which is placed by Ptolemy the geographer (vi. 1. 3 and 6) 2 degrees (about 80 geographical miles) east of Ctesiphon: *Sittake Græcorum* was doubtless one of that cordon of Greek "colonies built by Alexander's orders round Media to keep the neighboring barbarians in check" (Polybius x. 17. 3).]

§ 10. The river PHYSCUS (ii. 4. 25). After crossing the Tigris (Shat Eidha<sup>21</sup> at Sittake, the route *struck off from the river* (ii. 4. 25), and did

<sup>21</sup> Both Chesney and Ainsworth identify the Shat Eidha with the Tigris of Xenophon. See Commentary, p. 300.



not return to it for the next 10 marches, 6 of which lay through a desert tract, the desert of Media (ii. 4. 27, 28). How did these two large armies get their supply of water all this time? We have no difficulty in answering the question, if we suppose Xenophon's river Phrycus to be represented by the Bureich and Resas Canal, and that the route lay along its course. This identification of Canal with River was originally suggested as possible by Sir H. Rawlinson, and though subsequently abandoned by him from a misconception apparently respecting the site of Sittake, appears to be the true solution of the question. Compare the case of the Daradax (i. 4. 10), and Masca (5. 4), and Pallacopas Canals called *ποταμοί* (note McMichael's *Anab.*, i. 4. 10).

§ 11. OPIS on the Phrycus River (ii. 4. 25) was also on the Tigris (see Hdt. i. 189, and Strabo xvi. 1. 9, who perhaps — not by any means certainly — identified it with Seleucia; which is irreconcilable with its recorded distance from the river Zabatus). Opis was 10 marches, 50 parasangs, from the ford over the Zab. Reckoning this distance back from that ford (see § 12), we are brought near to *Eski* (old) *Baghdad* for the site of Opis. [The following adds confirmation to this view: Alexander we know from Arrian (*Anab.*, vii. 7. 6, 8) removed the dikes of the Tigris as far up as Opis. Now Dr. Ross (*Journal of Royal Geogr. Soc.*, xi. p. 127) gives an account<sup>22</sup> of the canal that leaves the Tigris at Kaim, which shows, I believe, certainly that a dike has been removed at this point; and if the age of this canal (which is said to be "of remote antiquity long before the Mohammedan era," Dr. Ross) goes back to Alexander's day, then Opis cannot have been lower than Kaim, and may have been higher.]

The reader will find the question touching the sites of Sittake and Opis discussed at length in the *Cambridge Journal of Philology*, vol. iv. no. 7, pp. 136-145.

§ 12. KÆNÆ (ii. 4. 28). There are no ruins on the right bank of the Tigris to represent Kænæ, except those at Kalah Sherkat, or (as Sir H. Rawlinson writes the name) *Kileh Sherghat*. If the latter be the right spelling, we may recognize Xenophon's *Kænæ* phonetically<sup>23</sup> in *Kileh*, the nasal liquid *n* being often replaced by *l*, as it is in Bologna = Bononia; Labyrinthus = Nabonadius; and Zelebi = Zenobia, etc. *Kileh Sherghat* was, under the name of Asshur, the original Assyrian capital from 1273 B. C. to about 930 B. C., before the seat of government was transferred to Nineveh by Asshur-idannipal, the warlike Sardanapalus of the Greeks. See Rawlin-

<sup>22</sup> "It is difficult to imagine how the water ever entered this canal, its ancient bed being seen in section above fifteen feet above the surface of the Tigris, which now (i. e. in June) nearly at its highest level sweeps along the high perpendicular banks."

<sup>23</sup> I. e. if Xenophon received the name "Kineh" orally (as he probably did under the circumstances of the march, see ii. 4. 10) he would be likely enough to give it in the form of a Greek word resembling it; just as in the case of the next city Nimrud, which he calls *Larissa*, a name familiar to the Greek ear, supposed by Layard to be a corruption of *Al Assur*, by Bochart, of *Al Resen*. Kih, found in the inscriptions as an epithet of Ashur, may have some connection with the name. Rawlinson, *Hdt.*, i. p. 483.

son, *Hdt.*, i. pp. 373–377. . *Kænæ* was passed somewhere “in the course of the first march”<sup>24</sup> from the villages of Parysatis, i. e. on the fourth day before reaching the ford over the Zab. That ford was only two marches distant from the Tigris, at *Larissa*; and of these the first was but  $2\frac{1}{2}$  miles (iii. 3. 11). Layard (pp. 60 and 226) identifies the ford with one 25 miles up the Zab, a little above the junction of the Gomar-sú (whose bed is the *χαράδρα* of iii. 4. 1). Reckoning back from this ford as a point pretty well ascertained (the first that is so in the route beyond the Tigris), we are brought opposite *Kûleh Sherghat* in the course of the 4th march from the ford.

The fact of their leaving the Tigris and marching up the Zab before crossing it, though not expressly stated, is sufficiently indicated by the remark that “they arrived at the Tigris” near *Larissa* (iii. 4. 6) after two marches from the ford. Nor is this the only instance in the narrative of mention of a river being reserved for the point where it was crossed. The Phrat itself, for instance, is first mentioned at *Thapsacus*, though both Chesney and Ainsworth are convinced that the three previous marches must have been along its banks (Ainsworth, *Travels in the Track*, p. 66). The same remark may be applicable to the march along the Phycus before crossing it, and also to the marches between the rivers Phasis and Harpasus, some of which lay along the banks probably of both rivers up to the point where they were found to be fordable (see iv. 6. 4, 5; 7. 1–15).

## ROUTE THROUGH ARMENIA.

The Greek route after crossing the Kentritis — admitted to be the river of Sert (the *Bukhtan Chai*) — is a point on which the judgment of geographers is divided. The point really at issue is which of the head-waters of the Tigris represents the Tigris of Xenophon, of which he says (iv. 4. 3) that the Greeks “came beyond its sources” after a three days’ march of 15 parasangs from the banks of the Kentritis.

We are to bear in mind that the Greeks were told on the frontiers of the Carduchi (iv. 1. 3) that “in *Armenia* they would either cross the head-waters (*πηγάς*) of the Tigris, if they liked, or if they did not like, would go round them.”

Now they entered Armenia after crossing the Kentritis; and if it can be shown, as I think it may, that the Greeks crossed this stream *before* its junction with the *Bitlis-su*, then I apprehend that the Bitlis-su (the Eastern Tigris) will aptly represent the Tigris of Xenophon and satisfy the conditions of the narrative better than any other stream; and the conclusion

<sup>24</sup> ἐν τῷ πρώτῳ σταθμῷ: cf. ἐν τοῦτοις τοῖς σταθμοῖς (i. 5. 5). Dindorf, however, has “ad castra prima,” “at the first station,” and so the English translators. But ἐν could not apply to a place beyond the river: they did not even cross over to it; so that in no way could it be conceived of as part of the encampment: they stopped only for provisions; the station was farther on.

will be that the Greek route followed the direct caravan-road between Sert and Bitlis, and that the plain of Mush where it is watered by the *Kara-su*<sup>25</sup> (Black water) represents the plain of the *Teleboas* (iv. 4. 7) "with its many villages on its banks" (iv. 4. 3). This view of the route is in the main that proposed by Major Rennell (*Retreat*, pp. 203–207).

The first question is where the Kentritis was forded. Layard's view (*Babylon and Nineveh*, pp. 49 and 63, 64) is, that the Greeks forded the *Buhtan Chai* (Kentritis) opposite Till or Tilleh, considerably *below* its junction with the *Bitlis-su*, at a point where he crossed it himself (with difficulty) at the end of September. But it is morally certain that the Eastern Tigris, the combined stream of the Bitlis-su and the Buhtan Chai, is not fordable *two months later*, the season at which the Greeks reached this quarter.

The state of this stream, as indeed of the entire river-system of the Niphates, varies regularly with the time of the year. The rivers rise in March and April with the melting of the mountain snows, are at their height by the end of May, and "commence gradually falling from the beginning of June to the end of July" (Kinneir, *Journey through Asia Minor*, &c., p. 489). They are then at their lowest pitch, and continue so till the winter rains swell them in November and December. Kinneir on his way from Sert to Redwan crossed the *Bitlis-su* by bridge, at a point 12 miles from Sert, just above its junction with the Buhtan Chai, and found it even there "very rapid and *certainly not fordable anywhere near where I crossed it*" (p. 412). This was on the 12th of July, when the stream would be getting low; but further, he tells us (p. 488 n.), "I crossed the Euphrates and Tigris *in December* (1810), and they were at that time much fuller than when I crossed them afterwards in July." Now it was at the end of November, or early in December, at any rate *after the rains had set in* (see iv. 1. 15), that the Greeks forded the Kentritis. Indeed, Layard himself, speaking of a period a week or 10 days earlier, when the Greeks crossed the *Khabour*, supposes them to have taken "*the more difficult road over the pass in order to cross the Khabour by a bridge or ferry; it must be remembered that it was winter, and that the rivers were consequently swollen*" (p. 61, note).

We conclude then that the Greeks crossed the Kentritis before its junction with the Bitlis-su. They forded it, we are told, at a point where the

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<sup>25</sup> Layard (*Babylon and Nineveh*, p. 64) says, "I am convinced that the *Teleboas* cannot be identified with the *Kara-su*, which would be at least forty or fifty parasangs (eight to ten days' march) from Tilleh"; no doubt from Tilleh (or Till), supposing the Greeks to have crossed here, which, however, is more than questionable. Layard seems to have adopted this view from the belief that the river (*Buhtan Chai*) narrowed between rocky banks is not fordable higher up (than Till), p. 63. But this is an error, as Ainsworth has shown; cf. *Commentary*, p. 316. Layard supposes that the Greeks, after fording the river at Till, and finding no road into Armenia through the Charzan mountains, followed the course of the *Bitlis-su*, which he identifies with the *Teleboas*, observing that Xenophon says "*they came to (ἐρί)*, not that *they crossed* the *Teleboas*." But ἐρί is Xenophon's regular usage in speaking of rivers which certainly were crossed; cf. i. 4. 1 and 11.

Kurd mountains come down to within a mile of the river. The Greeks we presume came to the ford by a regular road, of which the made road (*ὁδὸς ὡς περ χειροποίητος*), which they saw *leading over the hills beyond the river*, was a continuation (iv. 3. 5). Now Ainsworth, who visited this district in 1839–40, describes a ford (*Commentary*, p. 316) and “a road carried up the face of a limestone rock partly by steps cut out of the rock, and partly by a causeway paved with large blocks of stone. This is the highway to Sert, and appears to be of remote antiquity.” He adds that there may very well be other fords in this quarter. But assuming that the Greeks crossed here, the neighborhood of Sert agrees well with Xenophon’s description of the first day’s march beyond the Kentritis, “it was all plain and smooth hills, not less than 5 parasangs” (iv. 1. 2). Fraser (*Mesopotamia*, xii. p. 239) describes Sert as situated in “a large undulating plain without a single tree, surrounded at a considerable distance by mountains.” Nor is this the only coincidence in the case. The Greek march of 5 parasangs ended at a “large village where the Satrap had a palace, and most of the houses had towers upon them.” Now Kinneir (p. 403) describes Halisnu (a few miles north of Sert) as “a large village unlike anything we had yet seen, built of stone and mortar, and each house is a castle, consisting of a square tower surrounded with a wall to protect the inhabitants from cavalry or musket-shot.” Whether Halisnu represents Xenophon’s village or not, still, Kinneir’s description shows this style of building to be peculiar to the district; at the same time it seems to be not uncommon within it, for Ainsworth informs me that the same kind of structure is to be seen at Sert.<sup>25</sup> We can hardly then be far from the Greek track at this point, whether we have hit upon the exact ford or not.

From this plain (of Sert) there are four<sup>27</sup> roads leading to the plain of Mush, which it remains to show corresponds in distance and in other particulars with the plain of the Teleboas. Of these roads, three go by Bitlis, this being, doubtless, with all its difficulties, the most practicable route; one of them taken by Colonel Sheil and Ainsworth, goes by Bakia; another diverging a little to the east of these, was travelled by Kinneir, who describes it in detail, almost mile by mile; the passage over the mountain south of the Bakia River, he says, “is one of the worst roads he ever saw.”

<sup>25</sup> Sert will scarcely represent Xenophon’s village, for it is hardly two miles from the river (Buhtan Chai), and Xenophon’s remark that the Greeks were forced to make their long afternoon’s march of five parasangs, because there were no villages *near the river*, owing to the wars with the Kurds, intimates more than two miles. As Xenophon’s plain does not exclude “smooth hills” (iv. 1), he may be supposed to mean any place before reaching the mountains, which embosom the plain “at a considerable distance” from Sert (Fraser *sup.*) This undulating country, favorable for the growth of the vine, extends as far as Tasil, where are “extensive vineyards spread over the declivities of the neighboring hills” (Kinneir, p. 403).

<sup>27</sup> “From Sert to Bitlis there are three roads of 16, 18, 22 hours respectively. We travelled the road said to be 18 hours. Beside these there is a road of 38 hours to Mush direct, which does not pass through Bitlis. This must be the road which Kinneir supposed the Greeks to have taken.” Col. Sheil, *Journ. of R. G. S.*, vol. viii. p. 77.

The third road *crosses the Bitlis-su* by one of the many bridges over this river, and strikes the road skirting the right bank of the Bitlis-su, by which Layard travelled from Bitlis to Tilleh, and where he saw the ancient causeway which, he thinks, "has probably been always the great thoroughfare between Western Armenia and the Assyrian plains." It is this last of the three roads that may very well have been meant by the captives when they told the Greeks "they might *cross* the head-waters of the Tigris if they liked."

Supposing *Halisnu* to represent the Satrap's palace, two marches of 10 parasangs along the first or second of these roads, the last march being by a rugged mountain pass, would bring them fairly over the river of Bakia (the *Bakia-su*), to near Eulak, 8 miles short of Bitlis. It is hereabouts that they are said to have "come beyond<sup>28</sup> the sources of the Tigris." Hence they made three days' march, 15 parasangs, to the river Teleboas (the *Kara-su*), a "*beautiful river, though not large, having many villages about it.*"<sup>29</sup>

It is true that they would come upon the head-waters of the *Kara-su* in less than three marches, but it would be wholly out of character with Xenophon's brief lively narrative to take note of such an incident. Even in the case of large rivers, we have seen (see on the Zab, p. 17) that "three marches to a river" is Xenophon's ordinary form to express, not the point where the route first struck the river, but where it became a point of interest in the narrative, most commonly where it was crossed; and, in this case, also for its "beauty and many villages." In the present instance they would come upon the Teleboas (*Kara-su*) *within a few miles* of where they left the Bitlis River, the first two days' march lying over the eastern extremity of the great watershed between the Tigris and the Phrat, and the Teleboas would be the first tributary of the Phrat seen by them. It is possible that this narrow strip of land, within which they might observe their

<sup>28</sup> ὑπερῆλθον. The use of the aorist clearly, I think, implies *some definite point* at which Xenophon conceived that they "came beyond the sources." That point, to all intents and purposes, would be when they had crossed the last tributary stream, the *Bozia-su*.

<sup>29</sup> *Kara-su* is Turkish for "Black River." It may be a descriptive, but is certainly not a distinctive name; for there is at least one other *Kara-su* in this quarter. It is much to be regretted that such intruders should have been allowed to displace the old Armenian names. Possibly it is not too late to recover these latter, and to trace Xenophon's Teleboas in some local name containing the radical *Telb*. Teleboas is presumably, like Larissa and Kænæ (*sup.* n. 23), an adaptation of a Greek word to the local name sounding like it. Mr. Consul Brandt crossed the *Kara-su* at Irishdir, where he found it "knee-deep and fifteen yards wide" (*Journal*, p. 379). There is no part of Armenia that answers to Xenophon's description of the Teleboas and the plain in connection with it (iv. 7), as does this part of the plain of Mush watered by the *Kara-su*. Lord Pollington (p. 445) describes it as "*studded with villages, excellent wine made in it, it grows grapes, melons,*" etc. (Brandt). "*Corn, horses of excellent breed, cows and sheep, are numerous*" (Knight's *Cyclopædia*). Compare Xenophon's account (iv. 4. 9), "The Greeks found here all manner of good things, live-stock, corn, old wine of good flavor, raisins, and all sorts of pulse."

Tigris — the Bitlis-su — flowing one way, and the Teleboas flowing the other to join the Phrat, is the *στένων* alluded to at iv. 1. 3.

This view of the six marches after crossing the Kentritis is, no doubt, like every other view that has been proposed, open to objections. In truth, the whole question resolves itself into a choice of difficulties. Layard and Ainsworth alike object to the badness of the road between Sert and Bitlis, carried as it is over steep and rugged mountains, and by a dangerous pass. This is no doubt true. Still the fact remains that, bad as the road may be, it is the regular caravan route between Sert and Bitlis travelled by Kinneir, Sheil, and Ainsworth, and therefore presumably not so bad as the other by the Kharzan mountains. Brandt, who travelled by the *Kolb-su* route, thought *that* "the worst he ever saw"; but bad as it was, the Kharzan route, he was told, was still worse. If it be said that there is nothing in the narrative here that indicates the difficulties of a mountain pass, the answer is that it is not Xenophon's way to give descriptions of country, except as illustrating the incidents of the march, and there is a dearth of incident in this part of the *Retreat*, which it is not difficult to account for. We should no doubt have learnt more about the country, had the Satrap thought fit to oppose the invaders at any of the passes along the route. But he had got to know his enemy too well for that. He had learnt on the banks of the Kentritis that he had no force wherewith to oppose an army that had fought its way through the mountain passes of Kurdistan; and to try conclusions with them hopelessly in the heart of his Satrapy, would, in case of defeat, only place his province at the mercy of a victorious and reckless soldiery. Behind him was the plain of Mush, with its many villages and fertile soil. These he might hope to save by coming to terms with the invaders; and this, as the narrative tells us, he was wise enough to do.



# RECORD OF THE MARCHES, HALTS, ETC., DURING THE ANABASIS AND KATABASIS OF THE GREEKS.

## I. THE EXPEDITION OF CYRUS.

### 'Ανάβασις. *Ephesus to Cunaxa.*

[February, B. C. 401, to September of the same year.]

	Days' March.	Para- sangs.	Days' Halt.
The march begun from the sea at Ephesus (ii. 2. 6), about first week in.....			<i>Feb.</i> B. C. 401.
To Sardis. Cyrus musters his forces as for an expedition against the Pisidians. Of the Greek generals, Xenias, Proxenus, Sophænetus, Socrates, and Pasion are present with their forces. Xenophon, having sailed from Athens, overtakes Cyrus and Proxenus at Sardis as they are about to set forth. ....	...	18	...
To the Mæander (i. 2. 5).....	3	22	...
To Colossæ (i. 2. 6). Menon arrives .....	1	8	7
To Celænæ, to the palace of Cyrus (i. 2. 7). Clearchus arrives. Greeks reviewed and numbered .....	3	20	30
To Peltæ (i. 2. 10). Lycæan games .....	2	10	3
To Ceramorum Forum, Κεραμῶν Ἀγορά (i. 2. 10) .....	2	12	...
To Caystri Campus (i. 2. 11).....	3	30	5
Soldiers demand pay, now due for more than three months. Epyaxa arrives with a large gift of money. Army paid for four months.....	...	...	...
To Thymbrium (i. 2. 13) .....	2	10	...
To Tyriæum (i. 2. 14). Army reviewed by request of Epyaxa	2	10	3
To Iconium (i. 2. 19).....	3	20	3
Through Lycaonia (i. 2. 19). Menon sent to escort Epyaxa through the western pass of Mount Taurus.....	5	30	...
To Dana .....	4	25	3
To the plain before the pass, Cilician gates (i. 2. 21).....	...	?	1
To Tarsus (i. 2. 23). Interview with Syennesis.....	4	25	20
The soldiers refuse to proceed, but are induced through the crafty management of Clearchus (i. 3) .....	....	....	...



## 24 RECORD OF THE MARCHES, HALTS, ETC.

To the Psarus (i. 4. 1).....	2	10	...
To the Pyramus.....	1	5	...
To Issus. The fleet arrives, bringing Chrisophus and reinforcements.....	2	15	3
To the Syro-Cilician gates, Pylæ Syriæ (i. 4. 4). Abrocomas retreats.....	1	5	...
To Myriandrus (i. 4. 6). Xenias and Pasion desert, <i>July</i> 6.	1	5	7
To the Chalus (i. 4. 9).....	4	20	...
To the springs of the Dardes (i. 4. 10).....	5	30	...
To Thapsacus on the Euphrates (i. 4. 11)..... <i>July</i> 30.	3	15	5
Cyrus discloses the object of his expedition. Menon artfully induces his division to cross first.....	...	...	...
To the Araxes in Syria (i. 4. 19).....	9	50	3
To Corsote (Arabia) on the Mascas (i. 5. 1-4). Animals found .....	5	35	3
To Pylæ (i. 5. 5). Hunger. Persian discipline..... <i>Sept.</i> 1.	13	90	...
Charmande. Danger and rage of Clearches. Orontes attempts to desert, is tried and executed (i. 6).....	...	...	...
Through Babylonia (i. 7. 1). Review and preparation for battle .....	3	12	...
March in battle array (i. 7. 14). Trench passed.....	1	3	...
March more negligently (i. 7. 19).....	1	4?	...
To Cunaxa (i. 7. 20). Battle (i. 8). Success of the Greeks.	1	4	...
Death of Cyrus .....	...	...	...
Panegyric on Cyrus (i. 9). Later movements of the day (i. 10). The surrender of the Greeks demanded and indignantly refused (ii. 1).....	...	...	...
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## II. RETREAT OF THE TEN THOUSAND.

### Κατάβασις. *Cunaxa to Cotyora.*

[Sept., B. C. 401, to May, B. C. 400.]

Night march to last station to join Ariæus (ii. 2. 8).....	1	4	...
The Cyrean Greeks and barbarians swear mutual fidelity .....	...	...	...
To Babylonian villages (ii. 2. 13). Truce with the king (ii. 3. 1, 9).....	1	...	...
To villages for obtaining supplies (ii. 3. 14). The dates now ripe and gathered or gathering. Treaty with the king through Tissaphernes. ....	1	?	3

Waiting for Tissaphernes. More than 20 days' halt.....	...	...	20
To the Wall of Media, with Tissaphernes and Ariæus (ii. 4. 12). Entrance within it and passage of two canals .....	3	?	...
To the Tigris near Sittace (ii. 4. 13). Stratagem to hasten the crossing of the Greeks .....Oct. 11.	2	8	...
To the Phycus at Opis (ii. 4. 25). The bastard brother of Artaxerxes meets the Greeks .....	4	20	...
Through a desert region with Tissaphernes. To the villages of Parysatis (ii. 4. 27).....	6	30	...
Through a desert region passing by Cænæ (ii. 4. 28) .....	4	20	3
To the Zapatas (ii. 5. 1).....Oct. 29.	...	...	...
Five generals treacherously seized (ii. 5). Their characters (ii. 6). General dejection (iii. 1. 2). Xenophon arouses and reinspirits the army. Other generals chosen (iii. 1. 47) .....	...	...	...
To villages (iii. 3. 11) .....	1	$\frac{5}{6}$	1
To the Tigris at Larissa, crossing a ravine, etc. (iii. 4. 6).	1	?	...
To Mespila (iii. 4. 10) .....	1	6	...
To villages (iii. 4. 13-18) .....	1	4	1
Through a plain, pursued by Tissaphernes (iii. 4. 18) .....	1	?	...
To villages around a palace (iii. 4. 24-31) .....	5	?	3
To a village in a plain.....	1	?	...
Night march of 60 stadia (iii. 4. 37). Enemy dislodged from a height.....	...	2	...
To villages (iii. 5. 1) beside the Tigris. Progress stopped by mountains (iii. 5. 7) .....	3	?	...
Towards Babylon (iii. 5. 13). Consultation and inquiry ...	1	?	...
Night march to the mountains (iv. 1. 5) .....Nov. 20.	...	...	...
To villages of the Carduchi (iv. 1. 10). Baggage lessened.	1	?	...
Mountain march, with fighting (iv. 1. 14).....	1	?	...
March in heavy storm. Carduchi occupy the road. A party seize another path (iv. 2. 5) .....	1	?	...
Passage forced and villages reached (iv. 2. 22) .....	1	?	...
Marching without a guide. To the Centrites (iv. 3. 1) ...	3	?	1
Through Armenia to villages and satrap's palace (iv. 4. 2).	1	5	...
To the springs of the Tigris (iv. 4. 3).....	2	10	...
To the Teleboas.....	3	15	...
Through a plain followed by Tiribazus (iv. 4. 7).....	3	15	3
Much snow in night .....Dec. 6.	...	...	...
To camp of Tiribazus; but return to their own camp (iv. 4. 22).	1	?	...
To mountain pass (iv. 5. 1).....	1	?	...
To Euphrates (iv. 5. 2). Desert stages.....Dec. 13.	3	15	...
Through a plain, deep snow, severe wind (iv. 5. 3) .....	3	15	...

To a village, water-carriers, etc. (iv. 5. 9) .....	1	?	7
With a guide, through snow (iv. 6. 2) .....	3	?	...
To and along the Phasis (iv. 6. 4) .....	7	35	...
To a mountain pass defended by the Chalybes (iv. 6. 5, 27). .....	2	10	[15]
To village in a plain (iv. 6. 27) .....	1	...	...
Among the Taochi (iv. 7. 1). Capture of a stronghold stocked with cattle (iv. 7. 14) .....	5	30	...
Through the Chalybes, the bravest tribe found (iv. 7. 15). .....	7	50	...
To the river Harpasus .....Feb. 3, B. C. 400. ....	...	...	...
Through the Scythini, to provision villages (iv. 7. 18) .....	4	20	3
To the large city Gymnias; guide obtained for the moun- tain where the sea could be seen .....	4	20	...
To Mount Theches. The Euxine in sight (iv. 7. 21). Great joy, etc.....	5	?	...
Through the Macrones, who aided their passage (iv. 8. 1). .....	3	10	...
To villages of the Colchi, forcing a passage (iv. 8. 9, 19)....	1	?	4?
To Trapezus (Trebisond), to the sea (iv. 8. 22). Sacrifices and games (cf. Diod. Sic., xiv. 30).....Feb. 28. ....	2	7	30
Chirisophus sails to Byzantium for vessels (v. 1. 4). Treach- ery of Dexippus. Expedition against the Drilæ (v. 2. 1). The older men, women, children, sick, and the baggage sent by vessels to Cerasus. The rest march (v. 3. 1).....	...	...	...
To Cerasus (v. 3. 2). Review and numbering .....	3	?	10
Division of the consecrated tenth (v. 3. 4). Xenophon's disposition of his share.....	1	?	?
To the Mosynæci (v. 4. 2). Treaty with a part of the tribe. Storming the chief fortress. Through Mosynæci to the Chalybes (v. 5. 1).....	8	?	...
Through the Chalybes (v. 5. 1).....	1	?	?
Through the Tibareni, as friends, to Cotyora (v. 5. 3), May 7. ....	2	?	45
Embassy from Sinope. Xenophon's plan of a settlement frustrated (v. 6. 15). Defends himself before the army (v. 7. 4). Rebukes disorder. Purification of the army. Trial of the generals (v. 7. 1). Halt of 45 days at Cotyora.....	...	...	...
	118	92	(107)

The army thence proceeded to Sinope and Heraclea, *July* 1. Advanced to Calpe and Chrysopolis (vi. 1. 6), *Aug.* 7. Sale of the spoils. Passed into Thrace, and occupied there for several months. Returned to Asia, and reached Lampsacus early in the following year. Joined Thibron (vii. 8. 24), *March* 5, B. C. 399.

LEXICON.



# LEXICON

## TO THE FIRST FOUR BOOKS OF

### XENOPHON'S ANABASIS.

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THE following Vocabulary is designed to contain, without abridgment, so much of the writer's Lexicon to Xenophon's Anabasis as applies to the first four Books. He begs leave to refer to the Preface to that Lexicon for a statement of the reasons which induced the work, of the method of its performance, and of his obligation to previous laborers in the same field. A part of the Preface is here repeated, and also the accompanying Explanations and Directions.

"The significations of words have been presented with much copiousness, and different modes of translation have been offered to the student's choice; but that choice has been left, for the most part, uninfluenced, so that he should have the fullest benefit of the independent exercise of his own judgment. At the same time, every word has been referred to one or more places where it occurs, preference being given to the earliest place, as that with which the word should usually be most closely associated in the student's mind.

"An asterisk (\*) has been attached to many words which occur in tables of irregular verbs, or in respect to whose form or use the student may profitably consult other parts of his grammar. This consultation he will readily make through familiarity with its pages, or the use of a full Greek Index. This general mode of reference has been adopted as saving room, and as applying alike to different grammars. Even in cases where reference has been made to a particular grammar, others can be consulted through their indexes.

"Proper names are here treated with more fulness than has been usual in works of this kind; chiefly by giving such information as the

student might desire in addition to that which the text itself furnishes. The modern identifications of ancient places are in part quite certain ; but there are some in respect to which the most painstaking and reliable travellers and geographers so differ, that it must simply be understood that that is here given which seemed most probable after the comparison of different authorities. A similar remark should be made respecting dates ; in which there is this especial element of difference, that the Greek Olympic year was divided about equally between two years of our chronology."

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## EXPLANATIONS AND DIRECTIONS.

1. Words are to be here sought, as in other lexicons, under their THEMES ; yet other forms have been placed in the alphabetic list, when direction to the theme seemed desirable. If an *augmented* or *reduplicated* form begins with  $\eta$  (not beginning the theme), look first, unless otherwise directed, under  $\alpha$  ; with  $\eta$ , under  $\alpha\iota$  ; with  $\omega$ , under  $\omicron$  ; with  $\varphi$ , under  $\omicron\iota$  ; with  $\epsilon$  before a consonant, under that consonant ; with a consonant before  $\epsilon$ , under the consonant following. Long  $\alpha$ ,  $\iota$ , and  $\upsilon$  are commonly marked where they might have been supposed short, except in familiar endings.

2. Methods of INFLECTION are denoted in the usual way : viz., in NOUNS, by showing the forms of the Nom. and Gen. ; in ADJECTIVES, by showing the forms of the Nom., and in special cases of the Gen., the Compar. and Superl. being also noticed (often simply by c., s.), if they occur in the Anabasis ; in VERBS, by showing the forms of the Pres., Fut., and commonly Perf., and sometimes also of other tenses, especially the 2 Aor., if they occur and require notice. The "Attic Future" is commonly noted, if in use. The familiar method of indicating forms by their endings has been usually followed, where it seemed to be quite sufficient ; and some forms are marked as late or rare. Where a verb is compounded with a preposition, the forms added to the theme are commonly those of the simple verb ; and in prefixing the preposition to these, there must be a careful regard to euphonic changes.

3. The PART OF SPEECH to which a word belongs will appear from its inflection or use. Uninflected words, not marked as indeclinable, will be considered *adverbs*, unless otherwise stated or shown. The GENDER of nouns is marked in the usual way, except in Dec. 1, neuters of Dec. 2, and the names of persons, where the general rules render it needless.

4. The COMPOSITION of words is extensively indicated by hyphens separating their parts ; and their DERIVATION, by obelisks pointing up (‡) or down (†) to the source, — several successive derivatives being sometimes so referred, and a double obelisk (‡) showing that the word lies between a more immediate and a more remote source. Simples and primitives have been given in the usual manner, within parentheses, whenever there seemed to be need ; and regularly translated, unless they also occur in the alphabetic list. A few words have been added to this list in brackets, simply for the sake of their derivatives or compounds.

5. Such MEANINGS as would be chosen in translation are usually printed in Italics, and explanatory meanings or remarks in Roman letters, — the stricter meanings leading. When a form of translation is equivocal, the sense in which it is here used will be inferred from adjoining forms. The student will, it is hoped, select carefully from the forms given, and often seek for himself others, perhaps more idiomatic. Latin cognates or equivalents have been often added in Roman letters for comparison; and a few have been drawn from other languages specially stated. Attention has been often called to English derivatives or cognates by printing them in small capitals; even though some of them, it will be observed, come to us more immediately from the Latin. Proper names in -ων, g. -ωνος, admit a double form in Latin: as, Μένων, *Menon* or *Meno*.

6. Much effort has been used so to state and arrange the MEANINGS that the student shall be aided in the work, which is earnestly commended to him, of constantly tracing derived from original senses; of observing the force of each element of a compound, even when not distinctly translated; and of discerning the distinction of words which may be translated alike. The prepositions, for example, give full range for each part of this work; and, while they seem to be often translated without discrimination or not to need translation, their original distinctions should not be lost sight of, — that ἐν, εἰς, ἐξ, and διὰ refer primarily to the *interior*, and are hence so greatly used with names of places; ἀπό and σύν to mere *outward connection*; παρά to the *side*, and πρὸς to the *front*, whence they are so much used with the names of persons; &c. Other familiar illustrations are found in the distinctions between demonstrative pronouns in -τος and those in -δε; between the substantive verbs εἶμι and γίγνομαι (*be* and *become*); between the negatives οὐ and μή · the conjunctions καί, δέ, and ἀλλά · &c.

7. The CONSTRUCTION of words, so far as presented in the text, is usually shown, after their translation, by small capitals or by particles; — G. showing that the word is grammatically followed by the Gen.; D., by the Dat.; A., by the Acc. (ÆE. marking the Acc. of Effect); I., by the Inf. (sometimes, in strict analysis, rather the subject), while I. (A.) shows that this Inf. may have a subject Acc.; P., by a Participle; CP., by a Complementary (in a few cases, Final) Clause; ἀπό, εἰς, ὡς, &c., by these particles. The sign A. sometimes occurs where the Acc. is only indicated by the use of the passive voice. Signs not separated by a comma indicate constructions that are found together. In the citations, some words which may be expressed or omitted, or may take the place of others, are inclosed in parentheses: see ἄμα, νύξ, ὁ, ὀψέ.

8. REFERENCES are made to the Anabasis by giving the book in Roman, and the chapter and section in Arabic numerals; a period, according to the English system, separating the chapter from the section, and a comma separating two sections of the same chapter. The interrogation-point here indicates a various reading, of more or less claim to regard. Special references to the writer's Revised and Compendious Grammars are made by figures in the older style (as 238). The letter s is often added to a reference to signify *and the following*; and rarely, a small <sup>r</sup> above the line, to show that the reference is to the Revised Grammar only.

9. Parallels (||) are used to mark a PLACE in modern geography, which is believed to correspond closely or nearly with the ancient place spoken of in the paragraph (cf. page ii.). It is well known how various is the orthography of modern names within the region of the Anabasis. In the pronunciation of these names as here printed, *a* is usually pronounced as in *father*, *fast*, or *man*, *e* as in *fête* or *men*, *i* as in *marine* or *pin*, *o* as in *hope* or *hop*, *u* like *oo* in *cool* or *book*, *ch* as in *chin*, and *j* as in *jet*. In the Turkish, these names have so little distinctive accent, that, like French names, they are apt to



impress the English ear as if accented upon the last syllable; and hence they are often so marked. Burun here signifies *promontory*, Chai or Irmak *river*, Dagh *mountain*, Dereh *valley*, Hissar *castle*, Keui or Koi *village*, Ovah *plain*, Shehr *city, town*, Su *water, stream*, Ak *white*, Eski *old*, Kara *black*, &c. Among the Greeks, there is now a strong tendency to preserve or revive the ancient names of places.

10. A full LIST OF ABBREVIATIONS follows, though they are generally such as to require no explanation:—

A., acc., accusative: 2 A., two accusatives.	euphon., euphonic.	orig., originally.
A., a., act., active.	exc., except.	oz., ounces.
a., aor., aorist.	Ezek., Ezekiel.	P., pt., part., participle.
A. D., Anno Domini.	f., fut., future: f. pf., future perfect.	P., p., pass., passive.
abs., absolute.	fem., feminine.	periphr., periphrasis.
acc. to, according to.	Fr., French. — fr., from.	Pers., Persian.
adj., adjective, -ly.	ft., feet.	pers., person, -al, -ally.
adv., adverb, -ial, -ially.	G., g., gen., genitive: 2 G., two genitives.	pf., perf., perfect.
Æ., accusative of effect.	Gen., Genesis.	pl., plur., plural.
Æsch. Prom., Prometheus of Æschylus.	Germ., German.	pleon., pleonastically.
Anab., Anabasis.	Hdt., Herodotus.	plp., plup., pluperfect.
apostr., apost., apostrophe.	Heb., Hebrew. [ophon.	poet., po., poetic.
art., article.	Hel., Hellenica of Xen.	post-pos., post-positive.
Att., Attic.	Hom., Homer: — Apoll., Hymn to Apollo; Il., Iliad; Od., Odyssey.	pr., pres., present.
attr., attraction.	I., inf., infinitive: I. (A.), infinitive with subject accusative.	prep., preposition.
aug., augment.	i. e., id est, <i>that is</i> .	pret., preteritive, -ly.
B. C., before Christ.	impers., impersonal, -ly.	prob., probably.
bef., before.	imv., imperative.	pron., pronoun.
c., compar., comparative.	in., inches.	prop., proper, -ly.
cf., confer, <i>compare, consult</i> .	ind., indicative.	q. v., quod vide, <i>which see</i> .
ch., chiefly. [sult.	indecl., indeclinable.	r., rare, -ly.
cog., cogn., cognate.	indef., indefinite.	r., Revised Grammar.
comm., commonly.	interrog., interrogative.	redupl., reduplication.
complem., complementary.	intrans., intransitive, -ly.	refl., reflex., reflexive, -ly.
compos., composition.	Ion., Ionic.	rel., relative.
conj., conjunction.	ipf., imperfect.	s, sequens, <i>and the following</i> .
constr., construction:	l., late.	[tive.
const. præg., constructio prægnans.	Lat., Latin.	s., sup., superl., superlative.
contr., cont., contracted.	lbs., pounds.	Sans., Sanskrit.
cop., copulative.	Lucr., Lucretius.	sc., scilicet, <i>namely, understand</i> .
CP., complementary clause.	M., m., mid., middle.	sing., singular: 2 sing., 2d person singular, &c.
Cyr., Cyropædia.	masc., masculine.	sp., specially. [tion.
D., d., dat., dative.	metath., metathesis.	spec., specif., specific.
Dan., Daniel.	meton., metonymy.	subj., subjunctive.
dec., declension.	mss., manuscripts.	subj. A., subject accusative.
demonst., demonstrative.	Mt., Mount.	subst., substantive, -ly.
dep., deponent.	neg., negative.	sync., syncopated.
der., derivative.	Neh., Nehemiah.	Thuc., Thucydides.
dim., diminutive.	neut., neuter.	trans., transitive, -ly.
Diod., Diodorus Siculus.	nom., nominative.	usu., usually.
Dor., Doric.	Numb., Numbers.	v. l., varia lectio, <i>various reading</i> .
e. g., exempli gratia, <i>for example</i> .	om., omitted.	Virg., Virgil: — Æn., Æneid; G., Georgic.
encl., enclit., enclitic.	opp., opposed.	voc., vocative.
Eng., English.	opt., optative.	w., with.
Ep., Epic.		Xen., Xenophon.
esp., especially.		

For the signs †, ‡, as here used, see † above; for ‡, 8; for †, 9; for \*, page i.

# LEXICON.

ἀ-

A.

ἀγορά

[ἀ-,\* an inseparable particle, commonly denoting *privation* or *negation*, and then called *α-privative* (akin to *ἀνεν without*, the Lat. *in-*, and the Eng. and Germ. *un-*, and having commonly the fuller form *ἀν-* before a vowel); but sometimes denoting *union*, *likeness*, or *intensity*, and then called *α-copulative* (akin to *ἅμα together*, and having the form ἀ- in *ἀ-πας*); 385 a.]

ἄ, ἄ-περ, see ὅς, ὅς-περ, i. 2. 27.

ἄ-βατος, *ον*, (βαίνω) *impassable* (on foot, by fording, for a horse, &c.), *in-accessible*, *not fordable*, iii. 4. 49.

Ἀβροκόμας, *α*, *Abrocomas*, satrap of Phœnicia, and commander of a fourth part of the army of Artaxerxes. On the approach of Cyrus, he appears to have considered the result doubtful, and to have pursued a course of selfish policy. As if a friend to Artaxerxes, he burned the boats for crossing the Euphrates, and marched as to aid the king; but, as if no enemy to Cyrus, he nowhere opposed his march, and did not reach the king till five days after the battle of Cunaxa. i. 3. 20.

Ἀβύδος, *ον*, ἡ, *Abūdus*, a city built by the Milesians upon the Asiatic side of the Hellespont, where the strait is narrowest. This spot, now Cape Nagara, is famed for the bridge of Xerxes, and the loves of Hero and Leander. i. 1. 9.

ἀγάγω, &c., see ἄγω, i. 3. 5, 17.

ἀγαθός, ἡ, *ον* (akin to Germ. *gut*, our *good*, with ἀ- intensive or euphonic); c. and s.\* ἀμείνων, ἀριστος· βέλτιον, βέλτιστος· κρείττων, κράτιστος· λάων, λάσπος· *good*, *virtuous*; *good in war* (εἰς πόλεμον i. 9. 14 s), *brave*, *valiant*; *beneficial*, *advantageous*, *useful*, *serviceable*, *desirable*, *valuable*; *good for producing*, *fertile*; ii. 4. 22; 6. 19: iv. 4. 9: neut. subst. *a good thing*, *good*,

*benefit*, *advantage*, *blessing*, *service*, *favor*; also pl. *goods*, *provisions*, *supplies*, *possessions*; ii. 1. 12; 3. 20: iii. 1. 20 s; 5. 1: v. 8. 18. See καλός.

ἀγάλλω,\* αἰῶ, *to adorn*: *M. to take pride in*, *be proud of*, *glory in*, D., ἐπί, ii. 6. 26.

ἀγαμαι,\* ἀγάσομαι *Ερ.*, a. p. as m. ἡγάσθην, *to admire*, A., i. 1. 9.

ἀγαπάω, ἥσω, ἡγάπηκα, *to love*, *treat with affection*, A., i. 9. 29.

Ἀγασίας, *ον*, *Agasias*, a lochage under Proxenus, from Stymphālus in Arcadia. He was one of the bravest and most enterprising of the Cyreans, and a firm friend of Xenophon. iii. 1. 31.

ἀγαστός, ἡ, *ον*, *admirable*, *worthy of admiration*, i. 9. 24.

ἀγγελία, *ας*, *a message*, *report*, *announcement*, ii. 3. 19.

ἀγγέλλω,\* εἰῶ, ἡγγέλκα, *to announce*, *report*, A. P. D., i. 7. 13: ii. 3. 19.

ἄγγελος, *ον*, (ἄγω) *a messenger*, i. 2. 21: ii. 3. 3. Der. ANGEL.

ἄγε, see ἄγω, ii. 2. 10.

ἀγείρω,\* α. ἡγειρα, (ἄγω) *to bring together*, *collect*, *assemble*, A., iii. 2. 13.

ἀ-γένειος, *ον*, (γένειον, chin, beard) *beardless*, ii. 6. 28.

Ἀγίας, *ον*, *Agias*, a Cyrean general from Arcadia, slain through the treachery of Tissaphernes. He prob. commanded troops left by Xenias or Pasion. ii. 5. 31; 6. 30.

ἄγκος, *εος*, τό, *a bend or hollow*, *valley*, *glen*, *dell*, iv. 1. 7. Cf. Lat. *uncus*, *angulus*.

ἄγκυρα, *ας*, *ancōra*, *an ANCHOR*, iii. 5. 10.

ἀ-γνοός, ἥσω, ἡγνόηκα, (*γνο-* in *γινώσκω*) *not to know or recognize*, *to be ignorant or in doubt*, CP., iv. 5. 7.

ἀ-γνωμοσύνη, *ης*, (*γνώμη*) *want of sense*; pl. *misunderstandings*, ii. 5. 6.

ἀγορά, *ας*, (ἀγείρω) *an assembly*;

*place of assembly* (Lat. *forum*), *market-place* (the same open place in a city being commonly used for both purposes); *market, provisions or supplies for sale*; i. 2. 10; 3. 14; 5. 6: ii. 5. 30: *παρέχειν ἀγοράν* to afford or provide a market, offer provisions for sale, ii. 3. 26 s: *οἱ ἐκ τῆς ἀγορᾶς ἔφευγον* those in the market fled from it, or the market-men fled, 704 a, i. 2. 18: *ἀγορὰ πλήθουσα*, the time of full market, the middle of the forenoon, and from that time till noon, i. 8. 1. See Κεραμῶν.

† *ἀγοράζω*, *ἄσω*, *ἡγόρακα*, to buy, purchase: *M. to buy for one's self*: A.: i. 3. 14; 5. 10.

*ἄγριος*, a, ov, (*ἀγρῖς* field) living in the field, wild, i. 2. 7; 5. 2.

*ἄγω*, \* *ἄξω*, *ἤχα*, 2 a. *ἡγαγον*, ago, to put in motion, to lead a person, army, animal, &c.; conduct, direct, bring, carry, convey; lead on, advance; A. *εἰς*, *ἐπί*, &c.; i. 3. 5; 6. 10; 9. 27: ii. 2. 16: iv. 3. 5; 8. 12: *ἡσυχίαν* or *εἰρήνην ἄγειν* to lead a quiet or peaceful life, iii. 1. 14: *φέρειν καὶ ἄγειν* ferre et agere, to carry and lead off, to plunder, spoil, despoil, harry, by carrying off things and leading off cattle, A., ii. 6. 5: *ἄγε* (δῆ) come (now)! ii. 2. 10: *M. to bring one's own things*, A., i. 10. 17.

† *ἄγων*, *ῶνος*, ὁ, a bringing together, gathering, assembly, especially to witness a game or contest; hence a game or games, contest, strife, encounter, struggle, i. 2. 10; 7. 4. Der. AGONY.

† *ἀγωνίζομαι*, *ἵσσομαι* *ιοῦμαι*, *ἡγωνίσμαι*, to contend, strive, struggle, fight, AE., *πρὸς*, *περί*, ii. 5. 10: iii. 1. 43: iv. 8. 27. Der. AGONIZE.

† *ἀγωνο-θέτης*, ov, (*τίθημι*) an instructor, director, or judge of a contest, umpire, iii. 1. 21.

*ἄ-δειπνος*, ov, (*δεῖπνον* q. v.) supperless, i. 10. 19: iv. 5. 21.

*ἄ-δελφός*, ov, (*ἄ-κορ*-, *δελφύς* matrix) a brother, i. 3. 8.

*ἄ-δεώς* adv., (*δέος* fear) without fear, fearlessly, securely, i. 9. 13.

*ἄ-διάβατος*, ov, impassable, unfordable, i. 1. 11: iii. 1. 2.

† *ἀδικέω*, ἦσω, *ἡδίκηκα*, to be unjust, act unjustly, do wrong; to treat unjustly, wrong, injure, harm; A. AE., P.; i. 3. 10; 4. 9; 6. 7 s: pr. as pf. to be guilty of doing wrong, to have wronged, 612,

i. 5. 11: *μηδὲν ἄ. to do no wrong, be guilty of no crime*, i. 9. 13.

† *ἀδικία*, as, injustice, ii. 6. 18.

*ἄ-δικος*, ov, s., (*δίκη*) unjust, guilty, criminal, wicked, unprincipled, *περί*, i. 6. 8; 9. 13: ii. 6. 20: *τὸ ἀδικον* injustice, i. 9. 16.

*ἄ-δόλως* adv., (*δόλος* guile, fraud) without guile or treachery, faithfully, ii. 2. 8; 3. 26; iii. 2. 24.

*ἄ-δύνατος*, ov, impossible, impracticable; unable, powerless; B. 4. 6.

*ᾄδω*, \* *ᾄσομαι*, to sing, A., iv. 3. 27.

*αἰέ*, less Att. *αἰεί*, always, continually; at any time (esp. between the art. and a pt., or after a rel. w. *ἄν*), on each occasion, successively; i. 9. 19: iii. 2. 31, 38: iv. 7. 23.

*ἄετός*, less Att. *αιετός*, ov, ὁ, an eagle. This bird was regarded by the Greeks as sacred to Zeus, and as sent by him to give omens of the future. It gave to the Assyrians and Persians, as to some modern nations, a symbol of royalty or power. i. 10. 12.

*ἄ-θεός*, ov, s., (*θεός*) godless, impious, ii. 5. 39. Der. ATHEIST.

*Ἀθήναι*, ὡν, αἱ, Athens, the capital of Attica, and the city in which Greek, indeed ancient civilization culminated (799), "the eye of Greece." According to tradition, it was founded by Cecrops, named for the goddess Athēna (who bestowed upon it the gift of the olive), and greatly enlarged by Theseus, who united the people of Attica as its citizens. At its zenith, it is supposed to have contained, with its harbor the Piræus, about 200,000 inhabitants, or about two fifths of the whole population of Attica. From the Persian wars, in which it acquired such glory at Marathon and Salamis, and was burned by Xerxes, to the Peloponnesian war, in which it was conquered by Sparta, it was the leading state of Greece. In politics, it was the head of the democratic, as Sparta of the aristocratic interest. The latter war had closed, with the prostration of Athens and the exaltation of Sparta, B. C. 404, about three years before the expedition of Cyrus. Preserved from destruction through the desolations of so many centuries, it became, A. D. 1834, the capital of the new kingdom of Greece. iii. 1. 5.

† Ἀθηναῖος, *ου, ὁ, an Athenian*: e. g. Xenophon, Lycius, Polycrates, &c. No Athenian is mentioned in the Anabasis dishonorably. i. 8. 15: iii. 3. 20.

† Ἀθήνησι or -ησι, old d. pl. as adv., at Athens, 380 c, iv. 8. 4.

ἀθλον, *ου, (ἀθλος contest) prize of a contest*, i. 2. 10. Der. ATHLETE.

† ἀθροίζω, οἶσω, ἡθροίκα, *to assemble, collect, muster, levy*, esp. troops, A.: *M.*, *to assemble, muster*, intrans.: i. 1. 2, 6 s; 2. 1; 10. 5: ii. 1. 1.

ἀ-θρός, *α, ου, (ἀ- cop., θρός noise) rustling together, close or thick together, in a body, collected, assembled*, esp. of persons, i. 10. 13: iv. 6. 13.

† ἀθυμέω, ἤσω, *to be discouraged, disheartened, dispirited, or dejected; to despond, want courage or heart; ὄτι*: iii. 2. 18; 4. 20.

† ἀθυμητέον (ἐστὶν ἡμῶν) *we must be disheartened [there is to be discouragement to us]*, 682, iii. 2. 23.

† ἀθυμία, *ας, discouragement, despondency, dejection, faintheartedness*, iii. 2. 8; 3. 11.

ἀ-θυμος, *ου, c., (θυμός), without spirit or courage, dispirited, discouraged, dejected, desponding, fainthearted, spiritless, disinclined, πρός*, i. 4. 9: iii. 1. 36.

† ἀθύμως *despondingly, dejectedly, dispiritedly, without heart*: ἀ. ἔχω *to be disheartened or dejected*: iii. 1. 3, 40.

αἰ, αἶ, αἷς, see ὁ, ὅς, i. 1. 6.

† Αἰγύπτιος, *α, ου, Egyptian*, ii. 1. 6: Αἰγύπτιος *subst. an Egyptian*, i. 4. 2; 8. 9. The Egyptians mentioned in i. 8. 9 may have entered the Persian service before the revolt stated below, or have been otherwise unaffected by it; or they may have been so called as descendants of the Egyptians settled in Asia by Cyrus the Elder. See Cyr. 7. 1. 45.

Αἰγυπτος, *ου, ἡ, Egypt*, the northeastern country of Africa, on both sides of the Nile, so famed for its fertility in the basin of this river, its early and peculiar civilization, its varied history, and its wonderful remains so defying the hand of time. It was conquered by Cambyses, the son of the great Cyrus, B. C. 525, and made a Persian province. Its inhabitants, always impatient of the yoke (the more on account of the religious antagonism of the two nations), had succeeded un-

der Amyrtæus in asserting their independence, B. C. 414. The Persians were chagrined at the loss of so important a province, and eager for its reconquest, ii. 1. 14; 5. 13. This was at length effected in the reign of Darius III., B. C. 346. Not long after, B. C. 332, Egypt submitted to the arms of Alexander; and after his death became the kingdom of one of his generals, Ptolemy. In the year 30 B. C., it became a Roman province.

αἰδέομαι, ἐσομαι, ἡδεσμαι, *a. ἡδέσθην, to respect, reverence, revere, regard*, A., iii. 2. 4 s.

† αἰδήμων, *ου, g. ονος, s. ονέστατος, respectful, modest*, i. 9. 5.

† αἰδοῖον, *ου, private part, groin*, iv. 3. 12.

† αἰδώς,\* *δος, ἡ, respect, reverence*, G., ii. 6. 19.

† αἰθρία, *ας, (αἰθήρ ether) open air, clear sky*, iv. 4. 14?

αἰθω (in pr. & ipf.), *ch. poet., to set on fire, kindle, burn*, A., iv. 7. 20.

αἰκίζω, oftener αἰκίζομαι, ἰσομαι, ἰοῦμαι, ἥκισμαι, (αἰκία *insult, abuse*) *to abuse, maltreat, insult, outrage, torture, mangle*, A. AE., ii. 6. 29: iii. 1. 18; 4. 5.

Αἰνέας or Αἰνέας, *ου, ὁ, Aeneas*, a lochage from Stymphālus, iv. 7. 13.

Αἰνιάν, *ἄνος, ὁ, an Aenianian*. The Aenīānes were a tribe of southwestern Thessaly, occupying the upper valley of the river Sperchius (now the Hēlādā). i. 2. 6.

αἰξ, αἰγός, ἡ ὁ, (ἀίτσω *to leap*) *a goat [leaper]*, iv. 5. 25; 6. 17. Der. ÆGIS.

† αἰπερέος, *α, ου, to be taken, that must be taken*, iv. 7. 3.

† αἰπερός, *ἡ, ὄν, chosen, selected: οἱ αἰπεροί, the persons chosen, deputies, delegates*, i. 3. 21.

αἰρέω,\* ἤσω, ἤρκα, 2 a. εἶλον, *a. p. ἡρέθην, to take, seize, catch, capture*, A., i. 4. 8: iv. 2. 13: *M.* *to take for one's self, choose, elect, prefer, adopt*, A., 2 A., I., ἀντί, i. 3. 5, 14; 7. 3 s: ii. 6. 6: *P.* *to be taken or chosen*, 588, iii. 1. 46. See ἀλίσκομαι. Der. HERESY.

αἶρω,\* ἀρῶ, ἤρκα, *a. ἤρα, to lift up, raise*, A., i. 5. 3.

αἰσθάνομαι,\* *θήσομαι, ἦσθην, 2 a. ἦσθην, to perceive, notice, observe, learn, become aware of, hear*, G., A. P., CP., i. 1. 8; 2. 21; 9. 21, 31: ii. 6. 25.

†αἰσθησις, εως, ἡ, perception, means of or chance for discovery, iv. 6. 13.

Αἰσχίνης, ου, *Æschines*, of Acarnania, a commander of targeteers, iv. 3. 22; 8. 18.

[αἰσχος, εος, τό, disgrace, shame.]

†αἰσχρός, á, όν, c. αἰσχίων, s. αἰσχιστος, \*disgraceful, shameful, base, infamous, πρός, i. 9. 3: ii. 5. 20.

†αἰσχροῦς disgracefully, with dishonor, iii. 1. 43.

†αἰσχύνη, ης, shame, disgrace, dishonor: ὥστε πᾶσιν αἰσχύνην εἶναι so that all were ashamed, ii. 3. 11: αἱ ἀλλήλων a sense of shame before each other, iii. 1. 10.

†αἰσχύνω, ύνω, ἥσχυγκα l., to shame, disgrace: M. to be or feel ashamed, I., P., ότι, i. 3. 10; to be ashamed before, reverence, stand in awe of, A. I., CP., i. 7. 4: ii. 3. 22; 5. 39; 6. 19.

αἰτέω, ἥσω, ἥτηκα l., to ask for a thing, demand, A., 2 A., παρά, i. 1. 10; 3. 14, 16: i. 1. 10: M. (more subjective, earnest, or humble) to ask as a favor to one's self, entreat, beseech, beg; to obtain by entreaty; A. I., παρά, ii. 3. 18 s. — Der. αἰτία [ground of demand] cause; blame, censure.

†αἰτιάομαι, δόσμαι, ἡτιάμαι, dep. mid., to blame, accuse, complain of, charge, reprove, A. I., ότι, i. 2. 20: iii. 1. 7.

†αἴτιος, α, ον, causative, causing, productive; hence chargeable with, responsible, guilty, to blame: ό αἱ the author, τό αἱ the cause: G. (444 f), I. (A.); i. 4. 15: ii. 5. 22: iv. 1. 17.

αἰχμ-άλωτος, ον, (αἰχμή point of a spear, ἀλίσκομαι) taken in war, captured: οι αἱ the prisoners of war, captives: τὰ αἱ the things taken in war, prizes of war, including both prisoners and booty: iii. 3. 19: iv. 1. 12 s.

[ἀκ- point, a root appearing in ἀκμή, ἄκων dart, ἄκρος, αἰχμή, ὀξύς, perh. ἀκούω to point the ear; Lat. acus, acuo, acies; Sans. aśan dart; &c.]

Ἄκαρναν, ἄνος, ό, an Acarnanian. Acarnania was the most western province of Greece Proper, lying between Ætolia, the Ionian Sea, and the Ambracian Gulf (now the Gulf of Arta); and was occupied by colonists of different tribes, none of which attained much eminence or refinement. iv. 8. 18.

ἄ-καυστος, ον, (καίω) unburnt, iii. 5. 13.

ἄ-κήρυκτος, ον, (κηρύσσω) without

intercourse by heralds, without truce, implacable, iii. 3. 5.

ἄκινάκης, ου, (fr. Pers.) a straight poniard, dagger, or short-sword, used by the Persians, and commonly attached to the girdle on the right side, i. 2. 27; 8. 29.

[ἄ-κινδύνος, without danger, safe.]

†ἄκινδύνως without danger, safely, securely, ii. 6. 6.

ἄ-κλήρος, ον, (κλήρος lot, portion, estate) without estate, portionless, poor, in poverty, iii. 2. 26?

†ἀκμάζω, άσω, to be at the acme of life, in one's fullest maturity and strength, i., iii. 1. 25.

ἀκμή, ης, (ἀκ-) point, tip, ACME: ἀκμήν adv., in puncto temporis, on the point, in the act, just, even now, iv. 3. 26.

ἄ-κόλαστος, ον, (κολάζω) unchastised, ii. 6. 9.

ἄ-κόλουθος, ον, (ἀ- cop., κέλευθος road, way) going the same way, accompanying, following, consistent, ii. 4. 19. Der. AN-ACOLUTHON.

†ἀκοντίζω, ίσω ίω, to throw, hurl, or fling a dart or javelin; to shoot, hit, or pierce with a javelin, A.; i. 8. 27; 10. 7: iii. 3. 7.

ἀκόντιον, ον, (ἀκ-; dim. of ἄκων javelin, 371 f) a javelin or dart, for throwing, smaller and lighter than the δόρυ, iv. 2. 28.

†ἀκόντισις, εως, ἡ, use of the dart, throwing the javelin, i. 9. 5.

†ἀκοντιστής, ού, javelin-thrower, javelin-man, darter, iii. 3. 7: iv. 3. 28.

ἀκούω,\* ἀκούσομαι, ἀκήκοα, α. ἤκουσα, (ἀκ-?) to hear, hear of, listen to, learn by hearing; to hear to, heed, obey; G., A., P., I. (w. subj. A.), CP., παρά, περί, — the gen. properly expressing the cause or source of the hearing or learning, whether person or thing (sometimes even the noise itself), while that which is heard or learned is comm. in the acc. or in a complementary clause; i. 2. 5, 21; 3. 20 s; 8. 16: ii. 5. 15 s, 26: iii. 5. 16: iv. 7. 24. Der. ACOUSTIC.

ἄ-κράτος, ον, (κεράννυμι) unmixed, pure, strong. The use of wine without mixture was accounted barbaric by the ancient Greeks, who usually tempered it with a much larger portion of water. iv. 5. 27.

† ἀκρο-βολίζομαι, ἴσομαι, (βάλλω) *to throw from a height or a distance, fight with missiles, skirmish*, D., iii. 4. 18.

† ἀκροβόλις, εως, ἡ, *a skirmish, skirmishing*, iii. 4. 16, 18.

† ἀκρό-πολις, εως, ἡ, (πόλις) *the [top-most city] citadel, acropolis*, i. 2. 1, 8 s.

ἄκρος, α, ον, s., (ἀκ-) *at the point, tip, or top; highest, topmost, extreme: τὸ ἄκρον the highest point, height, top, summit, eminence, peak; often τὰ ἄκρα the heights, summits, hills; i. 2. 21: iii. 4. 49 s. Der. ACRO-STIC.*

† ἀκρ-ωνυχία, as, (δυνξ *claw, nail*) *nail-tip; hence extreme edge, sharp ridge or spur of a mountain*, iii. 4. 37 s.

ἄκων, ουσα, ἄκον, g. οντος, ούσης, (ἀ-, ἐκόν) *un-willing, reluctant: w. pt., involuntarily, unintentionally*, iv. 8. 25: ἄκοντος Κύρου [C. being unwilling] *against the will of C., or without his consent*, i. 3. 17.

ἀλαλάζω, ἀξομαι, a. ἡλάλαξα, ch. poet., (ἀλαλά *war-cry*) *to raise the war-cry, shout for battle*, D., iv. 2. 7.

ἀλεινός, ἡ, ὄν, (ἀλέα *warmth*) *warm*, iv. 4. 11?

ἀλέξω,\* ἀλεξήσω Ep., f. m. ἀλεξήσομαι or ἀλέξομαι, a. m. ἡλεξάμην or ἡλεξήσαμην, (ἀκιν to ἀλκή *prowess*) *to ward or keep off: M. to keep off from one's self, defend one's self, repel, requite*, A., i. 3. 6; 9. 11: iii. 4. 33.

ἀλέτης, ου, (ἀλέω to grind) *a grinder: as adj., 506 f, ὄνος ἀλέτης α [grinder] mill-stone*, i. 5. 5.

ἄλευρον, ου, (ἀλέω to grind) *flour, esp. wheat-flour*, comm. pl., i. 5. 6.

† ἀλήθεια, as, *truth; reality; sincerity, uprightness*; ii. 6. 25.

† ἀληθεύω, εὔσω, *to tell or speak the truth; to speak, state, report, predict, or promise truly*, A.; i. 7. 18: iv. 4. 15.

ἀ-ληθής, ἐς, (λανθάνω or λήθω) *unconcealed, true, real, sincere: τὸ ἀληθές [the true] truth*, 507 a: ii. 5. 24.

† ἀληθινός, ἡ, ὄν, *truthful, trusty, genuine*, i. 9. 17.

ἄλίζω, a. p. ἡλίσθην, (ἄλῃς crowded) *to collect or assemble*, A., ii. 4. 3.

ἀλίσκομαι,\* ἀλώσομαι, ἐάλωκα & ἡλώκα, 2 a. ἐάλων & ἡλων, (as pass. of αἰρέω) *to be taken, captured, or caught, P.; to be taken prisoner*; i. 4. 7; 5. 2.

ἀλκιμος, ον, s., (ἀλκή *prowess, courage*) *brave, valiant, warlike*, iv. 3. 4.

ἀλλ' ἢ \* *exceptive conj., (fr. ἄλλα*

*or ἄλλο ἢ, cf. ἀλλά) other than, except*, iv. 6. 11.

ἀλλά,\* sometimes adv., but comm. adversative conj., (ἄλλα neut. pl. of ἄλλος, w. accent changed) *otherwise, on the other hand, on the contrary, but, yet, still, however, nay, but only; often after a negation; and often in transitions, to introduce questions, commands, exhortations, &c.; i. 1. 4; 4. 18; 6. 3: ii. 5. 18 s, 22: iv. 7. 7: ἄ. (καί) but also, but even, ii. 6. 19: iii. 2. 19; ἄ. ὁμῶς but yet, yet nevertheless, i. 8. 13: ἄ. οὐδέ nay (or yet) not even, nor yet, i. 3. 3; 4. 8. A speaker, from reference to something before expressed or mutually understood, often commences with ἀλλά, which may then be frequently translated adverbially (well, well indeed, indeed, for my part, &c.) or omitted in translation (sometimes, w. μέν, seeming almost as if used prospectively, cf. ἄλλος, 567), i. 8. 17: ii. 1. 4, 10, 20: iii. 1. 45. See δέ, γάρ, μήν.*

ἄλλῃ (dat. of ἄλλος, as adv., 380 c) *in another place, direction, way, or manner; elsewhere, otherwise*; i. 9. 14? ii. 6. 4? iv. 2. 4, 10. See ἄλλος c.

ἀλλήλων \* g. pl., ος, ας, &c., reciprocal pron., (ἄλλος) *one another, each other*, i. 2. 27. Der. PAR-ALLEL.

ἄλλοθεν (ἄλλος) *from another place or point*, i. 10. 13. See ἄλλος c.

ἄλλομαι,\* ἀλοῦμαι, a. ἡλάμην & ἡλόμην, *to leap, jump*, iv. 2. 17.

ἄλλος,\* ἡ, ο, alius, *other, another, else, remaining, rest, besides; one, pl. some: (a) other than has been mentioned, i. 1. 7; 4. 14; 8. 9: ἄ. στρατεύμα another army, τὸ ἄ. στρατεύμα the [remaining] rest of the army, 523 f, i. 1. 9; 2. 25: τὰ ἄλλα or τὰλλα [as to the rest] in other respects, i. 7. 4: τὶ καὶ ἄλλο ἕλῃς also [any thing else] any other kind of shrub, i. 5. 1: τῇ ἄλλῃ, sc. ἡμέρᾳ, the next day, ii. 1. 3: οὐδὲ ἄλλο οὐδὲν δένδρον nor, besides, a single tree, 567 e, i. 5. 5: — (b) other than is to be mentioned, i. 3. 3: ii. 1. 7: οὐδὲν ἄλλο ἢ nothing else than, iii. 2. 18: ἄλλο τι [sc. ἔστιν] ἢ; [is there aught else than this?] is it not certain that? 567 g, ii. 5. 10: iv. 7. 5: — (c, repeated or joined with a der., 567 d) different from each other, as ἄλλοι ἄλλως alii aliter, [different persons in different*



ways] *some in one way and others in another*, i. 6. 11: ἄλλοι ἄλλοθεν *some from one point and others from another, in various directions*, i. 10. 13: ἄλλος (ἄλλοι) ἄλλῃ *one (some) one way and another (others) another, in different directions*, iv. 8. 19: ἄλλος ἄλλα λέγει *one says one thing, another another*, ii. 1. 15.

† ἄλλοτε *at another time, at other times*, iv. 1. 17: ἄ. καὶ ἄ. *at one time and at another, now and then, from time to time*, ii. 4. 26.

† ἀλλότριος, α, ον, *aliēnus, belonging to another or others, another's, foreign*, iii. 2. 28; 5. 5.

† ἄλλως *in another or any other manner or way, otherwise, differently; on any other condition; [otherwise than should be] at random*; i. 6. 11 (see ἄλλος): ἄ. πως ἢ *in any other way than*, iii. 1. 20, 26: ἄ. ἔχειν *to be otherwise*, iii. 2. 37. Cf. Lat. *aliter*.

ἀ-λόγιστος, ον, (λογίζομαι) *inconsiderate, unreasoning*, ii. 5. 21.

ἄλφιτον, ον, *comm. in pl., groats, esp. barley-groats, barley-meal*, i. 5. 6.

ἄλῳ, ἄλᾶσμαι, see ἀλίσκομαι, i. 4. 7.

ἅμα *adv., at the same time; at the same time with, together with, with, D.*; i. 2. 9; ii. 4. 9: ἅμα (τῇ) ἡμέρᾳ *at the same time with the day, at daybreak, at the dawn of day, ἅμα ἡλίῳ ἀνίσχοντι or ἀνατέλλοντι (δύνοντι or δυομένῳ) at sun-rise (-set)*, i. 7. 2; ii. 1. 2s; 2. 13. It is often joined with the earlier of two words or clauses, when acc. to the Eng. idiom, it would rather be joined with the later; or with both, instead of one only; iii. 4. 19: so with a pt., rather than the verb, ἅμα ταῦτ' εἰπὼν ἀνέστη [having said this, he at the same time rose] *as soon as he had said this, he rose*, 662, iii. 1. 47; cf. 3. 10.

Ἀ-μαζών, ὄνος, ἡ, (μαζός *breast*) *an Amazon* (so called as wanting a breast, the right breast having been removed for the better use of arms). The Amazons were fabled as a nation of female warriors, dwelling about the Thermōdon in the north part of Asia Minor, and having as their capital Themiscyra (now Thermeh?). iv. 4. 16.

ἄμαξα, ης, (ἄμα, ἄγω) *a wagon, esp. for freight* (cf. ἄρια); *wagon-load*; i. 5. 7s; 7. 20; iv. 7. 10.

† ἄμαξιαῖος, α, ον, *large enough to*

*load a wagon, each a wagon-load*, iv. 2. 3.

† ἄμαξιτός, ὄν, (ἰτός, verbal of εἶμι) *passable by wagons*: ὁδὸς ἄ. *a wagon-way, carriage-road*, i. 2. 21.

ἀμαρτάνω,\* ἀμαρτήσομαι, ἡμαρτηκα, 2 a. ἡμαρτον, *to fail of hitting, miss, G.*; *to fail or err in conduct, do wrong, sin against one*, AE. *περί*; i. 5. 12; iii. 2. 20; 4. 15.

ἀ-μαχεί *adv., (μάχομαι) without fighting, resistance, or a battle*, i. 7. 9.

† ἀ-μαχητί = ἀμαχεί, iv. 2. 15.  
Ἀμβρακιώτης or Ἀμπρακιώτης, ον, *an Ambraciot or Ambracian*. Ambracia (now Arta), the most celebrated city in Epirus, was a colony of Corinth, about seven miles north of the Ambracian Gulf. Siding with Sparta in the Peloponnesian war, it suffered greatly. It was chosen by Pyrrhus for his capital, and won much fame by its brave and resolute defence against the siege of the Romans, B. C. 189. The entrance of the gulf was the scene of the great victory of Augustus over Antony, B. C. 31. i. 7. 18.

ἀμείνων,\* ον, *as c. of ἀγαθός, better, superior, braver*: for emphasis, ἀμείνων καὶ κρείττων *better and more efficient, nearly = far better*: ἀμείνων *as adv., c. of εὖ, in a better way, better*: i. 7. 3; ii. 1. 20; iii. 1. 21, 23.

† ἀμέλεια, ας, *neglect, carelessness in guarding, G.*, iv. 6. 3.

† ἀμελέω, ἡσω, ἡμέληκα, *to be careless or negligent of, neglect, G.*, i. 3. 11.

[ἀ-μελής, ἐς, (μέλει) *careless, heedless, negligent.*]

ἀ-μετρος, ον, (μέτρον) *measureless, immense*, iii. 2. 16.

ἀ-μήχανος, ον, (μηχανή) *without means, resources, or expedients; of persons, destitute of means or resources, resourceless, helpless; of things, impracticable, impossible, insurmountable, inextricable*; i. 2. 21; ii. 5. 21.

ἐμιλλάομαι, ἡσομαι, ἡμίλλημαι, (ἀμιλλα *strife, competition*) *to compete, contend*; w. ἐπί or πρὸς, *to race for or towards, vie for the attainment of, strugg'le to reach*, iii. 4. 44, 46.

ἄμπελος, ον, ἡ, (ἀμφί ἐλίσσω *to twine round*) *a vine*, i. 2. 22.

ἀμυγδάλινος, η, ον, (ἀμυγδάλῃ *almond*) *of almonds, made from almonds*, iv. 4. 13.

**ἀμύνω**, ἀμύνῶ, 1 a. ἡμῦνα, (cf. mūnio) to ward or keep off: *M.* to [keep off from one's self] defend one's self, act in self-defence, one means of which is retaliation; hence to *avenge one's self upon, requite, punish*, A.; ii. 3. 23: iii. 1. 14, 29.

**ἀμφί\*** prep., (akin to ἀμφω and Lat. ambo, amb-) on both sides of, hence on different sides of, about, around: (a) w. Acc. of place, i. 2. 3: of person (the person himself often included, 527 a), οἱ ἀμφὶ Τισσαφέρην [those about T.] *T. and those with him*, iii. 5. 1: of object of concern or relation, τὰ δ. τάξεις [the things about] matters relating to tactics, ii. 1. 7; δ. εἶναι or ἔχειν to be busy about or occupied with, iii. 5. 14: of time or number, about, i. 8. 1; δ. τὰ εἴκοσιν about [the] twenty, 531 d, iv. 7. 22:—(b) w. GEN., poet. or r.: of cause, about, iv. 5. 17. In compos. as above. Cf. περί.

**ἀμφι-γνοῶ\***, ἦσω, ipf. ἡμφιγνόουν or ἡμφεγνόουν, (γνο- in γινώσκω) to think on both sides, to be puzzled, in doubt, or at a loss, to wonder, CP., ii. 5. 33.

**Ἀμφί-δημος**, ου, Amphidēmus, an Athenian, father of Amphicrates.

**Ἀμφι-κράτης**, εος, Amphicrates, a lochage from Athens, iv. 2. 13, 17.

**ἀμφι-λέγω\***, λέξω, λέλεχα I., to speak on both sides, to dispute or quarrel about, A., i. 5. 11.

**Ἀμφιπολίτης**, ου, (Ἀμφι-πολις) an Amphipolite, i. 10. 7. Amphipolis was a city of western Thrace mostly surrounded by the Strymon near its mouth (whence its name), a greatly prized colony of the Athenians, for the loss of which in the Peloponnesian war the historian Thucydides was banished. || Neokhorio.

**†ἀμφότερος**, α, ου, both (taken or viewed together); from its signification rarely in the sing.: of two individuals, pl. or dual: ἀμφότεροι both or the two persons or parties. With the article, it is placed acc. to the order of statement, as τῶ παῖδε ἀμφότερῳ both the children, ἀμφότερα τὰ ὦτα both ears, 523 b. i. 1. 1; 4. 4; 5. 14, 17: ii. 4. 10: iii. 1. 31: iv. 7. 14.

**†ἀμφοτέρωθεν** from or on both sides, at both ends, G., i. 10. 9: iii. 4. 29; 5. 10.

**ἀμφω\***, κυν, both, ch. substantively, and of two persons, ii. 6. 30: iv. 2. 21.

**ἀν\*** adv., a contingent particle which has no corresponding word in Eng. (though it may sometimes be expressed by *perhaps*, or, if joined with a rel. pron. or adv., by *-ever* or *-soever*); but verbs with which it is connected are commonly translated by the potential mode. It is post-positive, and is thus distinguished from *ἀν* if. i. 1. 10. See 618 s.

**ἄν\*** conj., (contr. fr. ἐάν q. v.) if, i. 3. 20; 7. 4; 8. 12: ii. 1. 8?

**ἀν-**, see ἀ- and ἀνά.

**ἀνά\***, by apostr. ἀν, prep., up, opp. to κατά: w. Acc. of place, up through, a'ong, upon, iii. 5. 16: of standard, ἀνά κράτος [up to one's strength] at full speed, i. 8. 1; 10. 15: of number (distributively), ἀνά ἑκατόν by the hundred, each a hundred, iii. 4. 21: ἀνά πέντε παρασάγγας τῆς ἡμέρας at the rate of 5 parasangs a day, iv. 6. 4. In compos., up, up again, again, back.

**ἀνα-βαίνω\***, βήσομαι, βέβηκα, 2 a. ἔβην, to go up, march up, climb up, ascend, mount, as a height, horse, ship, &c.; to embark; often, to go up from the coast of Asia into the interior; ἐπί, &c.; i. 1. 2; 2. 22; 8. 3.

**ἀνα-βάλλω\***, βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw up; to lift or put upon a horse, A. ἐπί: iv. 4. 4.

**ἀνά-βασις**, εως, ἡ, (ἀνα-βαίνω) ascent, upward-march, expedition into the interior, i. 4. 9: iv. 1. 1, 10.

**ἀνα-βιβάζω**, βιβάσω βιβῶ, (βιβάζω to make go) to lead up, i. 10. 14.

**ἀν-αγγέλλω\***, ἐλῶ, ἡγγελλκα, a. ἡγγεῖλα, to bring back word, re-port, A. D., i. 3. 19, 21.

**ἀνα-γινώσκω\***, γνῶσομαι, ἔγνωκα, 2 a. ἔγνω, [to know again, as persons or characters before seen] to recognize, read, i. 6. 4: iii. 1. 5.

**†ἀναγκάζω**, ἄσω, ἡνάγκακα, to compel, force, oblige, require, constrain, A. I., ii. 1. 6: iii. 3. 12; 4. 19, 49.

**†ἀναγκαῖος**, α, ου, or os, ου, necessary, indispensable, inevitable: ἀναγκαῖόν τι some necessity: οἱ ἀναγκαῖοι [those connected by necessary ties] necessarii, kinsmen, relatives: i. 5. 9: ii. 4. 1.

**ἀνάγκη**, ης, necessity, constraint, necessary cause: ἀνάγκη (ἐστίν) there is a necessity, it is necessary, indispensable, or unavoidable, it must be, I. (A.): i. 3. 5: ii. 4. 26: iv. 5. 15.



ἀνα-γνούς, see ἀνα-γιγνώσκω, i. 6. 4.  
ἀν-άγω, \* ἀξω, ἤχα, 2 a. ἤγαγον, to  
lead up, bring or carry up, A., ii. 3.  
21; 6. 1.

ἀνα-ζεύγνυμι, \* ζεύξω, ἔξευχα 1., to  
yoke up, harness up, break up the camp,  
prepare to start, iii. 4. 37: iv. 6. 1.

ἀνα-θεῖναι, -θεῖς, see ἀνα-τίθημι.

ἀνα-θρέψας, see ἀνα-τρέφω, iv. 5. 35.

ἀν-αιρέω, \* ἥσω, ἤρηκα, 2 a. εἶλον, to  
take up; sp. to take up a question for  
reply, hence, through an oracle or  
omen, to respond, answer, signify, di-  
rect, point out, A. D., i., iii. 1. 6 s.:  
M. to take or pick up for one's self,  
undertake; sp. to take up or carry off  
one's dead for burial (to which the  
Greeks attached great importance, be-  
lieving that the souls of the unburied  
dead were long debarred from repose),  
A., iv. 1. 19.

ἀνα-καίω & Att. κάω, \* καύσω, κέ-  
κανκα, to light up a fire, kindle, A.,  
iii. 1. 3.

ἀνα-καλέω, \* καλέσω καλῶ, κέκληκα,  
to call [with raised voice] aloud, A.:  
M. to call back to one's self, summon,  
sound a retreat, iv. 4. 22.

ἀνα-κοινῶ, ὥσω, pf. m. κεκοίνωμαι,  
to bring up from concealment in the  
breast and communicate to another;  
to consult, as a god: M. to consult or  
confer with, as with a friend, to com-  
municate: D. A., περί: iii. 1. 5.

ἀνα-κομίζω, ἰσω ἰῶ, κεκόμικα, to  
bring up: M. to lay up for one's self,  
store, A., iv. 7. 1, 17.

ἀνα-κράζω, \* κράξω, κέκραγα, 2 a.  
ἔκραγον, to raise a cry, cry out, cry  
aloud, shout, AE.: iv. 4. 20; 5. 18.

ἀν-αλαλαζω, ἀξομαι, to raise the  
battle-shout or war-cry, iv. 3. 19.

ἀνα-λαμβάνω, \* λήψομαι, εἴληφα, 2 a.  
ἔλαβον, to take up, take with one or  
another, rescue, A., i. 10. 6: iv. 7. 24.

ἀνα-λέγω, \* λέξω, to gather up, re-  
count, relate, repeat, A., ii. 1. 17?

ἀν-ἄλίσκω, \* ἀλῶσω, -ήλωκα, a.  
-ήλωσα, (ἀλίσκω to take, A. as trans.  
not in use) to take up, use up, expend,  
spend, consume, A., iv. 7. 5, 7, 10.

ἀνα-μένω, \* μενῶ, μεμένηκα, to re-  
main, stay; wait for, A. I., iii. 1. 14.

ἀνα-μίγνυμι, \* μίξω, μέμιχα 1., pf.  
p. μέμιγμαi, to mix up, mingle, ἐν, iv.  
8. 8.

ἀνα-μιμνήσκω, \* μνήσω, a. p. ἐμνή-

σθην, to remind of, make mention of,  
2 A., iii. 2. 11.

ἀν-ανδρος, ον, (ἀνῆρ) un-manly,  
weak, cowardly, ii. 6. 25.

ἀναξυρίδες, ἰδων, αἰ (fr. Pers.), trow-  
ers, such as the Persians wore, i. 5. 8.

ἀνα-παύω, παύσω, πέπαυκα, to re-  
fresh: M. to refresh or rest one's self,  
take one's rest, go to rest (as for the  
night), repose, rest, take breath; to  
desist, G.; i. 10. 16: ii. 2. 4.

ἀνα-πείθω, \* πείσω, πέπεικα, to bring  
over to another opinion, gain over,  
persuade, induce, A. I., i. 4. 11.

ἀνα-πνέω, \* πνεύσομαι, πέπνευκα, a.  
ἔπνευσα, to breathe again, take or re-  
cover breath, iv. 1. 22.

ἀνα-πτύσσω, \* ὕξω, (πτύσσω to fold)  
to fold back, swing back, wheel round,  
A., i. 10. 9.

ἀν-ἀριθμητος, ον, (ἀριθμέω to num-  
ber, fr. ἀριθμός) in-numerable, count-  
less, iii. 2. 13.

ἀν-ἀριστος, ον, (ἄριστον) without  
breakfast, i. 10. 19: iv. 2. 4.

ἀν-αρπάζω, \* ἄσω or ἄσομαι, ἤρπακα,  
to snatch up, seize, carry off, A., i. 3. 14?

ἀν-αρχία, as, (ἀρχή) want of gov-  
ernment, ANARCHY, iii. 2. 29.

ἀνα-στάς, -στήναι, see ἀν-ίστημι.

ἀνα-σταυρόω, ὥσω, (σταυρός) to fix  
or exhibit on a stake or pole, A., iii.  
1. 17.

ἀνα-στήσας, -στήσομαι, see ἀν-  
ίστημι, iv. 5. 8, 21.

ἀνα-στρέφω, \* ἐψω, ἔστροφα 1., 2 a.  
p. as m. ἐστράφην, to turn back, re-  
treat, retire, turn or wheel round: M.  
to move round, carry one's self; face  
about, rally: i. 4. 5; 10. 8, 12: ii. 5. 14.

ἀνα-σχέσθαι, -σχωμαι, see ἀν-έχω.

ἀνα-ταράττω, \* ἀξω, τετάραχα 1., to  
stir up, confuse: pf. p. pt. [having  
been put] in disorder, i. 7. 20.

ἀνα-τείνω, \* τενῶ, τέτακα, a. ἔτεινα,  
to stretch or lift up, hold up, raise,  
elevate, A.: ἀνα-τεταμένος, elevated,  
acc. to some with expanded wings: i.  
10. 12: iii. 2. 9.

ἀνα-τέλλω, \* τελῶ, τέταλκα, (τέλλω  
to raise, rise) to rise up, ii. 3. 1.

ἀνα-τίθημι, \* θήσω, τέθεικα, a. ἔθη-  
κα (θῶ, &c.), to put up; put, place, or  
lay upon; A. ἐπί: ii. 2. 4: iii. 1. 30.

ἀνα-τρέφω, \* θρέψω, τέτροφα, to [feed  
up] fatten, iv. 5. 35.

ἀνα-φρονέω, ἥσω, πεφρόνηκα, to de-

come rational again, come to one's senses, iv. 8. 21.

ἀνα-χάξω,\* (χάξω *drive back*, ch. poet.) *M. to draw back, retire, retreat*, iv. 7. 10: so *A.* iv. 1. 16.

ἀνα-χωρέω, ἥσω, κεχώρηκα, *to go back, retreat, retire, withdraw, return*, iii. 3. 13: iv. 3. 6.

ἀνδρα, -ός, &c., see ἀνὴρ, i. 1. 6.

†ἀνδρά-ποδον, ου, (πούς) [a man's footstool, as the captive often fell at the feet of the conqueror, and the foot of the latter was sometimes placed on his neck] *a slave*, esp. one made in war, *a captive*, i. 2. 27: ii. 4. 27.

†ἀνδρίξω, ἴσω, *to make one a man: M. to make one's self a man, to act manfully, display one's valor*, iv. 3. 34.

ἀν-έβην, see ἀνα-βαίνω, i. 1. 2.

ἀν-εγείρω,\* ἐγερῶ, ἐγήγερκα l., a. p. ἡγέρθην, *to wake up another, rouse: P. to be aroused, to awake*, iii. 1. 12s.

ἀν-εἶλον, see ἀν-αιρέω, iii. 1. 6.

ἀν-ειπεῖν, 2 a. inf. (see εἰπεῖν), *to [speak up] proclaim, ὅτι*, ii. 2. 20.

ἀν-εκ-πίμπλημι,\* πλήσω, πέπληκα, *to fill out again, fill up*, A., iii. 4. 22?

ἀν-ελίσσθαι, see ἀν-αιρέω, iv. 1. 19.

ἀνεμος, ου, ὁ, (akin to Lat. animus, anima) *wind*, iv. 5. 3s.

ἀν-ερωτάω,\* ἐρωτήσω & ἐρήσομαι, ἠρώτηκα, *to ask [up] directly and as one who has a right to know, demand, inquire of*, A. CP., ii. 3. 4: iv. 5. 34.

ἀν-έστην, see ἀν-ίστημι, iii. 2. 1.

ἀν-εστράφη, see ἀνα-στρέφω.

ἀνευ adv. as prep., *without*, G., i. 3. 11, 13: ii. 6. 6, 18.

ἀν-έχω and ἀν-ίσχω,\* ἔξω and σχήσω, ἔσχηκα, 2 a. ἔστην, *to hold or lift up; of the sun, to [lift itself up] rise*, ii. 1. 3: *M.* (ipf. w. double aug. ἡνεύχουμην, 2 a. ἀν-εσχόμην, oftener ἡνεσχόμην, 282 b) *to hold up under, sustain, endure, bear, tolerate, hold firm against, restrain or control one's self*, A., G. (661 b), P., i. 7. 4: 8. 11, 26: ii. 2. 1.

ἀν-ήγαγον, -ηγμένος, see ἀν-άγω.

ἀν-ηγέρθην, see ἀν-εγείρω, iii. 1. 12.

ἀν-ήκεστος, ου, (ἀκέομαι *to heal*) *incurable, irreparable*, ii. 5. 5.

ἀνὴρ,\* ἀνδρῆς, vir, *a man* in distinction from a woman or child (as ἄνθρωπος is a *man* in distinction from a higher or a lower being, as from a god or a beast); hence *a man* emphatically, as *a husband, a soldier, a*

*brave man, a man to be honored*. *A* more specific name with adjective force is often joined with it (esp. in address, where ἀνδρες is the term of respect in addressing a company of men), and it need not then be always translated. i. 1. 6, 11; 2. 20; 3. 3; 7. 4: iv. 5. 24.

ἀν-ηρώτων, see ἀν-ερωτάω, ii. 3. 4.

ἀν-ήχθη, see ἀν-άγω, ii. 6. 1.

ἀνθ', by apostroph. for ἀντί, i. 3. 4.

†ἀνθρώπων, η, ου, *human*, ii. 5. 8.

ἄνθρωπος, ου, ὁ ἢ, homo, *a man* (one of the race, see ἀνὴρ), *human being, person, fellow; pl. men, persons, people, mankind; i. 3. 15; 5. 9; 6. 6*. In the expression of respect, ἀνὴρ is the rather used; but of contempt, ἄνθρωπος, i. 7. 4: iii. 1. 27, 30. Yet, without special expression, ἄνθρωπος is often used as a more general term; where ἀνὴρ might have been used, as in speaking of soldiers, i. 8. 9. Der. PHIL-ANTHROPY. See ὦψ.

ἀνιάω, ἄσω, ἠνίακα l., (ἄνία *grief, distress*) *to annoy, trouble*, A.: *M. to be grieved, troubled, or distressed: i. 2. 11: iii. 3. 19: iv. 8. 26*.

ἀν-ιμάω, (ιμάς *leathern strap* used in drawing) *to draw up*, A., iv. 2. 8.

ἀν-ίστημι,\* στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, *to raise, rouse, or start up another*, A.: *M.*, w. pf. and 2 a. act., *to raise one's self up, stand up, get up, rise* (sp. for speaking): i. 3. 13; 5. 3; 6. 10: iv. 5. 8, 19, 21.

ἀν-ίσχω, see ἀν-έχω, ii. 1. 3.

ἀν-οδος, ου, ἡ, (ἀνά, ὁδός), = ἀνάβασις, *the way up, upward march, ascent*, ii. 1. 1.

ἀν-οδος, ου, (ἀ-, ὁδός) *pathless, inaccessible, or difficult of access*, iv. 8. 10.

ἀ-νόητος, ου, (νοέω) *senseless, demented, foolish*, ii. 1. 13.

ἀντ' or ἀνθ', by apostroph. for ἀντί.

ἀντ-αγοράζω, ἄσω, ἡγόρακα, *to buy or purchase in return*, A., i. 5. 5.

ἀντ-ακούω,\* ἀκούσομαι, ἀκήκοα, *to hear in return, listen in turn*, ii. 5. 16.

ἀντ-εμ-πίπλημι,\* πλήσω, πέπληκα, *to fill in return*, A. G., iv. 5. 28.

ἀντ-επιμέλειμαι,\* ἡσομαι, ἐπιμελέσθην, *to take heed or care in return*, ὅπως, iii. 1. 16.

ἀντί\* prep., *over against, against* (behind, iv. 7. 6); *instead of, in place of, in preference to, in return for; G.: in compos., against, instead, in turn or return: i. 1. 4; 3. 4, 21; 7. 3s*.

ἀντι-δίδωμι,\* δώσω, δέδωκα, α. ἔδωκα (δῶ, &c.), to give instead or in return, A., iii. 3. 19.

ἀντι-θέω,\* θεύσομαι, to run against, ἐπί, iv. 8. 17?

ἀντι-καθ-ίστημι,\* στήσω, ἔστηκα, α. π. ἐστράθην, to appoint instead, A., iii. 1. 38.

ἀντι-λέγω,\* λέξω, to speak or say against or in opposition, gainsay, oppose, object, D. I. (A.), ὡς, ii. 3. 25; 5. 29.

ἀντίος, α, ον, (ἀντί) set against; opposite, fronting, over against; ἐκ τοῦ ἀντίου [sc. μέρους] from the opposite part, in front; w. ἵεναι, &c., as adv. against: opposed, contrary: D.: i. 8. 17, 23 s? 10. 10; iv. 3. 26.

ἀντι-παρα-θέω,\* θεύσομαι, to run [along against] sideways to meet or oppose, ἐπί, iv. 8. 17?

ἀντι-παρα-σκευάζομαι, ἀσομαι, ἐσκευάσμαι, to prepare in turn, make preparation against, i. 2. 5.

ἀντι-παρα-τάττομαι, τάξομαι, τέταγμα, to [array one's self] draw up or form against, A. or κατά, iv. 8. 9.

ἀντι-πάρ-ειμι,\* ἵπφ. ἦεν, to march [along over against] abreast, iv. 3. 17.

ἀντι-πάσχω,\* πείσομαι, πέπονθα, to suffer in turn or return, ii. 5. 17.

ἀντι-πέρας or ἀντι-πέραν, over against, on the other side of, G., i. 1. 9; iv. 8. 3: see κατ-αντιπέρας.

ἀντι-ποιέω, ἥσω, πεποίηκα, to do or act in return, retaliate, A., iii. 3. 7, 12: M. to [make for or claim in opposition to another] contest, dispute, contend, or strive with one about or for; to vie in, seek distinction for; D. G., περί: ii. 1. 11; 3. 23; iv. 7. 12.

ἀντι-πορος, ον, ch. poet., opposite to, over against, D., iv. 2. 18.

ἀντι-στασιάζω, άσω, to form a party against, to contest or contend with, D., iv. 1. 27.

ἀντι-στασιώτης, ον, (στασιώτης partisan) one of an opposite party, opponent, adversary, antagonist, i. 1. 10.

ἀντι-τάττω,\* τάξω, τέταχα, to array against, draw up or marshal against, oppose to, A. D.: M. to array one's self against, D.: pf. p. as pret. to [have been marshalled] stand in array or be drawn up against: i. 10. 3; ii. 5. 19; iii. 2. 14; iv. 8. 5.

ἀντι-τοξεύω, εύσω, to shoot in return, shoot back, iii. 3. 15.

ἀντι-φυλάττω,\* άξω, πεφύλαχα, to

guard in turn; M. to be on one's guard in turn, ii. 5. 3.

ἀντρον, ου, antrum, cave, cavern, grot, ANTRE, i. 2. 8.

† ἀντρώδης, ες, cavernous, iv. 3. 11. ἀνυστός, όν, (ανύω to effect) practicable, possible, i. 8. 11.

άνω, c. ανωτέρω, s. -τάτω, up, upwards, high up, above, in the ascent; into the air; up the country, from the sea-coast into the interior, in the interior: ό άνω the upward, upper, inland: τδ άνω [sc. μέρος] the part or division above: οι άνω those above: τά άνω the [places above] high ground, heights: G.: i. 2. 1; 4. 17; iii. 1. 8; 4. 17; iv. 3. 23, 25; 6. 26; 8. 28.

† άνωθεν, from above, iv. 7. 12.

άξτινη, ης, (άγνύμι to break?) an axe, i. 5. 12.

άξιος, α, ον, c., s., (άγω to bring or weigh) [bringing or weighing so much] worth, worthy, deserving, worth one's while, befitting, becoming, adequate, G. D., I.: πολλού ά. worth much, valuable, of great value: i. 3. 12; 4. 7; 7. 3; 9. 1, 29; ii. 1. 14; 3. 25.

† άξιο-στράτηγος, ον, c., worthy to be a general or to command, iii. 1. 24.

† άξιόω, ώσω, ήξίωκα, to deem worthy, A. G., I.; to deem fit, proper, or reasonable, to approve, A.; hence to claim, demand, ask, request, or desire, as fit, proper, or reasonable, A., i. (A.); i. 1. 8; 7. 8; 9. 15? iii. 2. 7.

άξω, f. of άγω, ii. 3. 6.

άξων, ονος, ό, (άγω) axis, Germ. Achse, an AXLE, i. 8. 10.

ά-οπλος, ον, (όπλον) without armor, unarmed, ii. 3. 3.

άπ', άφ', by apostr. for άπό, i. 7. 18.

άπ-αγγέλλω, ελῶ, ήγγελκα, to bring or carry word, a message, or tidings from a person or place; comm. to bring or carry back word, a message or tidings, to re-port, announce; A. D., CP., παρά, περί, &c.; i. 4. 12 s; 10. 14 s.

άπ-αγορεύω, εύσω, ήγόρευκα, (comm. f. έρώ, pf. ειρηκα, 2 a. ειπον) to [speak off from a thing, bid farewell to it] renounce, resign, give up; to give out, become exhausted or fatigued, tire, ύπό; also, to [bid one away from a thing] forbid: άπ-είρηκα, as pret., I [have become fatigued] am. fatigued, tired, or weary, P.: i. 5. 3; ii. 2. 16.

άπ-άγω,\* άξω, ήχα, 2 a. ήγαγον, to

*lead, conduct, bring, or carry away*; comm. *to lead, &c., back*: A. διά, εἰς, &c.: i. 3. 14; 10. 6: ii. 3. 29.

ἀ-παίδευτος, ον, (παιδεύω) *uneducated, ignorant, stupid*, ii. 6. 26.

ἀ-παϊτέω, ἦσω, *to ask from, demand, esp. one's due, as the payment of a debt*; *to ask back*; 2 A.; i. 2. 11: ii. 5. 38: iv. 2. 18.

ἀ-παλλάττω,\* ἄξω, ἡλλαχα, 2 a. *p. ἡλλάγην (ἀλλάττω to change, fr. ἄλλος) to [change from or off] put away, get rid of, escape, A.: M. and P. to be rid or quit of, to be freed from, G.; to depart from, leave, withdraw, ἀπό, ἐκ*: i. 10. 8: iii. 2. 28: iv. 3. 2.

ἀπαλός, ἡ, ὄν, c., (ἄπτω) *soft to the touch, tender*, i. 5. 2.

ἀ-αμείβομαι, ψομαι, a. *p. ἡμείφθην, ch. poet., esp. Ep., (ἀμείβω to interchange) to [give back in exchange] reply*, ii. 5. 15.

ἀ-αντάω, ἦσω, ἦντηκα, (ἀντάω *to meet, fr. ἀντί*) *to go or come from the other side in order to meet or to oppose, to meet as a friend or foe, encounter, go against*, D., ii. 3. 17: iv. 6. 5.

ἀπαξ *once (after ἐπεὶ, ἑάν, ὥς, as in Lat. ut semel)*, i. 9. 10: ii. 2. 12.

ἀ-παρα-σκευάστος or ἀ-παρά-σκευος, ον, c., s., (σκευάζω, σκευός) *unprepared*, i. 1. 6; 5. 9: ii. 3. 21.

ἀ-πᾶς, ἅσα, αν, (πᾶς *strengthened by a- cop.*) *all together, all, the whole or entire*; πεδῖον ἅπαν, *all a plain, a level region throughout*: i. 4. 4, 15; 5. 1; 6. 10: iv. 4. 1.

ἀ-εγνωκέναι, see ἀπο-γινώσκω.

ἀ-εδόμην, -έδωκα, see ἀπο-δίδωμι.

ἀ-έθανον, 2 a. of ἀπο-θνήσκω.

ἀπειθέω, ἦσω, (ἀ-πειθής *disobedient, fr. πείθω*) *to be disobedient, disobey*, ii. 6. 4: iii. 2. 31.

ἀπ-εἰμι,\* ἔσομαι, (εἶμι) *absum, to be away or absent, to absent one's self*, D., ii. 5. 37.

ἀπ-εἰμι \* (often as f. of ἀπ-έρχομαι), ipf. ἦεν or ἦα, (εἶμι) *to go from or away, depart, withdraw, retire, retreat, desert*; *to go back, return*; AE. ἀπό, ἐκ, ἐπί, εἰς, &c., i. 3. 11; 9. 29: ii. 2. 4, 10 s; 3. 7, 29.

ἀπ-είρηκα, pf. associated with ἀπαγορεύω q. v., ii. 2. 16.

ἀ-πειρος, ον, c., (πέιρα) *in-experienced, un-skilled, un-acquainted with*, G., ii. 2. 5: iii. 2. 16.

ἀπ-εἶχον, see ἀπ-έχω, iii. 1. 2.

ἀπ-έκτονα, see ἀπο-κτείνω, ii. 1. 8.

ἀπ-ελαύνω,\* ἐλάσω ἐλῶ, ἐλήλακα, a. ἤλασα, *to drive off or away, dislodge, A. ἀπό: to [drive a horse or army] ride or march off, away, or back, to retreat, εἰς, &c.*: i. 4. 5; 8. 17: iii. 4. 40.

ἀπ-ελθών, see ἀπ-έρχομαι, i. 4. 7.

ἀπ-έρχομαι,\* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, *to come or go from or away, depart, withdraw, retire, retreat, desert*; *to go back, return*; παρά, ἐπί, εἰς, πρὸς, &c.: i. 1. 4; 3. 17; 9. 29.

ἀπ-εχθάνομαι,\* -εχθήσομαι, -ήχθημαι, 2 a. -ηχθόμεν, (ἐχθος) *to incur one's hate in return, displease, offend*, D., ii. 6. 19.

ἀπ-έχω,\* ἔξω, ἔσχηκα, 2 a. ἔσχον, *to [have one's self away from] be off from or distant, G. A. of extent, ἀπό: M. to hold or exclude one's self from, refrain or abstain from, refrain from injuring, spare, decline, G.*: i. 3. 20: ii. 4. 10; 6. 10: iii. 1. 22: iv. 3. 5.

ἀπ-ήγαγον, 2 a. of ἀπ-άγω, i. 10. 6.

ἀπ-ῆειν, see ἀπ-εἰμι (εἶμι), i. 9. 29.

ἀπ-ήλασα, -ήλαυνον, see ἀπ-ελαύνω.

ἀπ-ῆλθον, 2 a. of ἀπ-έρχομαι, i. 9. 29.

ἀπ-ῆλλάγην, see ἀπ-αλλάττω, i. 10. 8.

ἀπ-ιέναι, -ιθι, -ιμεν, -ίοιμι, &c., see ἀπ-εἰμι (εἶμι), i. 3. 11.

†ἀπιστέω, ἦσω, ἠπίστηκα, *to distrust, mistrust, suspect*; *to disobey*; D.; ii. 5. 6, 15 s; 6. 19.

†ἀπιστία, as, *want of faith*; *distrust, mistrust*; *faithlessness, perfidy, treachery*, πρὸς; ii. 5. 4, 21: iii. 2. 4, 8.

ἀ-πιστος, ον, *void of faith*; *void of credit, distrusted*, D., ii. 4. 7.

ἀπ-ίω, -ιών, &c., see ἀπ-εἰμι (εἶμι).

ἄπλετος or ἀπλάτος, ον, (πελάω *to approach*) [*un-approachable*] *immense, vast, prodigious*, iv. 4. 11.

ἀπλός,\* ὅη, ὅον, contr. οὖς, ἡ, οὖν, *simplex, simple, sincere*; τὸ ἀπλοῦν *simplicity, sincerity*, 507 a; ii. 6. 22.

ἀπό,\* by apostr. ἀπ' or ἀφ', prep., ab, *from*; w. GEN. of PLACE, *from, away from*, i. 1. 2; 2. 5 (so of persons or things from which a separation takes place, i. 8. 3, 28): of TIME, *from (either before or after)*, i. 7. 18: ii. 6. 5; ἀφ' οὗ [from the time when, 557 a] *since*, iii. 2. 14: of SOURCE (origin, cause, means, &c.), *from, by means of, by, with, through, upon*, i. 1. 9; 5. 10: ii. 5. 7. In compos., *from, away, off,*

*back* (hence where something is due); sometimes strengthening, and sometimes reversing the idea of the simple.

**ἀπο-βάλλω**,\* βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw away, lose, A., iv. 6. 10.

**ἀπο-βιβάζω**, βιβάζω βιβῶ, (βιβάζω to make go, causative of βαίνω) to disembark or land another, A., i. 4. 5.

**ἀπο-βλέπω**, ἐψομαι, βέβλεφα 1., to look off to, look intently upon, gaze at, watch, eis, i. 8. 14.

**ἀπο-γινώσκω**,\* γνῶσομαι, ἔγνωκα, 2 a. ἔγνω, to decide away from something, i. e. to abandon or relinquish the idea of it, to renounce or give up the thought or intention of, G., i. 7. 19.

**ἀπο-δεδράκα**, see ἀπο-διδράσκω, i. 4. 8.

**ἀπο-δείκνυμι**,\* δείξω, δέδειχα, a. p. ἐδείχθην, to point off or out, show, direct, declare, publish, A. D., I., CP.; to de-signate, appoint, 2 A.; i. 1. 2: ii. 3. 14: iii. 2. 36.

**ἀπο-δέρω**,\* δερῶ, 2 a. p. ἐδάρην (δέρω to skin) to take off the skin, to skin, flay, A., iii. 5. 9.

**ἀπο-υιδράσκω**,\* δράσομαι, δέδρακα, 2 a. ἔδραν, to run off or away, flee, desert, withdraw, escape, esp. by stealth, secretly, or unobserved (cf. φεύγω, ἀποφεύγω); to escape by concealment, slip away, hide one's self; A., eis, ἐκ, &c.; i. 4. 8: ii. 2. 13; 5. 7.

**ἀπο-δίδωμι**,\* δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), to give back, restore or return, give or deliver up; hence esp. to give or pay what has been borrowed or is due, A. D., i. 2. 11 s: iv. 2. 19.

**ἀπο-δοκέω**,\* δόξω, to seem away from one's interest; only as impers., ἀποδοκεῖ, it does not seem good or expedient, it is decided not to, D. I., ii. 3. 9.

**ἀπο-δοῦναι**, see ἀπο-δίδωμι, i. 7. 5.

**ἀπο-δραίνην**, -δράναι, -δράς, see ἀπο-διδράσκω, ii. 2. 13; 5. 7.

**ἀπο-δύω**,\* δύσω, δέδυκα, 2 a. as m. ἔδυν, to take off from or strip another, despoil, A.; M. to strip one's self, take off one's own clothes; iv. 3. 17.

**ἀπο-δώσω**, f. of ἀπο-δίδωμι, i. 4. 15.

**ἀπο-θανεῖν**, -θανών, see ἀπο-θνήσκω.

**ἀπο-θνήσκω**,\* θανοῦμαι, τέθηκα, 2 a. ἔθανον, to die off, die, fall in battle; as p. of ἀποκτείνω, to be killed, slain, or put to death, ὑπό: i. 6. 11; 8. 27: ii. 6. 29 s: iii. 2. 39.

**ἀπο-θύω** (ῥ),\* θύσω, τέθυκα, to sacri-

fice in payment of a vow, παῖ a sacrificer, A. D., iii. 2. 12: iv. 8. 25.

**ἀπο-οικία**, as, a colony, iv. 8. 22.

**ἀπο-καίω** & Att. **ἀπο-κάω**,\* καύσω, κέκαυκα, to burn off; also of intense cold (ne frigus adūrat, Virg. G. 1. 92), to blast, freeze off, A., iv. 5. 3.

**ἀπο-κάμνω**,\* καμοῦμαι, κέκμηκα, 2 a. ἔκαμον, to fall off from work through fatigue, become fatigued, grow tired or weary, iv. 7. 2.

**ἀπό-κειμαι**,\* κείσομαι, to be laid away or laid up, to be reserved, stored, or kept in store, D., ii. 3. 15.

**ἀπο-κλείω**,\* κλείσω, κέκλεικα, to shut off or out, intercept, A., iv. 3. 20 s.

**ἀπο-κλίνω**,\* κλινῶ, κέκλικα 1., to turn aside, ii. 2. 16.

**ἀπο-κόπτω**,\* κόψω, κέκοφα, 2 a. p. ἐκόπην, to cut off, strike off, beat off, A., iii. 4. 39: iv. 2. 10, 17.

**ἀπο-κρίνομαι**,\* κρίνομαι, κέκρῖμαι, a. ἐκρίναμαι (later ἀπ-εκρίθην), to [decide back] reply, answer, D. AE., CP., πρόσ, i. 3. 20; 4. 14; 6. 7 s: ii. 1. 15, 22 s.

**ἀπο-κρύπτω**,\* κρύψω, κέκρυφα, to hide away, conceal, cover, A.; M. to conceal one's own, hoard: i. 9. 19: iv. 4. 11.

**ἀπο-κτείνω**,\* κτενῶ, 2 pf. ἔκτονα, a. ἔκτεινα, (P. supplied by ἀποθνήσκω) to kill off, kill, slay, put to death, A., i. 1. 3, 7; 2. 20: ii. 1. 8.

**ἀπο-κωλύω** (ῥ), ὄσω, κекώλυκα, to hinder or prevent from, A. G., iii. 3. 3.

**ἀπο-λαμβάνω**,\* λήψομαι, ἐλῆφα, 2 a. ἔλαβον, a. p. ἐλήφθην, to take or receive back, re-take, recover; to receive what is due; to take or cut off, intercept, arrest; A.; i. 2. 27; 4. 8: ii. 4. 17.

**ἀπο-λείπω**,\* λείψω, 2 pf. λέλοιπα, 2 a. ἔλιπον, to leave behind, forsake, desert, quit, fail, A.: P. and M. to be left behind, fall behind. G.: i. 4. 8: ii. 6. 12: iv. 3. 22.

**ἀπό-λεκτος**, ον, (λέγω) picked out, select, choice, ii. 3. 15.

**ἀπο-ληφθῶ**, -λήψομαι, see ἀπο-λαμβάνω, i. 4. 8: ii. 4. 17.

**ἀπο-όλλυμι**,\* ὀλέσω ὀλῶ, ὀλώλεκα, 2 pf. as m. ὀλωλα, f. m. ὀλοῦμαι, 2 a. m. ὀλόμην, to [destroy off or utterly] destroy, slay, A.; to lose, be deprived of, A. ὑπό: M. to perish, die, ὑπό: i. 2. 25; 5. 5: ii. 5. 17, 39, 41: iii. 4. 11.

**Ἀπόλλων**,\* ὠνος, ὠνι, ὠνα and ὠ, Ἀπολλων, Apollo, son of Jupiter and Latōna, and twin-brother of Diāna,

one of the chief divinities of the Greeks, and regarded as the patron of divination, music, poetry, archery, &c. His oracles were numerous, and that at Delphi in Phocis was the most famous of all the Greek oracles. "Apollo had more influence upon the Greeks than any other god. It may safely be asserted that the Greeks would never have become what they were, without the worship of Apollo: in him the brightest side of the Grecian mind is reflected." *Schmitz*. i. 2. 8: iii. 1. 6.

† Ἀπολλωνίδης, *ον*, *Apollonides*, a mean-spirited lochage, a Lydian by birth, but serving as a Greek in the division of Proxenus, iii. 1. 26.

ἀπο-ολώλεκα, see ἀπ-όλλυμι, ii. 5. 39.

ἀπό-μαχος, *ον*, (μάχη) *Fr. hors de combat, kept from fighting, disabled, non-combatant, out of the ranks*, iii. 4. 32: iv. 1. 13.

ἀπο-νοστήω, ἦσω, (νόστος *a return*) *to return [back] home*, iii. 5. 16.

ἀπο-πέμπω,\* πέμψω, πέπομφα, *to send off, away, or back; to send what is due, re-mit; A. D., εἰς, ἐπί, &c.: M. to send away or back from one's self, dismiss, A.: i. 1. 3, 5, 8; 2. 1. 20.*

ἀπο-πηδάω, ἦσομαι, πεπήδηκα, (πηδάω *to leap*) *to leap or spring off, away, or back*, iii. 4. 27?

ἀπο-πλέω,\* πλεύσομαι or πλεουσώμαι, πέπλευκα, α. ἐπλευσα, *to sail off, away, or back, to sail for home, &c., i. 3. 14; 4. 7.*

† ἀπορέω, ἦσω, ἠπόρηκα, *to be without resource or means; to be at a loss what to do, to be perplexed, puzzled, or in doubt, D. (M. in like sense, CP., I.); to be destitute or in want; to want, lack, G.: i. 3. 8; 7. 3: iii. 5. 8.*

† ἀπορία, *ας*, *lack of resource or means; perplexity, embarrassment, distress; difficulty, I.; want, lack, G.: i. 3. 13: ii. 5. 9: iii. 1. 2, 11 s.*

ἀ-πορος, *ον*, *without way, resource, or means; impracticable, impossible, difficult; of places, impassable; of persons, without resource, devoid of means, I.; subst. ἀπορον something impassable, an insuperable obstacle: ii. 4. 4; 5. 21: iii. 2. 22; 3. 4.*

ἀπό-ῥ-ῥητος, *ον*, (ῥε- *to speak*) [*away from speaking*] *not to be spoken, forbidden to be told, secret, i. 6. 5.*

ἀπο-σῆπω,\* ψω, 2 pf. as *m. σέσηπα*,

(σῆπω *to rot*) *to rot off (trans.): M. to rot off (intrans.), be mortified; τοὺς δακτύλους ἀποσεσῆπότες [mortified as to] having lost their toes, ὑπό, iv. 5. 12.*

ἀπο-σκάπτω,\* ἀψω, ἔσκαφα, (σκάπτω *to dig*) *to trench off, dig a trench to intercept, AE., ii. 4. 4.*

ἀπο-σκεδάννυμι,\* σκεδάσω σκεδῶ, *to scatter abroad (trans.): M. to scatter (intrans.), stray or straggle: οἱ ἀποσκεδαννύμενοι the stragglers: iv. 4. 9.*

ἀπο-σκηνέω, ἦσω, or -σκηνώ, ὠσω, *to encamp at a distance from, iii. 4. 35.*

ἀπο-σπάω,\* ἄσω, ἔσπακα, α. *p. ἐσπάσθην, to draw off, separate, A. ἀπό: also intrans. to separate one's self from, outstrip (or M.), 577c: P. to be separated or removed from, G., ἀπό: i. 5. 3? 8. 13: ii. 2. 12.*

ἀπο-σταίην, -στάς, see ἀφ-ίστημι.

ἀπο-στελλω,\* στελῶ, ἔσταλκα, *to send away or back, A., ii. 1. 5.*

ἀπο-στήναι, see ἀφ-ίστημι, i. 1. 7.

ἀπο-στρατοπεδεύομαι, εὔσομαι, ἐστρατοπεδεύμαι, *to encamp at a distance, G., iii. 4. 34.*

ἀπο-στρέφω,\* ψω, ἔστροφα *l.*, *to turn back, recall, A. ἐξ, ii. 6. 3.*

† ἀπο-στροφή, ἦς, α [turning aside or back] *retreat, refuge, resort (place as well as act), ii. 4. 22.*

ἀπο-σϋλάω, ἦσω, (σϋλάω *to strip*) *to strip off, despoil, rob, 2 A., i. 4. 8.*

ἀπο-σχεῖν, -σχω, see ἀπ-έχω, ii. 2. 12.

ἀπο-σώζω,\* σώσω, σέσωκα, *to lead or bring back in safety, to restore safe, A. εἰς, ii. 3. 18.*

ἀπο-τείνω,\* τενῶ, τέτακα, pf. *p. τέταται, to stretch off, ex-tend, εἰς, i. 8. 10.*

ἀπο-τειχίζω, ἰσω ἰῶ, τετείχικα, *to wall off, build a wall to intercept, ii. 4. 4.*

ἀπο-τέμνω,\* τεμῶ, τέτμηκα, 2 a. ἔτεμον, α. *p. ἐτμήθην, to cut off, A.: ἀποτμηθέντες τὰς κεφαλὰς beheaded, 48f: i. 10. 1: ii. 6. 1: iii. 1. 17; 4. 29.*

ἀπο-τίθημι,\* θήσω, θέθεικα, α. ἔθηκα (θῶ, &c.), *to put away, lay up, store, A., ii. 3. 15.*

ἀπο-τίνω,\* τίσω, τέτικα, (τῖνω *to pay*) *to pay back, or what is due, A. D.: M. to get pay from, take vengeance, requite, punish, A.: iii. 2. 6.*

ἀπο-τμηθεῖς, see ἀπο-τέμνω, ii. 6. 1.

† ἀπότομος, *ον*, *cut sharp off, precipitous, iv. 1. 2; 7. 2?*

ἀπο-τρέπω,\* ψω, τέτροφα, 2 a. *m.*



ἐτραπόμην, to turn off or back, trans.: *M.* to turn off, aside, or back, intrans., iii. 5. 1.

ἀπο-φαίνω,\* φανῶ, πέφαγκα, a. ἐφῆνα, to show off or forth: *M.* to show one's own, express, A., i. 6. 9.

ἀπο-φεύγω,\* φεύσομαι, πέφευγα, 2 a. ἐφυγον, to flee away, escape, esp. through speed (cf. ἀπο-διδράσκω), ἐκ, eis, i. 4. 8: ii. 5. 7: iii. 4. 9: iv. 2. 27.

ἀποφράξις, εως, ἡ, (ἀπο-φράττω to fence off, obstruct) obstruction, blockade, G., iv. 2. 25 s.

ἀπο-χωρέω, ἦσω or ἦσομαι, κεχώρηκα, to go back, retreat, return, i. 2. 9.

ἀπο-ψηφίζομαι, ἴσομαι ἰοῦμαι, ἐψηφισμαι, to vote [off from] otherwise or against, i. 4. 15.

ἀ-προσδόκητος, ον, (προσ-δοκάω) unexpected, sudden; ἐξ ἀπροσδοκήτου ex improviso, of a sudden, suddenly, unexpectedly, by surprise, iv. 1. 10.

ἀ-προφασίστως adv., (προφασίζομαι) without making excuses, promptly, without hesitation, ii. 6. 10.

ἄπτω,\* ἄψω, to fasten, kindle: *M.* to fasten one's self to, touch, engage in, G., i. 5. 10.

ἀπ-ωλόμην, see ἀπ-όλλυμι, i. 5. 5.

ἀπ-ών, see ἀπ-εἰμι (εἰμί), ii. 5. 37.

[ἀρ-, to fit, suit, please, unite.]

† ἄρα\* postpos. adv., a particle expressing inference or relation, and often throwing force upon the preceding word. It is variously translated: accordingly, therefore, then, now, indeed, in truth; it seems; perhaps (as w. εἰ or ἐάν); i. 7. 18: ii. 2. 3; 4. 6: iv. 6. 15? By apostrophe. ἄρ'.

† ἄρα\* interrog. adv., (a stronger form of ἄρα) indeed? surely? often not expressed in Eng., except by the mode of utterance. Ἀρ' οὐ expects an affirmative answer. iii. 1. 18.

Ἀραβία, as, (Ἀραβ Arab) Arabia, the great southwestern peninsula of Asia, so extensively desert, and mostly occupied in ancient as in modern times by nomadic and predatory tribes. Its limits on the north were not fixed, and Xenophon so extends them as to include a desert region beyond the Euphrates. i. 5. 1.

Ἀράξης, ον, the Araxes, prob. the same with the Χαβώρας, now Khabûr (the Chebar, the scene of the prophet Ezekiel's sublime visions, Ezek. 1. 1),

the largest affluent of the Euphrates above the Tigris, i. 4. 19.

Ἀρβάκης, ον, Arbaces, satrap of Media, and commander of a fourth part of the army of Artaxerxes, i. 7. 12.

Ἀργεῖος, ον, (Ἄργος) an Argive. Argos was the chief city of Argolis, the most eastern province of Peloponnesus; and according to tradition was the oldest city in Greece. Its early importance was such that its name is applied by Homer, not only to the surrounding district, of which Mycenæ was the Homeric capital, but even to the whole Peloponnese; and sometimes the name Ἀργεῖοι, to the Greeks in general. Other cities afterwards so eclipsed and depressed it, that it played no great part either in Greek politics or civilization. In the Persian wars, it was inactive; in domestic wars, as the Peloponnesian, it was generally inclined to side with the enemies of Sparta. It worshipped Hēra (Juno) as its especial patroness. iv. 2. 13, 17.

ἀργός, ὄν, (contr. fr. ἀ-εργός, fr. ἔργον) without work, at ease, idle, iii. 2. 25.

† ἀργύρεος, α, ον, contr. ἀργυροῦς, ἄ, οὖν (772 c), of silver, iv. 7. 27.

† ἀργύριον, ον, dim., silver in small pieces for money, silver-money, money, i. 4. 13: ii. 6. 16: iii. 2. 21.

† ἀργυρό-πους, ὁ ἡ, g. -ποδος, silver-footed, iv. 4. 21.

[ἀργυρος, ον, ὁ, (ἄργος shining, white) silver.]

ἄρδω (in Att. only pr. and ipf.) to water, irrigate, A., ii. 3. 13.

ἀρέσκω,\* ἀρέσω, (ἀρ-) to please, satisfy, suit, D., ii. 4. 2.

† ἀρετή, ἡς, goodness, excellence, virtue, magnanimity; good service, περί; esp. goodness in war (virtus), manhood, valor, prowess, courage; i. 4. 8 s: ii. 1. 12 s: iv. 7. 12.

ἀρήγω, ἤξω, ch. poet., (akin to ἀρκέω) to give aid or succor, esp. in war, i. 10. 5.

Ἀριαῖος, ον, Arius, chief commander under Cyrus of the barbarian troops, but treacherous to the Greeks after the battle of Cunaxa. He is mentioned as in command at Sardis, B. C. 395. i. 8. 5; 9. 31: ii. 4. 1 s.

ἀριθμός, οὗ, ὁ, number; numbering, enumeration; summary, total, whole

extent, τῆς ὁδοῦ: i. 2. 9; 7. 10: ii. 2. 6.  
Der. ARITHMETIC.

ἀριστάω, ἦσω, ἡρίστηκα, (ἀριστον q. v.) to breakfast, take the first or morning meal, iii. 3. 6: iv. 3. 10.

Ἀριστέας, ου, Aristetas, of Chios, a brave and useful commander of light-armed troops, iv. 1. 28; 6. 20.

ἀριστερός, ἄ, ὄν, (fr. ἀριστος by euphemism? cf. εὐώνυμος) left in distinction fr. right: ἡ ἀριστερὰ χεὶρ the left hand, the left (the art. and χεὶρ oftener omitted): ii. 3. 11; 4. 28: iv. 8. 2.

Ἀρίστ-ιππος, ου, Aristippus, of Larissa in Thessaly, one of the noble family of the Aleuadae. Obtaining money from Cyrus, he enlisted troops to withstand an opposing party, and from these sent a force under his favorite Menon to the service of Cyrus. i. 1. 10; 2. 1: ii. 6. 28.

ἄριστον, ου, τό, (cf. ἤρι early) the first of the two usual and regular Greek meals, the morning or forenoon meal, breakfast; not usually taken very early, and sometimes corresponding to our early dinner, or the English lunch (Lat. prandium); i. 10. 19.

ἄριστο-ποιέω, ἦσω, to prepare breakfast: M. to prepare one's own breakfast, get breakfast, iii. 3. 1, cf. 6.

ἀριστος, η, ου, s. to ἀγαθός, (ἀρ-) most fitting, best, most useful or advantageous (often coupled with κάλλιστος, ii. 1. 9, 17); best or first in rank, noblest, most eminent; best in war, bravest: ἀριστα adv. (s. to εὖ), in the best way, best, most successfully or advantageously: i. 3. 12; 5. 7; 6. 1, 4; 9. 5: iii. 1. 6. Der. ARISTOCRAT.

Ἀριστ-ώνυμος, ου, Aristonymus, a lochage from Methydrium in Arcadia, one of the bravest and most adventurous of the Cyreans, iv. 1. 27.

Ἀρκαδικός, ἡ, ὄν, Arcadian: τὸ Ἀρκαδικόν [sc. στρατεῖν or πλῆθος] the Arcadian force, iv. 8. 18.

Ἀρκάς, ἄδος, an Arcadian. Arcadia was the mountainous central province of the Peloponnese, inhabited by a brave and energetic but not wealthy people, many of whom, like the modern Swiss, sold their services abroad for more liberal rewards than could be obtained at home. Their pastoral habits led to the especial worship of Pan and culture of music. Arcadia

was the Greek province most largely represented in the army of Cyrus; and its modern inhabitants are said to be the bravest people in the Morea. i. 2. 1.

ἀρκέω, ἔσω, to be sufficient or enough; to suffice, content, satisfy: ἀρκῶν as adj. sufficient, enough: D., πρὸς: ii. 6. 20.

ἄρκτος, ου, ἡ, comm. epicene, a bear; the Northern Bear (Ursa Major), the north; i. 7. 6; 9. 6. Der. ARCTIC.

ἄρμα, ατος, τό, (ἀρ-) a yoked vehicle, a chariot, esp. for war, with two wheels, and open behind. Its use in battle (except as scythe-armed among barbarian nations) belonged rather to the Homeric than to later times. i. 2. 16; 7. 10 s, 20; 8. 3, 10. Cf. ἄμαξα &

ἵερμ-άμαξα, ης, a covered carriage, esp. for women and children, i. 2. 16.

Ἀρμενία, ας, Armenia, an elevated region of Western Asia, containing the head-waters of the Euphrates, Tigris, and several other rivers. Here the garden of Eden seems to be most naturally located; here the ark of Noah is comm. supposed to have rested; and this region prefers strong claims to be regarded as an especial cradle of Caucasian civilization. The Cyreans found its winter climate severe; and its heights occupied by hardy and brave, but rude tribes. iii. 5. 17.

Ἀρμένιος, α, ου, Armenian: οἱ Ἀ. the Armenians: iv. 3. 4, 20; 5. 33.

ἀρνεος, α, ου, (ἀρνός lamb's) of a lamb, lamb's, iv. 5. 31.

ἄρπαγή, ης, seizure, robbery, rapine, pillage, plunder: καθ' ἄρπαγὴν [with reference to] for plunder: iii. 5. 2.

ἀρπάξω,\* ἄσω, oftener ἄσσομαι, ἥρπακα, πρ. p. ἥρπασμαι, rapio, to snatch up, seize, carry away, capture; to plunder, pillage, rob: οἱ ἀρπάξοντες the pillagers: A.: i. 2. 25, 27; 10. 3 s.

Ἄρπασος, ου, ὁ, the Harpasus, prob. the same river with the Acampsis (now Choruk-Su), flowing into the south-eastern Euxine, iv. 7. 18.

[Ἄρτα-, great or honored, a common prefix in Persian names.]

Ἄρτα-γέρσης, ου, Artagerses, commander of the body-guard of Artaxerxes, i. 7. 11; 8. 24.

Ἀρτά-οιζος, ου, Artaozus, a follower of Cyrus, who made his submission to the king, ii. 4. 16; 5. 35.

Ἄρτα-ξέρξης, ου, (translated by



Herodotus μέγας ἀρῆιος *great warrior*, 6. 98, see Ξέρξης) *Artaxerxes* II., surnamed Mnemon from his great memory, eldest son of Darius Nothus, and his successor upon the Persian throne, reigning B. C. 405–359. Before his accession, his name was Arsaces. Of natural mildness and easy temper, he was a weak king, yielding undue power to his mother, the unprincipled and cruel Parysatis, and leaving the government too much to slaves and eunuchs. His subjects were rebellious; his arms had little success; and his last years were embittered and shortened by the quarrels and crimes of his sons. i. 1. 1, 3 s.

Ἄρτα-πάτης or -as, ου or α, *Artapates* or -as, the personal attendant in whom Cyrus most confided, i. 6. 11.

ἀρτάω, ἤσω, ἤρτηκα I., *to fasten, hang, or suspend* one thing to another, A., iii. 5. 10.

Ἄρτεμις, ἰδος, ἰδι, ιν or ἰδα, ι, *Artemis* or *Diāna*, twin-sister of Apollo, the goddess of virginity and of the chase. She was greatly worshipped by the Greeks, and with especial honor at Ephesus and in Arcadia. i. 6. 7.

ἀρτι adv., (ἀρ-) *exactly, just, just now*, iv. 6. 1.

† ἀρτο-κόπος, ου, ὁ ἡ, (κόπτω) α [bread-beater] *baker*, iv. 4. 21.

ἄρτος, ου, ὁ, α *loaf of bread*, esp. of wheat, bread, i. 9. 26: ii. 4. 28.

Ἄρτουχας, ου or α, *Artūchas*, a commander of forces for the king, prob. a ruler of the Mardonii or Mardi, iv. 3. 4.

† Ἀρχ-αγόρας, ου or α, *Archagoras*, a lochage, an exile from Argos, iv. 2. 13.

† ἀρχαῖος, α, ου, [in the beginning] *old, ancient*: Κύρος ὁ ἀ. C. *the Elder*: τὸ ἀρχαῖον, as adv., *of old, formerly*: i. 1. 6; 9. 1: iii. 1. 4: iv. 5. 14.

† ἀρχή, ἡς, *beginning; rule, command, dominion, sovereignty*, G.; *government, realm, empire, principality, satrapy, province*: i. 1. 2s: ii. 1. 11.

† ἀρχικός, ἡ, ὄν, *fitted to command, qualified for command*, ii. 6. 8, 20.

ἀρχω, ἀρξω, ἤρχα r., *to be foremost, take the lead*: in time, *to begin or commence*, esp. for others to follow, G., i.; in rank or office, *to lead, command, rule, govern, reign*, G.; ἀρχων subst., *a leader, commander, officer, ruler, governor, prince, chief*: P. *to be ruled,*

*governed, or commanded*, hence *to submit to authority, to obey or serve*, ὑπὸ οἱ ἀρχόμενοι *those under command, the common soldiers, "the men"*; πρὸς ἄλλους ἀρχομένους ἀπίνειν *to go as soldiers to other officers* (ii. 6. 12; v. l. ἀρχοντας, ἀρχομένους, &c.): M. *to begin or commence* for one's self, I., G.: i. 1. 2, 8; 3. 1, 15; 4. 10, 15: ii. 1. 3; 6. 14s, 19. Der. ARCH-, -ARCH, -ARCHY.

ἄρωμα, ατος, τό, an *AROMATIC, spice*, i. 5. 1.

† ἀσέβεια, as, *impiety, ungodliness*, iii. 2. 4.

ἀ-σεβής, ἐς, (σέβομαι *to revere*) *irreverent, impious*, πρὸς, ii. 5. 20.

† ἀσθενέω, ἤσω, *to be sick, feeble, or infirm*, i. 1. 1: iv. 5. 19, 21.

ἀ-σθενής, ἐς, (σθένος *strength*) *weak, feeble*, i. 5. 9.

ἀ-σινῶς adv., s. ἀσινέστατα, (ἀ-συνής *harmless*, fr. σίνομαι) *without doing harm, without injury or depredation, harmlessly*, ii. 3. 27: iii. 3. 3.

ἀ-σίτος, ου, (σίτος) *without or in want of food, fasting*, ii. 2. 16: iv. 5. 11.

ἀσκέω, ἤσω, ἤσκηκα, *to practise, cultivate, observe, maintain*, ii. 6. 25.

ἀσκός, οὔ, ὁ, α *skin, esp. of a goat, a leathern bag*, iii. 5. 9 s.

ἄσμενος, η, ου, (ἡδω) *well-pleased, glad*; always with a verb, and like an adv. in force, *gladly, willingly, cheerfully*, ii. 1. 16: iii. 4. 24.

Ἄσπένδιος, ου, (Ἄσπενδος) an *Aspendian*. Aspendus was a city of Pamphylia on the Eurymedon (now Capri-Su), about six miles from the sea, an Argive colony. Here Thrasybūlus, the deliverer of Athens from the tyranny of the Thirty, lost his life, B. C. 389. i. 2. 12. || Balkésu.

ἀσπίς, ἰδος, ἡ, α *shield*; here sp. applied to the large oval shield of the Greek hoplites, comm. made of several thicknesses of stout leather strengthened by a metallic front and rim, and convex outwardly (so that it could even be used as a vessel to receive blood, ii. 2. 9): as a collective noun, *heavy-armed infantry*; ἀσπίς μυρία 10,000 [shield] *shield-men or hoplites* (cf. "10,000 horse," i. e. horse-men): παρ' ἀσπίδας [by the shields] *by or to the left*, since the shield was carried on the left arm (while, in a posture of waiting in readiness for

action, it was also supported in part by the bent knee, i. 5. 13; i. 2. 16; 7. 10; 8. 9, 18; iv. 3. 26.

**ἀ-σταφίς**, ἴδος, ἡ, = **σταφίς** (ἀ-euphon.) a dried grape, raisin, iv. 4. 9.

**ἀσπράπτω**, ἀψω l., (akin to ἀστήρ star) to gleam, flash, glisten, i. 8. 8.

**ἀ-σφαλής**, ἐς, c. ἐστερος, s. ἐστατος, (σφάλλω) not liable to fall, firm, safe, secure: ἐν ἀσφαλεῖ in a safe place or position, in safety: i. 8. 22; iii. 2. 19.

**ἀσφαλτος**, ον, ἡ, ASPHALT, bitumen, much used of old for mortar, ii. 4. 12.

**ἀσφαλῶς**, c. ἐστερον, s. ἐστατα, (ἀσφαλής) safely, securely, i. 3. 11, 19.

**ἀ-τακτος**, ον, (τάττω) disarranged, out of order, in disorder or confusion, disorderly, i. 8. 2; iii. 4. 19.

**ἀ-ταξία**, ας, (τάττω) want of order or discipline, disorder, leaving the ranks, iii. 1. 38; 2. 29.

**ἀτάρ** conj., but, yet, as in a question expressing objection, τί; iv. 6. 14.

**ἀτασθαλία**, ας, (ἄτη infatuation) recklessness, wantonness, iv. 4. 14?

**ἅτε**\* (neut. pl. of the relative ὅστε, used as an adv. of manner) just as, as; w. p., expressing cause and = inasmuch as w. verb; iv. 2. 13; 8. 27.

**ἀτέλεια**, ας, (ἀ-τελής exempt from tax, fr. τέλος) immunitas, exemption, immunity; ἄλλην τινα ἀ. some exemption from other service, iii. 3. 18.

† **ἀτιμάζω**, ἀσω, ἡτίμακα, to dishonor, disgrace, hold in dishonor, A., i. 1. 4. [ἀ-τίμος, ον, (τιμή) without honor.]

**ἀτμίζω**, ἴσω, (ἀτμός vapor) to exhale or send up vapor, to steam, iv. 5. 15.

**ἀ-τριβής**, ἐς, (τριβή) non tritus, unworn, untrodden, iv. 2. 8.

**Ἀττικός**, ἡ, ὅν, (ἄκτῃ) Attic, Athenian, i. 5. 6.

**ἀδ** post-pos. adv., again, back, in respect either to time, or to the order or relations of the discourse (often w. δέ; δ' ἀδ); further, moreover, on the other hand, in turn; i. 1. 7, 9 s; 6. 7; 10. 5, 11; ii. 6. 7, 18.

**αὐαίνω**, αὐανῶ, ch. poet. & Ion., (αὐω to dry) to dry, trans.: M. (ipf. αὐανύμην & ηὐανύμην, 278 d) to dry up, wither, intrans., ii. 3. 16?

**αὐθ-ημερόν** or **αὐθήμερον** adv., (αὐ-τός, ἡμέρα) on the same day, iv. 4. 22 s.

**αὐθις** adv., (αὐ) again, back; moreover, besides; at another time, afterwards, hereafter; i. 10. 10; ii. 4. 5.

**αὐλίζομαι**, ἴσομαι, ἡδύσομαι l., a. ἡδύ-λισάμην in Thuc., but ἡδύλισθην in Xen., (αὐλή court) to lodge or be lodged, encamp, quarter, be quartered, take quarters, δινοῦα, ii. 2. 17; iv. 3. 1 s.

**αὐλών**, ὦνος, ὁ, (αὐλός pīpe) a water-pipe, canal, ii. 3. 10.

**αὔριον** adv., to-morrow: ἡ αὔριον [sc. ἡμέρα] the morrow, the next day: ii. 2. 1? iv. 6. 8.

**αὔτη**, αὐται, see οὗτος, i. 1. 7.

† **αὐτίκα** at the very time, at once, immediately, forthwith, directly, speedily, presently, i. 8. 2; iii. 2. 32 s; 5. 11.

† **αὐτόθεν** from the very spot, from this or that place, hence, thence, iv. 2. 6.

† **αὐτόθι** ibidem, in the very place, here, there, i. 4. 6; iv. 5. 15; 8. 20.

† **αὐτο-κέλευστος**, ον, (κελεύω) self-bidden, self-prompted, of one's own impulse, iii. 4. 5.

† **αὐτο-ματος**, η, ον, or ος, ον, (μάομαι to seek) self-moved, or prompted: ἀπὸ or ἐκ τοῦ αὐτομάτου of one's own motion or accord, of one's self, spontaneously, by chance: i. 2. 17; 3. 13; iv. 3. 8. Der. AUTOMATON.

† **αὐτο-μολέω**, ἦσω, ἡτομόληκα, to desert: οἱ αὐτομολοῦντες, the deserters: παρά, πρὸς, &c.: i. 7. 13; ii. 1. 6; 2. 7.

† **αὐτό-μολος**, ον, (μολ- to go) [going off of one's self] a deserter, i. 7. 2.

**αὐτός**,\* ἡ, ὁ, (αὐ, old definitive τός) very, same: (a) preceded by τός, ὁ αὐτός idem, the same, D.: τὰ αὐτὰ ταῦτα these same things, the same course: ἐκ τοῦ αὐτοῦ, ἐν τῷ αὐτῷ, εἰς ταῦτό, from (in, into) the same place: i. 1. 7; 8. 14; ii. 6. 22. (b) Not preceded by the art., it is either the common pron. of the 3d pers. (him, her, it, them, but only in the oblique cases, and not beginning a clause); or is used as an adjective or appositive, with an emphatic or reflexive force, as in Lat. ipse, and in Eng. the compounds of self (myself, himself, &c.), the adjectives very, own, &c. (sometimes expressed by alone, apart, simply, quite, close, directly, as χωρεῖ αὐτός he goes [himself only] alone, iv. 7. 11; ἐπ' αὐτὸν τὸν ποταμὸν to the very river, quite to the river, iv. 3. 11): i. 1. 2 s; 3. 7 s; 9. 21: αὐταῖς ταῖς τριήρεσι [with the triremes themselves] triremes and all, 467 c, i. 3. 17? Distinguish the adv. αὐτοῦ, the forms of

οὗτος (αὕτη, αὐται), and those of the contr. reflexive αὐτοῦ. Der. AUTO-

†αὐτόσε to the very place, *thither*, iv. 7. 2.

‡αὐτοῦ adv., in the very place, *in this or that place, here, there*, often followed by a prepositional phrase defining the place, i. 3. 11 : iv. 3. 28.

‡αὐτοῦ contr. fr. ἐ-αυτοῦ q. v., i. 3. 2.

ἀφ' by apostroph. for ἀπό, before the rough breathing, iii. 2. 14.

ἀφ-αιρέω,\* αἰρήσω, ἤρκα, 2 a. εἶλον, a. p. ἤρεθην, to take from : oftener *M. to take to one's self from another, take away ; to deprive or rob another of ;* 2 A., A. G., 485 d : i. 3. 4 : iv. 4. 12.

ἀ-φανής, ἐς, (φαίνω) not appearing, *unseen, unobserved ; out of sight, gone ; secret, private, doubtful, little known ;* i. 4. 7 : ii. 6. 28 : iv. 2. 4.

‡ἀφανίζω, ἰσω ὠ, ἡφάνικα, to make invisible, *hide from view, annihilate*, A., iii. 2. 11 ; 4. 8.

ἀφ-αρπάξω,\* ἄσω or ἄσομαι, ἤρπακα, to plunder from, *pillage*, A., i. 2. 27 ?

ἀφειδῶς, c. ἑστερον, s. ἑστατα, (ἀφειδής, fr. φειδομαι to spare) *un-sparingly, without mercy*, i. 9. 13.

ἀφ-εἶκα, -εἶμαι, -εἶναι, -εἶς, see ἀφ-ιημι.

ἀφ-ειλόμην, -ελόμενος, see ἀφ-αιρέω.

ἀφ-έξ-εσθαι, see ἀπ-έχω, ii. 6. 10.

ἀφ-έστηκα, -εστήκειν or -ειστήκειν, -εστήξω, see ἀφ-ίστημι, i. 1. 6 : ii. 4. 5.

†ἀφθονία, as, *abundance*, i. 9. 15.

ἀ-φθονος, ον, c., (φθόνος) without grudging, *abundant, copious, plentiful*, iii. 1. 19 : ἐν ἀφθόνοις *amid abundant supplies, in abundance*, iii. 2. 25 ; ἐν πᾶσιν ἀφθόνοις *in [all things abundant] great abundance*, iv. 5. 29.

ἀφ-ιημι,\* ἦσω, εἶκα, α. ἦκα (ῶ, &c.), pf. p. εἶμαι, to send off, *away, or back ; to dismiss, let go, allow to depart, suffer to escape ; to let loose, set free, release, give up ; to let flow, as water ; to let sink or drop, as anchors* ; i. 3. 19 : ii. 2. 20 ; 3. 13, 25 : iii. 5. 10.

ἀφ-ικνέομαι,\* ἔξομαι, ἔγμαι, 2 a. ἰκόμην, (ἔκω) to arrive, *reach, come to, or return to, from another place*, D. εἰς, πρὸς, &c., i. 1. 5 ; 2. 4, 12 ; 5. 4 : iii. 1. 43.

ἀφ-ιππεύω, εὐσω, (ἵππος) to ride *away or back*, i. 5. 12.

ἀφ-ίστημι,\* στήσω, ἔστηκα, 2 a. ἔστην, f. pf. ἐστήξω, to withdraw (trans.) : *M., w. act. complete tenses and*

2 a., to stand off or aloof, *forsake, desert, revolt from, go over to another, withdraw or retire* (intrans.), G., πρὸς, εἰς : i. 1. 6 s : ii. 6. 27. Der. APOSTATE.

ἀφ-οδος, ον, ἡ, (ὁδός) a [way back or off] *retreat, departure*, iv. 2. 11.

ἀ-φρων, ον, g. ονος, (φρήν *mind*) without understanding, *senseless, foolish, infatuated, delirious*, iv. 8. 20.

ἀ-φύλακτος, ον, (φυλάσσω) *un-guarded*, ii. 6. 24.

Ἀχαιοί, οἱ, an *Achaean*, a man of Achaia, the hilly province on the north of the Peloponnese, along the Corinthian Gulf. In the early history of Greece, the Achæans were so dominant a race that the name most frequently applied by Homer to the Greeks in general is Ἀχαιοί. On the conquest of their old seats in the Peloponnese by the Dorians, many of the Achæans retired to the northern shore, expelling from it, it is said, Ionian settlers, and giving to it their own name. Here they formed a confederacy of twelve cities, none of which attained any great power or distinction. For a long time, the Achæans took little part in the general affairs of Greece, remaining for the most part neutral in the great contests, whether foreign or internal. In a later period of its history, the Achæan League became eminent. The Arcadians and Achæans constituted more than half of the Greek army of Cyrus. i. 1. 11.

ἀ-χάριστος, ον, (χαρίζομαι) without grace or thanks : *unpleasing ; unrewarded* : λέγεις οὐκ ἀχάριστα *you speak [things not without grace] quite rhetorically* : i. 9. 18 : ii. 1. 13 ?

‡ἀχαρίστως, adv. *without thanks, gratitude, or reward*, ii. 3. 18.

ἀ-χάριτος, ον, (χάρις) = ἀχάριστος, ii. 1. 13 ?

ἀχθομαι,\* ἀχθέσομαι, ἡχθημαι I., a. p. ἡχθέσθην, to be [burdened] *vexed, displeased, troubled*, D., G. P., A. E., τοῦτο (483 b), οὔτι, i. 1. 8 : iii. 2. 20.

ἀ-χρεῖος, ον, (χρεία *use*) *use-less, unfit for use, unserviceable*, iv. 6. 26.

ἀ-χρηστος, ον, (χράσομαι) *use-less, inappropriate*, ii. 1. 13 ? iii. 4. 26.

ἄχρι (and, before a vowel, less Att. ἄχρῖς) adv., *as far as, even to*, εἰς : conj., *till, until*, ἄν w. subj. : ii. 3. 2.

ἀψίνθιον, ον, *wormwood*, i. 5. 1.

## B.

**Βαβυλόν**, ὦνος, ἡ, *Babylon*, one of the greatest and most magnificent cities of the ancient world, and the seat of successive empires. It was situated on both sides of the lower Euphrates, in a rich alluvial plain. According to Herodotus, it was square, with a circuit of more than 50 miles; and was surrounded by a wall more than 300 feet high and 80 broad, with 100 brazen gates, and with a deep moat without. It was taken by Cyrus through a diversion of the river, B. C. 538; and opened its gates to Alexander, after the battle of Arbēla, B. C. 331. It is now for the most part in utter ruin, the more from the perishable nature of its chief material, brick, and from the removal of this for the construction of other cities. i. 4. 11, 13: ii. 2. 6. || *Hillah*.

† **Βαβυλώνιος**, α, ον, *Babylonian*: ἡ *Βαβυλωνία* [sc. χώρα] *Babylonia*, the alluvial region around Babylon and west of the Tigris, comm. regarded as extending from the Wall of Media, which separated it from Mesopotamia, to the Persian Gulf. Watered by the overflowing of the Euphrates and Tigris, and by canals drawn from them, it had great fertility. i. 7. 1: ii. 2. 13.

**βάδην** adv., (βαίνω) *step by step*, in regular step: β. ταχύ in rapid step: iv. 6. 25; 8. 28.

† **βάθος**, εος, τό, *depth*, i. 7. 14.

**βαθύς**, εἰα, ύ, *deep*, i. 7. 14 s.

**βαίνω**,\* βήσομαι, βέβηκα, 2 a. ἔβην, to step, go: pf. pret., Ἰ [have planted foot] *stand, stand firm*, iii. 2. 19.

† **βακτηρία**, αs, *baculum, a staff, cane*, ii. 3. 11: iv. 7. 26.

**βάλανος**, ον, ἡ, glans, *an acorn* or like fruit, *nut, date*, i. 5. 10: ii. 3. 15.

**βάλλω**,\* βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw, cast, *hurl*; to throw at, hit with a missile, *pelt* (esp. w. stones), *stone*, A. D. of the missile: οἱ ἐκ χειρὸς βάλλοντες [those throwing from the hand] *the javelin-men* or *darters*: i. 3. 1: iii. 3. 15: iv. 6. 12.

**βάπτω**,\* βάψω, to dip, A., ii. 2. 9. *DER. BAPTISM*.

† **βαρβαρικός**, ἡ, ον, *BARBARIC, barbarian, foreign*; here esp. *Persian*:

τὸ βαρβαρικόν [sc. στράτευμα] *the barbarian force or army*: i. 2. 1; 5. 6 s.

† **βαρβαρικῶς** in the barbarian tongue, in Persian, i. 8. 1.

**βάρβαρος**, ον, s., *BARBAROUS, barbarian*: βάρβαρος subst., *a barbarian, foreigner*. The Greeks so termed all other nations. i. 1. 5: ii. 5. 32.

**βαρέως** (βαρύς *heavy*) *heavily, with heavy heart*: β. φέρω *graviter ferre, to take ill, be smitten with grief*: ii. 1. 4, 9.

**Βασίας**, ον, *Basias*, an Arcadian in the army of Cyrus, iv. 1. 18.

† **βασιλεία**, αs, *kingdom, royal power, regal authority, sovereignty*, i. 1. 3.

† **βασιλείος**, ον, *royal, regal, kingly*: βασιλείον [sc. δῶμα], oftener pl., [royal building or buildings] *a royal residence, a palace* of a king or satrap: i. 2. 7 s, 20; 10. 12: iii. 4. 24.

**βασιλεύς**, ἐως, *a king*, esp. applied (often w. μέγας, and comm. without the art.) to the Persian king: i. 1. 5 s; 2. 8, 12 s: iii. 1. 12. *DER. BASILISK*.

† **βασιλεύω**, εύσω, to be king, to reign, G.: ὡς βασιλεύσονται [as about to reign] *as the future king*: i. 1. 4; 4. 18.

† **βασιλικός**, ἡ, ον, s., *relating to or fit for a king, kingly, royal, the king's*, i. 9. 1: ii. 2. 12, 16. *DER. BASILICA*.

**βάσιμος**, ον, (βαίνω) *passable* (for a horse), iii. 4. 49.

**βατός**, ἡ, ον, (βαίνω) *passable*, D., iv. 6. 17.

**βέβαιος**, α, ον, (βαίνω) *standing firm, firm, constant*, i. 9. 30.

**βεβηκώς**, see βαίνω, iii. 2. 19.

**Βέλεσος**, vos, *Belesys*, satrap of Syria, i. 4. 10: v. 1. Βέλεσις, ios.

**βέλος**, εος, τό, (βάλλω) *a missile*, iii. 3. 16: iv. 3. 6; 8. 11.

**βελτίων**,\* ον, βέλτιστος, η, ον, (βελτ-, akin to βέλος?) *better, best*, as c. and s. to ἀγαθός q. v.: *braver, nobler, more expedient or advantageous, &c.*; i. 1. 6: ii. 2. 1; 5. 41: iii. 3. 5.

**βῆμα**, ατος, τό, (βαίνω) *a step, pace*, iv. 7. 10.

**βία**, αs, vis, *force, violence*, i. 4. 4.

† **βιάζομαι**, ἀσσομαι, βεβιάσμαι, to use force: to force or compel, A. I.; to force back, A.; i. 3. 1 s; 4. 5.

† **βιαίως**, *forcibly, violently, with great force*, i. 8. 27.

[βιβάζω, βιβάσω βιβῶ, (causative of βαίνω) *to make go*.]

**βίκος** or **βίκος**, ου, ὁ, a large earthen vessel, esp. for wine; a jar, flagon; i. 9. 25.

**βίος**, ου, ὁ, (cf. Lat. vivo) vita, life; livelihood; i. 1. 1. Der. BIO-GRAPHY.

†**βιοτεύω**, εὔσω, to live, pass one's life, ἐν, iii. 2. 25.

**βλάβη**, ης, (βλάπτω) harm, injury, detriment, ii. 6. 6.

**βλακεύω**, εὔσω, (βλάξ lazy) to be lazy, loiter, shirk, ii. 3. 11.

**βλάπτω**,\* ἄψω, βέβλαφα, to harm, hurt, injure, 2 A., ii. 5. 17: iii. 3. 11.

**βλέπω**, ἐψομαι, βέβλεφα l., to look; of scythes, to be directed or point towards; πρὸς, εἰς: i. 8. 10: iii. 1. 36: iv. 1. 20. See ὁράω.

†**βοάω**,\* ἤσομαι, βεβήκα l., boo, to cry or call out or aloud, shout, D. I., ὅτι, i. 8. 1, 12, 19: iv. 7. 23 s.

**βοή**, ης, a loud cry, shout, shouting, outcry, iv. 7. 23.

†**βοήθεια**, ας, help, assistance, succor, rescue; auxiliary troops; ii. 3. 19: iii. 5. 4.

†**βοηθέω**, ἤσω, βεβοήθηκα, (βοη-θός assisting, running to a cry for help, βοή, θέω) to run to the rescue, hasten to help, bring aid, go or come to the assistance of another; to succor, help, assist, give assistance: D., ἐπὶ, ὑπέρ: i. 9. 6: ii. 4. 25: iii. 4. 13: 5. 6.

**βόθρος**, ου, ὁ, (cf. βαθύς & Lat. puteus) a pit, iv. 5. 6.

†**Βοιωτία**, ας, Βαετία, iii. 1. 31.

†**βοιωτιάζω**, ἄσω, to resemble a Βαοτιαν, iii. 1. 26.

**Βοιωτός**, οὔ, & **Βοιώτιος**, ου, ὁ, a Βαοτιαν. Βαοτία, lying northwest of Attica, was a very fertile province, whose inhabitants were in general regarded by their neighbors as wanting in spirit, vivacity, intellect, and refinement. It had, however, a short period of glory under Epaminondas and Pelopidas. Its chief city was Thebes; and in Greek politics, except Plataeæ, it was oftener opposed to Athens. i. 1. 11.

**βορέας**,\* ου, contr. βορρᾶς, ᾱ, boreas, the north-wind, iv. 5. 3.

**βόσκημα**, ατος, τό, (βόσκω to feed) a fed or pastured animal; pl. cattle, iii. 5. 2.

†**βουλεύω**, εὔσω, βεβούλευκα, to plan, plot, devise, counsel, A. D., ii. 5. 16: M. to take counsel with one's self, deliberate, consider; to consult togeth-

er; to meditate, consult, concert, plan, devise, propose, purpose, resolve; A., I., CP., περί, πρὸς, &c.; i. 1. 4, 7; 3. 11, 19 s; 10. 5: ii. 3. 20 s: iii. 2. 8?

[**βουλή**, ης, (βούλομαι) plan, counsel.]

**βουλιμιάω**, ἄσω, (βου-λιμία bulimiy, intense hunger, faintness from hunger, βούς, λιμός) to have or suffer from the bulimiy, to be faint with hunger, iv. 5. 7 s.

**βούλομαι**\* (2 sing. βούλει, iii. 4. 41 s), λήσομαι, βεβούλημαι, volo, to will, be willing, wish, desire, choose, prefer, consent: ὁ βουλόμενος he or any one that wishes, whoever pleases: I. (A.), often supplied from the context: i. 1. 1, 11; 3. 4 s, 9: ii. 4. 4; 5. 5; 6. 6. See ἐθέλω.

**βοῦς**,\* βοός, ὁ ἡ, bos, an ox, cow; pl. oxen, kine, neat cattle: ἡ, an ox-hide: in compos., sometimes augmentative: ii. 1. 6: iv. 5. 32; 7. 22.

†**βραδέως** slowly, i. 8. 11.

[**βραδύς**, εἶα, ὅ, slow.]

**βραχύς**, εἶα, ὅ, c. ὑπερος, short: βραχύ or ἐπὶ βραχύ [sc. χωρίον, or διάστημα distance] a short distance: βραχύτερα a shorter distance: i. 5. 3: iii. 3. 7, 17.

**βρέχω**,\* βρέξω l., a. p. ἐβρέχθην, to wet, A., i. 4. 17: iii. 2. 22: iv. 5. 2.

**βροντή**, ης, thunder, iii. 1. 11.

**βρωτός**, ἡ, ὄν, (βιβρώσκω to eat) eatable, iv. 5. 5.

**βωμός**, οὔ, ὁ, (βαλνω) a raised place, esp. for sacrifice; an altar, whether of rude stones or earth, or of elaborate workmanship. Altars were common places of refuge. i. 6. 7: iv. 8. 28.

## Γ.

†**γαμέω**,\* γαμῶ, γεγάμηκα, to marry (of the man): M. to marry or be married (of the woman), iv. 5. 24.

**γάμος**, ου, ὁ, marriage, wedlock: ἐπὶ γάμῳ [on terms of marriage] in marriage, as his wife, ii. 4. 8. Der. POLY-GAMY.

**γάρ**\* post-pos. conj., (γὰρ ἄρα at least in accordance with this) a particle commonly marking the accordance between a fact, statement, &c., and its ground or reason, explanation or specification, confirmation, &c. It is commonly translated for; but some-

times *since, as, or because* (as a causal conj.), *that or namely* (in specification), *indeed or certainly* (in explanation or confirmation), *then, now, &c.*; i. 2. 2; 7. 4: ii. 3. 1; 5. 11: iii. 1. 24. It often occurs in elliptic construction (as in questions, replies, &c., i. 6. 8; 7. 9: ii. 5. 40); and may frequently be either explained as a conj. by supplying an ellipsis, or as an adv. without doing so: ἀλλὰ γάρ at enim, *but* (enough, no more, not so, no, &c.,) *for, or but indeed, yet indeed*, iii. 2. 25 s, 32: καὶ γάρ etenim, *and* (this the rather, &c.,) *because, or for indeed, and indeed, for even*, i. 1. 6, 8: ii. 2. 15: καὶ γὰρ οὖν and (this is apparent, for) *therefore, and consequently, accordingly*, i. 9. 8, 12, 17: ii. 6. 13.

γαστήρ,\* τέπος, sync. τρός, ἡ, the belly, abdomen, paunch, stomach, ii. 5. 33: iv. 5. 36. Der. GASTRIC.

Γαυλίτης, ου, Gaulites, an exile from Samos, faithful to Cyrus, i. 7. 5.

γέ,\* a post-pos. and encl. adv. giving emphasis or force, more frequently to the preceding word, or to a word or clause which this introduces, and often with an associate idea of restriction or limitation; quidem, *at least, indeed, even, surely, certainly*; but often expressed in Eng. simply by emphasis; i. 3. 9, 21; 6. 5: ii. 5. 19: γέ δῃ [surely now] *indeed*, iv. 6. 3: γέ μέντοι, γέ μὴν, *certainly at least, and or but certainly, moreover*, i. 9. 14, 16, 20: ii. 3. 9.

γενένημαι, γέγονα, see γίγνομαι.

γείτων, ονος, ὁ ἡ, (γῆ) a neighbor, D. or G., ii. 3. 18: iii. 2. 4.

γελᾶω, ἄσομαι, α. ἐγέλασα, to laugh, smile, ἐπί, ii. 1. 13.

† γέλως, ωτος, ὁ, laughter, i. 2. 18.

γέμω, only in pr. and ipf., to be full of or stored with, G., iv. 6. 27.

γενεά, ᾧς, (γεν- in γίγνομαι) birth: ἀπὸ γενεᾶς from birth, of age, ii. 6. 30. Der. GENEALOGY.

γενειᾶω, ᾧσω, (γένειον chin) to have a beard or be bearded, ii. 6. 28.

γενέσθαι, γενοίμην, γενήσομαι, &c., see γίγνομαι, i. 6. 8; 9. 1: iii. 1. 13.

γένος, εος, τό, (γεν- in γίγνομαι) genus, birth, descent, race, i. 6. 1.

γέρρον, ου, an oblong shield of wicker-work, comm. covered with ox-hide, and sometimes strengthened

with metallic plates, much used by the Asiatics; a wicker-shield, ii. 1. 6.

† γερόν-φόρος, ου, ὁ, (φέρω) a wicker-shield-bearer, a soldier with a wicker-shield, i. 8. 9.

γέρων, οντος, ὁ, (cf. γῆρας) an old man, iv. 3. 11.

γεύω, γεύσω, to make one taste: M. gusto, to taste, G., i. 9. 26: iii. 1. 3.

γέφυρα, ας, a bridge, whether firm or floating, i. 2. 5; 7. 15.

γῆ, γῆς, (contr. fr. γέα) earth, land, country, ground, i. 1. 7; 5. 1; 8. 10: iii. 2. 19. Der. GE-OLGY, GEORGE.

† γῆ-λοφος, ου, ὁ, (λόφος) an elevation of earth, hill, eminence, height, i. 5. 8; 10. 12: iii. 4. 24 s.

γῆρας, αος, τό, (cf. γέρων) old age, advanced age, iii. 1. 43.

γίγνομαι,\* Ion. or later γίνομαι, γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενήμην, (cf. gigno) to come to be (more briefly translated be or come), become, get (intrans.); to take place, happen, occur, result (ἀν εὖ γένηται if it come out well, if the result be favorable, i. 7. 7); to come to be in a place, arrive, come, get, extend, (ἐν ἑαυτῷ ἐγένετο came to [be within] himself, i. 5. 17); to be ascertained, shown, or proved to be, to prove or show one's self to be; D., διὰ, ἐκ, ἐν, ἐπί, κατὰ, &c. It is variously translated according to the subject or other words with which it is connected, and sometimes by a pass. verb (as if supplying the pass. of ποιέω, &c.): of children, to be born or descended, G., ἀπό· of rain or snow, to fall; of a cry, shout, laughter, tumult, war, &c., to arise; of the day, to dawn; of a road, to pass or lead; of income, to accrue; of numbers, to amount to; of acts, to be performed, ὑπό· of meetings, to be held; of oaths or pledges, to be taken, given, or exchanged; of sacrifices, to [result as they should] take effect, be favorable or auspicious, I.; &c.; i. 1. 1, 8; 6. 5, 8; 8. 8, 23 s: ii. 2. 3, 10: w. dat. of possessor (459), δρόμος ἐγένετο τοῖς στρατιώταις [to the soldiers there came to be a running] the soldiers began to run, i. 2. 17; ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ πορεύεσθαι [it came to be, became possible to, &c.] both Greek and barbarian could go, i. 9. 13; τῇ ἡμέρᾳ αὐτοῖς ἐγένετο occupied them through



*the day*, iv. 1. 10; &c. The aor. and complete tenses of γίγνομαι sometimes seem to supply these tenses for εἶμι.

γινώσκω,\* Ion. or later γινώσκω, γινώσομαι, ἐγνώκα, 2 a. ἔγνω, a. p. ἐγνώσθην, gnosco, to KNOW, recognize, understand, perceive, discern, judge, decide, think (pf. have recognized the fact, reflect, iii. 1. 43): A. P., I. (A), CP., 2 A., περί: i. 3. 2, 12 s; 7. 4: ii. 5. 8, 35: iii. 1. 27, 45. See ὁράω.

Γλοῦς,\* οὐ, οὐ, οὐν, οὐ, Glus, an Egyptian, son of the admiral Tamos. He was a favorite officer of Cyrus; and was afterwards taken into favor by Artaxerxes. He was probably appointed to the command of the Persian fleet; but slain, after a victory over the Cyprians, as he was meditating revolt, B. C. 383. i. 4. 16: ii. 4. 24.

γνοίην, γνούς, γνῶναι, γνώσομαι, &c., see γινώσκω, i. 7. 4; 9. 20.

†γνώμη, ης, understanding, judgment, conviction, sentiment, thought, opinion, design, plan, expectation; mind, disposition, inclination, preference, favor, consent: τὴν γνώμην ἔχειν to have one's mind made up or fixed, to be assured, inclined, disposed, or attached, D., πρὸς, ὡς w. P. absolute: γνώμη on principle: i. 3. 6, 13; 6. 9 s; 7. 8; 8. 10: ii. 5. 29; 6. 9. Der. GNOMIC.

γονεὺς, ἑως, ὁ, (γεν- in γίγνομαι) father: pl. parents, iii. 1. 3.

γόνυ,\* γόνατος, τό, genu, the KNEE; a joint or knot in a plant; i. 5. 13: iii. 2. 22: iv. 5. 36.

Γοργίας, ου, Gorgias, a celebrated sophist and rhetorician from Leontini in Sicily, who taught at Athens and elsewhere in Greece, for large price, dazzling his hearers by the ingenuity of his reasoning and the glitter of his declamation. He is introduced by Plato into a dialogue bearing his name. ii. 6. 16.

γοῦν adv., (γὲ οὖν) at least then, at any rate, certainly, iii. 2. 17.

γράφω,\* γράψω, γέγραφα, pf. p. γέγραμμαι, to GRAVE, write, paint, A., CP., i. 6. 3: ii. 3. 1. Der. GRAPHIC.

γυμνάζω, ἄσω, γεγύμνακα, (γυμνός) to [train naked] train, exercise, A., i. 2. 7. Der. GYMNASTIC.

γυμνής, ἦτος, ὁ, or γυμνήτης, ου, (γυμνός) as adj., [naked] light-armed;

comm. subst., a light-armed soldier; a term applied to all foot-soldiers except the hoplites, and with special propriety to archers and slingers: i. 2. 3: iii. 4. 26: iv. 1. 6, 28.

Γυμνιάς, ἄδος, ἡ, Gymnias, a large city of the Scythini in Armenia, iv. 7. 19: v. l. Γυμνίας or -νός. || Gumish Kaneh?—acc. to some, Erzurum, &c.

†γυμνικός, ἡ, ὁν, gymnastic, iv. 8. 25.

γυμνός, ἡ, ὁν, naked: less strictly, lightly clad, in one's under-garment only; exposed without defensive armor, πρὸς: i. 10. 3: iv. 3. 6, 12.

γυνή,\* γυναικός, voc. γύναι, a woman, wife, i. 2. 12. Der. MISO-GYNIST.

Γωβρύας, ου or α, Gobryas, commander of a fourth part of the army of Artaxerxes, i. 7. 12.

## Δ.

δ' by apostr. for δέ, i. 1. 4 s.

δάκνω,\* δήξομαι, δέδηχα l., a. p. ἐδήχθην, to bite, A., iii. 2. 18, 35.

δακρύω, ὄσω, δεδάκρυκα l., (δάκρυ α tear) to shed tears, weep, i. 3. 2.

†δακτύλιος, ου, ὁ, a finger-ring. Rings were greatly worn by the Greeks for use as seals, and also as ornaments or amulets. They were most worn on the fourth finger of the left hand, and were often embellished with stones cut with exquisite art. iv. 7. 27.

δάκτυλος, ου, ὁ, (cf. δείκνυμι and δέχομαι) digitus, finger, toe (τῶν ποδῶν), iv. 5. 12. Der. DACTYL.

Δᾶμ-ἀράτος, ου, Damarātus, a king of Sparta, deposed through the intrigues of his colleague Cleomenes, B. C. 491, but kindly received by king Darius Hystaspis. He attended Xerxes in his invasion of Greece, and gave him wise counsel in vain. His service was however rewarded by the gift of a small principality in southwestern Mysia. ii. 1. 3. V. l. Δημάρτος.

Δάνα, ης, ἡ, or Δάνα, ων, τά, Dana or Τηαῖνα, an important city in southern Cappadocia, at the northern foot of Mt. Taurus, on the way to the Cilician Pass. It was the native place of Apollonius, the Pythagorean thaumaturgist. i. 2. 20: v. l. Θάνα. || Kiz-Hissar (Girls' Castle), or Kilissa-Hissar.

δαπανάω, ἦσω, δεδαπάνηκα, (δαπάνη

*expense*, akin to δάπτω) to *expend*, *spend*, A. εἰς, ἀμφί, i. 1. 8; 3. 3.

δα-πέδον, ου, (διά, πέδον *ground*); ch. poet., the *ground*, iv. 5. 6.

[δάπτω, δάψω, poet., to *devour*.]

Δαρδανεύς, έως, (Δάρδανος) a *Dardanian*. Dardanus was an Æolic town of Troas, on the southern part of the Hellespont. Its name remains in the modern *Dardanelles*. iii. 1. 47.

Δάρδας, ατος, or Δάρδης, ητος, the *Dardas* or *-es*, supposed (with some dissent) to have been a short canal from the Euphrates to the princely residence of Belesys, where was afterwards the city Barbalissus (*field of Belesys*; now Bális) i. 4. 10: v. l. Δαράδαξ.

†δάρεικος, ου, ό, [sc. στατήρ coin] a *daric*, a Persian gold coin stamped with the figure of a crowned archer, = about \$5.00 by weight, but in exchange with Attic silver coins, reckoned at 20 drachmæ = about \$4.00 (3000 darics = 10 talents, i. 7. 18). It was struck of great purity by Darius Hystaspis, and either named from him or from the Pers. darâ, *king*; cf. the Eng. *sovereign*. i. 1. 9; 3. 21.

Δαρείος, ου, Darîus II., king of Persia, natural son of Artaxerxes I. (Longimanus), and hence surnamed Nothus. This prince, whose previous name was Ochus, ascended the throne, B. C. 424, through the murder of his half-brother Sogdiânus, who had himself become king in a similar way. He aided the Spartans in their war with Athens; and his weak reign was disturbed by various revolts, of which the most important and successful was that of Egypt. He was greatly under the influence of his ambitious and imperious wife Parysatis; but, in opposition to her wishes, appointed as his successor his eldest son Arsaces, rather than the younger Cyrus. He died, B. C. 405, leaving, according to Ctesias, four children of thirteen born of Parysatis. Δαρείος, like Ξέρξης and Ἀρταξέρξης, seems to have been rather a title of dignity than a simple name, and to have signified *controller* or *lord* (έρξης Hdt. 6. 98; Pers. darâ *king*). i. 1. 1, 3.

δασμός, ου, ό, (δαλομαι to *divide*) a portion paid to a ruler, a *tax*, *impost*, *tribute*, *revenue*, i. 1. 8; iv. 5. 24.

δασύς, εἶα, ύ, *thick* or *dense* with trees, shrubs, hair, &c.; *bushy*, *shaggy*, *hairy*, with the hair on: τὸ δασύ the *thicket*: ii. 4. 14: iv. 7. 6 s, 22.

δαψιλής, ές, (δάπτω) *abundant*, *in abundance*, *plentiful*, *amp.e*, iv. 2. 22.

δέ \* distinctive conj. and adv., *postpos.*, but, and; yet, however; on the other hand, on the contrary; also, further, moreover; sometimes translated *while*, *for*, *or*, *then*, *now*, *indeed*, *even*, or omitted in translation; i. 1. 1 s; 4. 4: iii. 1. 2, 13: iv. 5. 4: καὶ . . δέ *and* [not only so, but] *also*, *and indeed*, *and even*, i. 1. 2; 5. 9; 8. 2: οὐδὲ . . δέ *nor yet further*, *nor indeed*, *nor even*, i. 8. 20. Δέ (to which μέν corresponds) is the common particle of *contradistinction*, intermediate in its force between the copulative καὶ *and*, and the adversative ἀλλά *but*. Καὶ adds without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but even *opposition*. See μέν, ό.

[-δε \* an inseparable encl. particle, denoting direction *towards*, affixed in demonstratives, and also as a prep. to accusatives to form adverbs of place.]

δέδια & δέδοικα, see δειδω: i. 3. 10.

δέδογμαί, see δοκέω, iii. 2. 39.

δέδομαι, see δίδωμι, i. 4. 9.

δεηθήναι, δεήσας, &c., see δέω.

δει impers., see δέω, i. 3. 5.

δειδω \* Ep., δέισμαι Ep. & vii. 3. 26? pret. δέδοικα & 2 pf. δέδια, a. έδεια, to *fear*, *be afraid*, A., μή, i. 3. 10; 7. 7; 10. 9: iii. 2. 5, 25.

δείκνυμι & -ύω, \* δέξω, δέδειχα, *indico*, to *point out*, *show*, *indicate*, *make signs*, A. D., CP., iv. 5. 33; 7. 27.

δείλη, ης, *afternoon*, both early (πρωτα) and late (όψια); *evening*: δέιλης or τῆς δέιλης in the *afternoon*, at *evening*: ἀμφί δέιλην about the coming of *afternoon*, *early in the afternoon*: i. 8. 8: ii. 2. 14: iii. 3. 11.

δειλός, ή, όν, (δειδω) *timid*, *cowardly*, i. 4. 7? iii. 2. 35.

δεινός, ή, όν, (δειδω) *dreadful*, *fearful*, *terrible*, *perilous*; *outrageous*, *intolerable*, *grievous*, *severe*; *strange*, *wondrous*; *very powerful*, *able*, *skilful*, *clever*, or *adroit*; i. δεινόν subst., *peril*, *danger*, *obstacle*: i. 9. 19: ii. 3. 13, 22; 5. 15; 6. 7: iv. 6. 16.

†δειπνέω, ήσω, δεδείπηκα, to *take*



the second or afternoon meal, *to dine* or *sup*, ii. 2. 4: iii. 5. 18: iv. 6. 17, 22.

**δεῖπνον**, *ov*, (akin to δάπτω and Lat. daps, though it has been fancifully referred to δεῖ πονεῖν, as the meal that must be worked for) cœna, the second of the two usual or regular Greek meals, *the afternoon or evening meal, supper*, often corresponding to our later dinner; the meal for which most preparation was made, and to which guests were especially invited; ii. 4. 15: iv. 2. 4.

**δεῖσαι**, -σας, &c., see δεῖδω, iii. 2. 5.

**δεῖσθαι**, δεῖται, &c., see δέω, i. 1. 10.

**δέκα** indecl., *ten*, i. 2. 10, 14. Der.

DECADE.

**ξένδρον**, \* *ov*, (dat. pl. δένδροις or δένδρσι, iv. 7. 9; 8. 2), *a tree*, i. 2. 22.

**δέξασθαι**, -ομαι, &c., see δέχομαι.

**δεξιός**, *ά, ύν*, (akin to δέχομαι and δεικνύμι, from the use of the right hand in taking and pointing) dexter, *right* in distinction fr. left: ἡ δεξιὰ [sc. χεῖρ] *the right hand*, often used, as now, in greeting, and also in solemn asseveration; hence, *a pledge or solemn assurance*, esp. of friendship or peace; ἐν δεξιᾷ, *on the right (hand)*, G.: τὸ δεξιὸν [sc. κέρας, μέρος, &c.] *the right (wing)* of an army (a position of special honor), *the right side or part* (so τὰ δεξιὰ), *the right*: i. 2. 15; 5. 1; 6. 6; 8. 4s, 13; 10. 1: ii. 4. 1: iv. 3. 17.

**δέρμα**, *ατος, τό*, (δέρω *to flay*) *the skin stripped off, hide*, i. 2. 8: iv. 8. 26.

**δεσμός**, *ου, ό*, (δέω *to bind*) *a band, strap, yoke-strap*, iii. 5. 10.

**δεσπότης**, *ου*, (cf. Lat. potis) *a master, lord*, ii. 3. 15. Der. DESPOT.

**δεῦρο** adv., *hither, here*, i. 3. 19.

**δεύτερος**, *α, ου*, (c. form fr. δύο, 376c) *second*: δεύτερον or τὸ δεύτερον, as adv., *the second time*: i. 8. 16: ii. 2. 4: iii. 4. 28. Der. DEUTERO-NOMY.

**δέχομαι**, \* *δέξομαι, δέδεμαι, to receive, accept, take* what is offered; *to receive hospitably, admit, welcome*; *to receive an enemy, to meet or await his charge or attack* (eis χεῖρας δέχεσθαι *to receive an enemy hand to hand, to meet him in close combat*, iv. 3. 31); A. eis, ἐπὶ: i. 8. 17; 10. 6, 11: iv. 5. 32.

**δέω**, \* *δήσω, δέδεκα*, pf. p. δέδεμαι, *to bind, tie, fasten*, A., iii. 4. 35; 5. 10: iv. 3. 8; 6. 2. Der. DIA-DEM.

**δέω**, \* *δήσω, δεδέκα*, a. p. as m. ἐδέη-

θην, *to need, want, lack*, G. I.; as αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι *when he had wanted little* [to bc] of *being stoned to death*, had narrowly escaped or come near this, i. 5. 14: M. *to need for one's self, stand in need of, want, require, desire*; *to beg, entreat, beseech, ask, request*; G. I. (A.), A. of neut. pron.; i. 1. 10; 2. 14; 3. 4; 4. 14s: ὑπὸ τοῦ δεῖσθαι *by want or poverty*, ii. 6. 13. — Impers. δεῖ, δέη, δέοι, δεῖν, δέον, f. δεήσει, a. ἐδέησε) *there is need of, G.; there is need that, it is necessary, due, or proper, it behooves* (often translated personally by *must or ought, am obliged, &c.*), I. (A., r. D., iii. 4. 35): οὐδὲν (τί, τί, ὅ τι) δεῖ, *there is no (some, any, &c.) need* (adv. acc. or of spec., *need as to nothing, &c.*), ii. 4. 7: iii. 4. 23): τὸ δέον *the thing needed or proper*: eis τὸ δέον *satisfactorily*: i. 3. 5s, 8: iii. 2. 28, 33, 36.

**δή** \* post-pos. adv., (δέ) *indeed, truly, surely, forsooth, even, accordingly, of course, just, so, then, now, pray*. It is also translated by other strengthening words, or sometimes by emphasis only. i. 1. 4; 2. 3s; 9. 28s.

**δήλος**, *η, ου*, *evident, manifest, plain, clear*: δῆλον (ἐστίν) *it is evident*: by personal constr. for impers., δῆλος ἦν ἀνίσμενος *it was manifest that he was grieved, or he was manifestly grieved* (so often w. a pt., 573, i. 2. 11; 5. 9): δῆλον ὅτι parenthetically, also written δηλώνῃ as an adv., [it is evident that] *evidently*: i. 3. 9: ii. 3. 1, 6: iii. 2. 34.

† **δηλώω**, *ώσω, δεδήλωκα, to manifest, show, make evident*; *to set forth, relate, declare*; A., CP. D., πρὸς: i. 9. 28: ii. 1. 1; 2. 18 (ἐδήλωσε τοῦτο *this showed itself, became evident*, 577c; or *he showed this*); 5. 26.

† **Δημο-κράτης**, *εος, Democrates, a Temenite, a trusty scout*, iv. 4. 15.

[**δῆμος**, *ου, ό*, *the people, the commons*. Der. DEMO-CRACY.]

† **δημόσιος**, *α, ου*, *belonging to the people, being public property*: τὰ δημόσια *the public money*: iv. 6. 16.

**δή-που** adv., *doubtless, surely, certainly, of course*, iii. 1. 42; 2. 15.

**δήσαι**, -σας, -σω, see δέω, *to bind*.

**δηχθεῖς**, see δάκνω, iii. 2. 18.

**διά**, \* by apostr. δι', prep. w. G. and A., (akin to δύο and Lat. dis-) *through*: more literally, w. GEN. (of place, time,

means, manner, &c.), i. 2. 5: ii. 5. 21s: iv. 6. 22: διὰ ταχέων through quick measures, rapidly, i. 5. 9: αὐτοῖς διὰ φιλίας iέναι to go to them through the way of friendship, to seek their friendship, διὰ παντός πολέμου αὐτοῖς iέναι to wage utter war with them, iii. 2. 8: — w. Acc., causal, through the influence, agency, or aid of; on account of, by reason of, for the sake of, for, through; i. 2. 8; 7. 5s: in compos., through (of place, time, completion, &c.); apart, asunder, about, abroad, denoting division or distribution, cf. Lat. dis-.

Δία, Διῖ, Διός, see Ζεύς, i. 7. 9.

δια-βαίνω,\* βήσομαι, βέβηκα, 2 a. ἔβην, to go or pass through, over, or across, A., διὰ: to step apart, stride, straddle: i. 2. 6; 4. 14s: iv. 3. 8.

δια-βάλλω,\* βαλῶ, βέβληκα, 2 a. ἔβαλον, to pierce with words like darts, to calumniate, traduce, slander, accuse or state falsely or maliciously, insinuate, A., πρὸς, ὡς, i. 1. 3: ii. 5. 27s.

†διαβάσας, ἡ, the act, means, or place of crossing; a crossing, passage; ford, bridge, ferry; temporary bridge; i. 5. 12: ii. 3. 10.

†διαβατέος, α, ον, that must be crossed, to be crossed, ii. 4. 6.

†διαβατός, ἡ, ὄν, that may be crossed, passable, fordable, i. 4. 18: ii. 5. 9.

δια-βέβηκα, -βάς, -βῆναι, -βῶ, &c., see δια-βαίνω, i. 2. 6; 4. 14, 16, 18.

‡δια-βιβάζω, βιβάσω βιβῶ, (βιβάζω to make go, causative of βαίνω) to carry or bring across or over, take or lead across, transport, A., iii. 5. 2, 8.

διαβολή, ἡς, (δια-βάλλω) calumny, slander, false accusation, ii. 5. 5.

δι-αγγέλλω, ελῶ, ἡγγέλκα, to carry word through, report, announce, communicate, A. D., εἰς: M. to pass the word [through] one to another: i. 6. 2: ii. 3. 7: iii. 4. 36.

δια-γελάω, ἄσομαι, to make sport of among others, expose to ridicule, laugh at, jeer at, mock, A., ii. 6. 26.

δια-γίγνομαι,\* γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come or get through, subsist, continue, pass time, A. P., ἐν, i. 5. 6; 10. 19: ii. 6. 5.

δι-αγκυλόδομαι, ὥσομαι, ἡγκύλωμαι, (ἀγκύλη a loop, the leathern thong of a javelin, fr. ἄγκος) to insert one's finger in the thong of a javelin, in immediate preparation for hurling it:

διηγκυλωμένοι with their fingers in the thongs. The ἀγκύλη (Lat. amentum) was prob. fastened to the javelin at or near the centre of gravity, and was so used in throwing as to give greater force or (through rotation) steadiness to the motion. iv. 3. 28.

δι-άγω,\* ἄξω, ἤχα, 2 a. ἤγαγον, to lead or carry through or across, bring over, transport, A.; to pass time, A.; without an acc. expressed, to pass the time, live, continue, be constantly, P.; i. 2. 11: ii. 4. 28: iii. 1. 43; 5. 10.

δι-αγωνίζομαι, ἴσομαι ιούμαι, ἡγωνισμαι, to contend throughout or constantly, πρὸς, iv. 7. 12.

δια-δέχομαι, δέξομαι, δέδεγμαi, to receive one from another through a line, to relieve one another, succeed, i. 5. 2.

δια-δίδωμι,\* δώσω, δέδωκα, α. ἔδωκα (δῶ, δοίην, &c.), to dis-tribute, A. D. I., i. 9. 22; 10. 18.

δια-ζεύγνυμι,\* ζεύξω, ἔξευχα I., pf. p. ἔξευγμαi, to un-yoke, disunite, separate, A. ἀπό, iv. 2. 10.

δια-θεάσομαι, ἄσομαι, τεθέαμαι, to look through, observe, consider, CP. G. of theme, iii. 1. 19.

δι-αιθριάζω, ἄσω, (αἰθρία) dis-sere-nasco, to be clearing up [through the sky], iv. 4. 10. Sturz translates sub dio agere.

δι-αιρέω,\* ἦσω, ἥρηκα, 2 a. εἶλον, to take apart, and thus destroy or remove, A., ii. 4. 22.

διὰ-κειμαι,\* κείσομαι, to be arranged, dis-posed, or affected, ch. of the state of the mind, D., πρὸς, ii. 5. 27; 6. 12.

δια-κελεύομαι, εὔσομαι, to exhort or encourage through an undertaking, &c., to cheer on, D., iii. 4. 45: iv. 7. 26.

δια-κινδυνεύω, εὔσω, to expose one's self throughout, meet all dangers, incur all risks, hazard a battle, i. 8. 6.

διακονέω, ἦσω, δεδιᾶκόνηκα, (διᾶ-κονος a waiter, one who goes through the dust, κόνις · or akin to διώκω) to wait upon, serve, iv. 5. 33.

δια-κόπτω,\* κόψω, κέκοφα, 2 a. p. ἐκόπην, to cut through or in pieces, break through, A., i. 8. 10: iv. 8. 11.

διακόσιοι, α, ας, (δῖς, ἑκατόν) two hundred, i. 2. 9.

δια-λαγχάνω,\* λήξομαι, εἴληχα, 2 a. ἔλαχον, to divide, assign, or take by lot, to allot, A., iv. 5. 23.

δια-λαμβάνω,\* λήψομαι, εἴληφα,

2 a. ἔλαβον, *to take apart, separate, divide; to take severally, each his share; A.; iv. 1. 23.*

δια-λέγομαι, \* λέξομαι, εἴλεγμα, ἐλέχθην, *to share the talk, converse, confer, or treat with, D., πρὸς, AE., περί, i. 7. 9; iv. 2. 18 s. Der. DIALOGUE.*

δια-λείπω, \* λείψω, λέλοιπα, 2 a. ἔλιπον, *to leave an interval, to be or stand apart or at intervals, be distant, A. ἀπό: τὸ διαλείπον the interval: i. 7. 15; 8. 10; iv. 7. 6; 8. 12 s.*

δι-αμπερές (for δι-ανα-περές fr. πείρω *to pierce*) ch. Ἐρ., *quite through, adv., or as prep. w. A., iv. 1. 18.*

δια-νέομαι, ἡσομαι, νενήμαι, a. ἐνοήθην, *to dis-pose one's thoughts, propose, purpose, design, intend, I., AE., ii. 4. 17; iii. 2. 8.*

δια-πέμπω, \* πέμψω, πέπομφα, *to send about or round, A., i. 9. 27.*

δια-περάω, ἄσω, πεπεράκα, *to pass through, cross, A., iv. 3. 21?*

δια-πολέμω, ἡσω, πεπολέμηκα, *to carry the war through, fight it out, D., iii. 3. 3.*

δια-πορεύω, εὔσω, pf. m. πεπόρευμαι, *to carry or convey across or over, A.: M. to carry one's self over, to cross, to march or pass through or over, A.: ii. 2. 11; 5. 18; iii. 3. 3.*

δια-πράττω, \* πράξω, πέπραχα, pf. m. and p. πέπραγμα, *to work through, work out, effect, accomplish, obtain, gain: M. much as A., to work out for one's self, effect one's desire, accomplish one's aim, obtain one's request, gain one's point; to negotiate, stipulate, make an agreement: A. D., I. (A.), CP., παρά: ii. 3. 20, 25; iii. 5. 5.*

δι-αρπάξω, \* ἄσσω, ἡρπακα, pf. p. ἡρπασμαι, di-ripio, *to snatch apart, plunder, sack, seize, carry off, A., i. 2. 19, 26; 10. 2, 18; ii. 2. 16; 4. 27.*

δια-σημαίνω, ἀνῶ, a. ἐσήμηνα or ἀνα, *to signify or indicate a decision between two courses, CP., ii. 1. 23.*

δια-σκηνέω (intrans.), ἡσω, & δια-σκηνών (trans.?), ὥσω, *to encamp apart, separate for quarters, κατά, eis, iv. 4. 8, 10; 5. 29.*

† δια-σκηνητέον ἐστίν, *it is necessary to encamp apart, eis, iv. 4. 14.*

δια-σπάω, \* σπάσω, ἔσπακα, pf. p. ἔσπασμαι, a. p. ἐσπάσθην, *to draw apart, separate, scatter, disperse, A., i. 5. 9; iii. 4. 20; iv. 8. 10, 17.*

δια-σπείρω, \* σπερῶ, ἔσπαρκα 1., pf. p. ἔσπαρμαι, *to scatter, disperse, spread, trans.: M., intrans.: i. 8. 25; ii. 4. 3.*

δια-στάς, -στήναι, see δι-ίστημι.

δια-σφενδονάω, ἡσω, *to sling or throw in all directions, iv. 2. 3.*

διά-σχω, -σχοιμι, see δι-έχω.

δια-τάττω, \* τάξω, τέταχα, a. p. ἐτάχθην, *to arrange, draw up, or distribute, in order of battle, A., i. 7. 1.*

δια-τελέω, \* ἔσω ὦ, τετέλεκα, *to finish through or entirely, complete, A.: w. A. understood (476. 2) to finish the way, complete the distance; to fill up the time, to continue, be continually or constantly, P.: i. 5. 7; iii. 4. 17.*

δια-τήκω, \* τήξω, 2 pf. τέτηκα, *to melt through, trans.: M. and 2 pf., intrans., iv. 5. 6.*

δια-τίθημι, \* θήσω, τέθεικα, a. ἔθηκα (θῶ, &c.), *dis-pono, to dis-pose in mind; to dispose of, handle, treat or serve; A., i. 1. 5; iv. 7. 4.*

δια-τρέφω, \* θρέψω, τέτροφα, 2 a. p. ἐτρέφην, *to feed through, nourish, sustain, A., iv. 7. 17.*

δια-τρίβω, τρίψω, τέτριφα, *to rub through, wear away, waste, pass or spend time, A.; w. A. understood, to spend the time, delay, tarry, i. 5. 9; ii. 3. 9; iv. 6. 9.*

† διαφερόντως surpassingly, pre-eminently, peculiarly, i. 9. 14.

δια-φέρω, \* οἶσω, ἐνήνοχα, a. ἡνεγκα or -ον, dif-fero, *to dif-FER from, surpass, excel, G. AE., ἡ · impers. w. I., διέφερον ἀλέξασθαι it was different or easier to repel; or by pers. constr., διέφερον ἀλέξασθαι they were [different] better able, or found it easier to repel, 573; ii. 3. 15; iii. 1. 37; 4. 33: M. to differ with, quarrel, be at variance, ἀμφί, πρὸς, iv. 5. 17.*

δια-φθείρω, \* φθερῶ, ἐφθαρκα, 2 a. p. ἐφθάρην, *to spoil utterly, ruin, destroy; to corrupt, seduce, bribe; A.: P. to be destroyed or ruined, go to ruin, waste away, &c.: iii. 3. 5; iv. 1. 11; 5. 12.*

διάφορος, ον, s., (δια-φέρω) *at variance: neut. subst., variance, cause of difference or dissension, iv. 6. 3.*

δια-χάζω, \* (χάζω *to drive back*, ch. Ἐρ.) *to draw apart, separate, intrans., iv. 8. 18?*

δια-χειρίζω, ἴσω ὦ, κεχειρίκα, (χείρ) *to pass through one's hands, administer, manage, A., i. 9. 17.*

δια-χωρέω, ἦσω, κεχώρηκα, *to go or work through*: impers. κάτω διεχώρει αὐτοῖς *they had a diarrhoea*, iv. 8. 20.

† διδάσκαλος, ου, ὁ, *a teacher*, ii. 6. 12. διδάσκω, \* ἄξω, δεδ-δαχα, *to teach, instruct, inform*, A. CP., i., i. 7. 4: ii. 5. 6: iii. 3. 4; 4. 32. Der. DIDACTIC.

δίδωμι, \* δώσω, δέδωκα, α. ἔδωκα (δῶ, &c.), pf. p. δέδομαι, α. p., ἐδόθην, Lat. *do, to give, grant, bestow*, A. D., i. 1. 6, 8 s; 2. 12, 27: δοθῆναι αὐτῷ σώζειν *that it should be granted to him to save, the privilege of saving*, 663 b, ii. 3. 25. Der. DOSE.

δι-έβαινον, -έβην, see δια-βαίνω.

δι-εγενόμην, see δια-γίγνομαι, ii. 6. 5.

δι-είργω, \* εἰρξω, *to intercept* (sc. αὐτοῖς), *intervene*, iii. 1. 2.

δι-εἶχον, see δι-έχω, i. 8. 17.

δι-ελαύνω, \* ἐλάσω ἐλῶ, ἐλήλακα, α. ἤλασα, *to ride, drive, or charge, through*, i. 5. 12; 10. 7: ii. 3. 19.

δι-ελών, see δι-αιρέω, ii. 4. 22.

δι-έρχομαι, \* ἐλεύσομαι, ἐλήλυθα, 2 α. ἦλθον, *to go or come through, pass or march through, cross*, A., διά: of a rumor, *to go abroad, spread*: i. 4. 7: ii. 4. 12: iv. 1. 3, 5; 5. 22.

δι-εσπάρθαι, see δια-σπείρω, ii. 4. 3.

δι-έχω, \* ἔξω, ἔσχηκα, ipf. εἶχον, 2 α. ἔσχον, [to have one's self apart] *to be apart, distant, or separated, to diverge*, G., ἀπό: τὸ διέχον, *the intervening space, interval*: i. 8. 17: iii. 4. 22.

δι-ηγέομαι, ἦσομαι, ἦγημαι, *to lead through a story, to relate or state in detail, narrate*, A., iv. 3. 8.

δι-ήλασα, see δι-ελαύνω, i. 10. 6.

δι-ἦλθον, see δι-έρχομαι, i. 4. 7.

δι-ἔμι, \* ἦσω, εἴκα, α. ἦκα (ῶ, &c.), *to send through, permit to go through, let pass*, A. διά, iii. 2. 23? iv. 1. 8.

δι-ίστημι, \* στήσω, ἔστηκα, 2 α. ἔστην, *to station apart*: M., w. pf. and 2 α. act., *to stand apart, be stationed at intervals, open the ranks*, i. 5. 2; 8. 20.

δίκαιος, α, ου, c., s., (δική) *just, right, righteous, upright, proper, reasonable*, i., i. 3. 5: iii. 1. 37: τὸ δίκαιον *justice, right*; ἐκ τοῦ δικαίου [out of] *according to justice, in a just way*, i. 9. 19: δίκαια ποιεῖν *to do what is right*, i. 3. 5.

† δικαιοσύνη, ης, *justice (as a quality), uprightness, righteousness*, i. 9. 16.

† δικαιοῦτης, ητος, ἡ, = δικαιοσύνη, ii. 6. 26.

† δικαίως *justly, with reason, reasonably, properly, deservedly*, ii. 3. 19.

δίκη, ης, *justice or right*: just retribution either (1) to him who has suffered, or (2) to him who has done wrong, G. Thus, (1) δίκην δίδοναι *pœnas dare, to give retribution or satisfaction, make amends, pay the penalty, suffer punishment*, ii. 6. 21:—(2) δίκην ἐπιτιθεῖναι *to inflict retribution, punishment, or just desert*, D., i. 3. 10, 20: iii. 2. 8: ἔχειν τὴν δίκην *to have one's desert or due, receive the punishment due*, ii. 5. 38, 41.

διό adv. = δι' ὅ, *on account of which, wherefore*, i. 2. 21.

διότι\* conj., (δι' ὅ τι) *on account of this that, because*, ii. 2. 14.

† δι-πῆχυς, υ, g. eos, (πῆχυς) *two cubits long*, iv. 2. 28.

† δι-πλάσιος, α, ου, (πλάσσω *to form*) *two-fold, double, twice as much or many*: διπλάσιον *double the distance, twice as far*, G.: iii. 3. 16: iv. 1. 13.

† δι-πλεθρος, ου, (πλέθρον) *two hundred feet long or wide*, iv. 3. 1.

[δῖς adv., also in compos. δι-, (δύο) *twice, doubly*.]

† δις-χίλιοι, αι, α, *two thousand*, i. 1. 10; 2. 9.

διφθέρα, ας, (δέφω *to tan*) *a tanned or prepared skin, a leathern bag or pouch*, i. 5. 10. Der. DIPHTHERIA.

† διφθέρηνος, η, ου, *made of skins, leathern*, ii. 4. 28.

δί-φρος, ου, ὁ, (δῖς, φέρω) *a seat, originally for two, as in the old chariot for the warrior and the driver*, i. 8. 10.

διψάω (contr. -ῶ, -ῆς, -ῆ), \* ἦσω, δεδιψηκα, (δίψα *thirst*) *to thirst, be thirsty*, iv. 5. 27.

† διωκτέος, α, ου, *to be pursued*: διωκτέον ἐστίν *it is necessary to pursue, chase must be given*, iii. 3. 8.

διώκω, \* ὤξω, oftener ὠξοῦμαι, δεδιώχα, (δίω *to run away, flee*) *to make flee or run, pursue, chase, give chase, drive or follow as an enemy*, A. εἰς, &c., i. 4. 7 s; 5. 2 s; 8. 21.

† διώξω, εως, ἡ, *act of pursuing, pursuit*, iii. 4. 3.

† διώρυξ, υχος, ἡ, (δι-ορύττω) *a canal, trench*, i. 7. 15: ii. 4. 13, 17.

† δόγμα, ατος, τό, *a decree, ordinance*, ΠΟΓΜΑ, iii. 3. 5.

δοθῆναι, δόζην, see δίδωμι, ii. 3. 25.

**δοκέω**,\* **δόξω**, **δεδοκῆκα** poet., (1) of the action of the mind itself, *to think, suppose, imagine, expect*, I. (A.), i. 7. 1; 8. 2: **δεδογμένος** thought best, *approved, resolved on, voted*, iii. 2. 39: — (2) of the action of an object upon the mind, *to seem, appear*, Lat. *videor*; *to seem good, best, expedient, right, proper*; *to be approved, determined, resolved on, adopted, or voted*; both personally and impersonally, and with the former construction for the latter (the two combined, iii. 1. 11?), 573; D. I. (A.; the inf. often supplied fr. the context); i. 2. 1; 3. 11 s, 18, 20; 4. 7, 15: **δόξαν ταῦτα** [sc. *ποιεῖν* fr. the context, or see 502] *it having been voted to pursue this course, or this resolved on*, 675 a, iv. 1. 13. With the uses 1 and 2, compare *I think* and *me-thinks* = *me-seems* = *it seems to me*. **Δοκέω** is much used for greater modesty or courtesy of expression, i. 3. 12; 7. 4 (*αἰσχύνεσθαι μοι δοκῶ*, *me-thinks I am ashamed*): iii. 1. 38; cf. 70 m, 654.

**δοκιμάζω**, **άσω**, (**δόκιμος** *accepted on proof*, fr. *δέχομαι*) *to approve on examination*, iii. 3. 20.

**δόλιος**, **α**, **ον**, (**δύλος** *wile*) *deceitful, treacherous, perfidious*, i. 4. 7?

**δόλιχος**, **ον**, **ό**, the *long race*, protracted to several miles, by an extension of the course, or a repetition of it, iv. 8. 27.

**Δόλοψ**, **οπος**, *a Dolopian*. The Dolopes were a rude but hardy tribe, living on both sides of the southern range of Mt. Pindus. i. 2. 6.

† **δόξα**, **ης**, *opinion, expectation; glory*; ii. 1. 18. Der. ORTHO-DOXY.

**δόξας**, **δόξω**, see **δοκέω**, i. 3. 20; 4. 15.

**δορκάς**, **άδος**, (**δέρκομαι**, pf. **δέδορκα**, *to look keenly*) a small, swift, and beautiful antelope, so named from the lustre of its eye, *a gazelle*, i. 5. 2. Hence prop. name DORCAS.

**δορπηστός**, **ού**, or **δόρπηστος**, **ον**, **ό**, (**δόρπον** *supper*) *supper-time*, i. 10. 17.

**δόρυ**,\* **δόρατος**, **τό**, (cf. **δρῦς** *oak*) a beam or large stick, the shaft of a spear; hence comm. *a spear, lance, pike*, Lat. *hasta*. The common spear of the Greek hoplite consisted of a long wooden shaft, with a sharp steel point (**αἰχμή**), and upon the reverse end an iron spike (**σαυρωτήρ**) for thrusting the spear into the ground in time

of rest. **Ἐπὶ δόρυ** [*spear-ward*] *to the right*, since the spear was carried in the right hand; cf. **παρ' ἀσπίδας**. i. 8. 18: iii. 5. 7: iv. 3. 29; 7. 16.

† **δουλεύω**, **εύσω**, **δεδούλευκα**, *to be a slave*, iv. 8. 4.

**δούλος**, **ον**, **ό**, (**δέω** *to bind*) *a slave, bondman, bond-servant*; under an absolute government, *a subject*; i. 9. 15, 29: ii. 5. 32, 38: iii. 1. 17.

**δούναι**, **δούς**, see **δίδωμι**, i. 2. 12.  
† **δουπέω**,\* **ήσω**, **δέδονπα**, ch. Ep., *to make a din, to clash*, D. of instrument, **πρός**, i. 8. 18.

**δούπος**, **ον**, **ό**, ch. poet., *a loud noise, din, uproar, hubbub*, ii. 2. 19.

**Δρακόντιος** **ον**, *Dracontius*, a Spartan exile, iv. 8. 25.

**δράμοιμι**, **δραμούμαι**, see **τρέχω**.  
† **δρεπανη-φόρος**, **ον**, (**φέρω**) *scythe-bearing, scythe-armed*, i. 7. 10 s; 8. 10.

**δρέπανον**, **ον**, **τό**, or poet. **δρεπάνη**, **ης**, (**δρέπω** *to pluck*) *a scythe, sickle*, i. 8. 10.

**δρόμος**, **ον**, **ό**, (**τρέχω**, pf. **δέδρομα**) the act or place of running; *a run, running, race*; *race-course*: **δρόμῳ** upon the run, as in a race, at full speed, rapidly: **δρόμος** **έγένετο τοῖς στρατιώταις** the soldiers began to run, 459: i. 2. 17; 8. 18 s: iv. 8. 25 s.

**δύναμαι**,\* **δυνήσομαι**, **δεδύνημαι**, ipf. **έδυνάμην** or **ήδυνάμην**, **α**, **ρ**. **έδυνήθην**, **ήδυνήθην**, or **γ**. **έδυνάσθην**, *to be able (can), have power*, I. (often understood); hence elliptically, *to be strong or powerful*; *to be equal or equivalent to, to mean*, A.; i. 1. 4; 5. 6; 7. 5: ii. 2. 12 s: iv. 5. 11 s: **οἱ μέγιστον** (or **μέγιστα**) **δυνάμενοι** [sc. *ποιεῖν*] *the most powerful*, ii. 6. 21. It is often used or to be supplied with a rel. and superl., 553 c: **ὥς μάλιστα** **έδύνατο** **έπικρυπτόμενος** [concealing it as he best could] *as secretly as possible*, i. 1. 6; **ἥ** **έδύνατο** **τάχιστα** [as he could most rapidly] *as rapidly as he could*, i. 2. 4; **ὥς ἂν** **δύνηται** **πλείστοις** *as many as he could*, i. 6. 3.

† **δύναμις**, **εως**, **ή**, *ability, power, might, strength, force*; *military force, forces, troops, army* (so pl. i. 5. 9): **κατὰ** or **εἰς** **δύναμιν** according to or to the extent of one's ability: i. 1. 6; 6. 7: ii. 3. 23: iii. 2. 9. Der. DYNAMIC.

† **δυνάστης**, **ον**, *a chief or powerful man, lord, nobleman*, i. 2. 20. Der. DYNASTY.

† **δυνατός**, ἡ, *όν*, c., s., actively, *able*, *competent*, *powerful*, *strong*, i.; passively, *possible*, *practicable*, *feasible*, D. I.; i. 3. 17; 9. 24: ii. 6. 8, 19: iv. 1. 12, 24: ἐκ τῶν δυνατῶν *from* [the possibilities] *the means in their power*, iv. 2. 23. It is often used or to be supplied with a rel. and superl., 553 c: ἡ δυνατὸν μάλιστα [so as is possible, most implicitly] *as implicitly as possible*, i. 3. 15; *ὅτι ἀπαρασκευαστότατον* [according to what is possible, most unprepared] *as unprepared as possible*, *ὅτι πλείστους* *as many as possible*, i. 1. 6; *ὡς τάχιστα πορεύεσθαι* *to proceed as speedily as possible*, i. 3. 14.

**δύω**,\* *δύσω*, *to make enter, put on*: hence **δύνω** & **δύομαι**, *δύσσομαι*, *δέδῶκα*, 2 a. *ἐδύν*, of the sun, *to enter the western sea, to set*, i. 10. 15: ii. 2. 3.

**δύο**,\* *δυοῖν*, or, w. plur. nouns, indecl., duo, TWO, i. 1. 1: ii. 2. 12: iii. 2. 37. Der. DUAL.

[**δυσ**-\* inseparable particle, *ill*, *mis*, *un*-, DYS-, *with difficulty*.]

**δυσ-πάριτος**, *ον*, (*πάρ-ειμι* *to pass*) *hard or difficult to pass*, iv. 1. 25.

**δυσ-πόρευτος**, *ον*, (*πορεύω*) *difficult of passage or to pass*, D., i. 5. 7.

† **δυσπορία**, *as*, *difficulty of crossing*, *difficult passage*, G., iv. 3. 7.

**δύσ-πορος**, *ον*, *difficult of passage*, *hard to cross*, ii. 5. 9.

**δύσ-χρηστος**, *ον*, (*χράσμαι*) *hard to use or manage, of little use, unserviceable*, iii. 4. 19.

**δυσ-χωρία**, *as*, (*χῶρος*) *the ruggedness or difficulty of the country, difficult ground*, iii. 5. 16.

**δῶ**, *δώσω*, see *δίδωμι*, i. 7. 7.

**δῶ-δεκα** indecl., (*δύο*, *δέκα*) *twelve*, i. 2. 10; 7. 15.

**δῶρον**, *ον*, (*δίδωμι*) *a gift, present, reward*, i. 2. 27; 9. 14, 22: ii. 1. 10.

## E.

**ἐά**, *ἐάν*, &c., see *ἐάω*, iii. 3. 3.

**ἐάλωκα**, *ἐάλων*, see *ἀλίσκομαι*, iii. 4. 8.

**ἐάν**,\* (*εἰ*, *άν*) contr. *ἢν* or *\*άν*, conj. followed by the subj., *if perhaps*, *if hap'y*, *if*, *in case that*. *ἐάν μή* *if not*, *unless*, *except*: i. 3. 14, 18 s; 4. 12.

† **ἐάν-περ**, *if indeed*, *if only*, iv. 6. 17?

**ἐαρίζω**, *ίσω* *ιῶ*, (*ἐαφ* ver, *spring*) *to pass or spend the spring*, iii. 5. 15.

**ἐ-αυτοῦ**,\* *ἦς*, contr. *αὐτοῦ*, *ἦς*, refl. pron., (*ἐ* *him*, *αὐτός*) *sui*, *of himself*, *herself*, *itself*, ch. used when the reflex reference is emphatic or direct. In the gen., it often supplies the place of a possessive pron. (*suus*): *οἱ ἐαυτοῦ* *his own men*, *τὰ ἐαυτῶν* *their own affairs*, *interests*, or *possessions*. i. 1. 5; 2. 7, 15: iii. 1. 16.

**ἐάω**,\* *ἐάσω*, *ἐᾶκα*, ipf. *ἐῶν*, *to permit*, *allow*, *suffer*, *let*, A. I.: *to let be*, *let alone*, *leave*, *dismiss*, *have nothing to do with*, A. D.: *οὐκ ἐᾶν* *to forbid*, *prohibit*, 686 i: i. 4. 7, 9; 9. 18.

† **ἐβδομήκοντα** indecl., *seventy*, iv. 7. 8. [**ἐβδομος**, *η*, *ον*, (*ἐπτά*) *seventh*.]

**ἐγ**-, the form which *ἐν* takes in compos. before a palatal, 150.

† **ἐγγυθεν** adv., *from nigh at hand*, iv. 2. 27.

**ἐγγύς**\* adv., c. & s. *ἐγγύτερον*, *τάτα*, or *τέρω*, *τάτω*, *near*, *nigh*, *close at hand*, G.; *nearby*, *closely*: superl. w. art. *the nearest*, last: i. 8. 8; 10. 10: ii. 2. 11, 16 s; 4. 1: iv. 2. 28.

**ἐγείρω**,\* *ἐγερῶ*, *ἐγήγεκα* i., *to wake another*: 2 pf. pret. *ἐγήγορα* *to be or keep awake*, *keep watch*, iv. 6. 22.

**ἐγανόμην**, *ἐγιγνόμην*, see *γίγνομαι*.

**ἐγ-καλύπτω**, *ύψω*, *κεκάλυφα* i., (*καλύπτω* *to wrap*, *cover*) *to wrap up in a covering*, A., iv. 5. 19.

**ἐγ-κειμαι**,\* *κέισομαι*, *to lie in or therein*, iv. 5. 26.

**ἐγ-κέλευστος**, *ον*, (*κελεύω*) *urged on*, *instructed*, *incited*, *bidden*, i. 3. 13.

**ἐγ-κέφαλος**, *ον*, ὁ, (*κεφαλῇ*) *the brain*; *the brain*, *crown*, or *cabbage* of the palm, a large cabbage-like bud at the top of the stalk, ii. 3. 16.

**ἐγ-κρατής**, *ές*, (*κράτος*) *in power over*, *in possession of*, *master of*, G., i. 7. 7.

**ἐγνωνκα**, *ἐγνων*, *ἐγνώσθην*, see *γινώσκω*, i. 3. 2: ii. 4. 22: iii. 1. 43.

**ἐγρήγορα**, *-ειν*, see *ἐγείρω*, iv. 6. 22.

**ἐγ-χειρίδ.ον**, *ον*, τός, (*χείρ*) *a hand-knife*, *dagger*, iv. 3. 12.

**ἐγ-χειρίζω**, *ίσω* *ιῶ*, *κεχείρικα*, (*χείρ*) *to put in the hands of another*, *commit*, *entrust*, A. D., iii. 2. 8.

**ἐγ-χέω**,\* f. *χέω* or *χεῶ*, *κέχυκα*, (*χέω* *to pour*) *to pour in wine for a libation*, D., iv. 3. 13.

**ἐγώ**,\* *ἐμοῦ* or *μοῦ*, pl. *ἡμεῖς*, (the forms beginning w. *ἐ*- having comm. some emphasis, and those w. *μ*- being enclitic) *ego*, *mei*, *nos*, *I*, *we*, i. 3. 3,



5 s: πρὸς με for πρὸς ἐμέ, 788 e, iii. 2. 2: ἡμᾶς = ἐμέ, i. 7. 7: ἐγώμαι by crasis for ἐγὼ οἶμαι, *I think*, iii. 1. 35! Der. EGOTISM.

†ἐγω-γε,\* ἐμοῦ γε, ἔμοιγε, ἔμεγε or ἐμέ γε, *equidem, I at least, I for my part, I certainly*, i. 4. 8.

ἔδει, ἐδείτο, see δέω, i. 5. 14: iv. 1. 13.

ἔδισα, ἐδεδοίκεν, see δειδω, i. 10. 9.

ἔδηδοκα, see ἐσθίω, i. 8. 20.

ἔδοκουν, ἔδοξα, see δοέω, i. 3. 20.

ἔδραμον, see τρέχω, iv. 3. 33.

ἔδωκα, ἔδωσαν, see δίδωμι, i. 2. 27.

ἔων, ἔξη, see ζάω, i. 5. 5: v. 8. 10.

†ἐθελοντής, οὐ, ὁ, α *volunteer*; as adj. *voluntary, willing, of one's own accord*, i. 6. 9: iv. 1. 26 s.

†ἐθελοντί adv., *willingly*, iii. 3. 18?

†ἐθελούσιος, α, ον, *voluntary, of one's own accord*, iv. 6. 19.

ἐθέλω,\* ἐθέλῃσω, ἠθέληκα, by a shorter but less frequent form θέλω, θελήσω, *to be willing, consent, wish, desire, will, choose, please, prefer*, i. 1. τί: οὐκ ἐθέλω, *I am not willing, I will not, I refuse*: ἐθέλων w. adverbial force, *willingly*: i. 2. 26: 3. 6, 8; 9. 13 s: iii. 3. 18: iv. 4. 5. Ἐθέλω and βούλομαι are nearly synonymous and may be often interchanged; yet, in strict distinction, ἐθέλω expresses the *wish* or *will* more as a *feeling*, and βούλομαι more as a *rational purpose* or *preference*. Simple *inclination, acquiescence, or desire* is rather expressed by ἐθέλω, and *plan* or *determination* by βούλομαι: εἰ ὑμεῖς ἐθέτετε ἐξορᾶν, ἔπεσθαι βούλομαι *if you are willing to take the lead, I am resolved to follow*, iii. 1. 25.

ἐθέμην, ἔθηκα, see τίθημι, i. 5. 14.

ἔθνος, εὐς, τό, *a nation, tribe*: κατὰ ἔθνη or ἔθνος, *according to their nations or tribes, by nations or tribes*: i. 8. 9: iv. 5. 28. Der. ETHNO-LOGY.

εἰ\* conj. (becoming εἰάν before the subj., 619 a), *si, if, supposing, provided, in case that*, i. 2. 2: εἰ μὴ nisi, *if not, unless, except*, i. 4. 18: iv. 2. 4: εἰ δὲ μὴ *but if not, otherwise*, used even after negative sentences, ii. 2. 2: iv. 3. 6: εἴ τις *if any*, sometimes, as a more moderate form of expression, supplying the place of ὅστις *whoever, whatever*, 630, i. 5. 1: 6. 1: καὶ εἰ, εἰ καὶ, *even if, although, though*, iii. 2. 22, 24: εἰ as complem., *if, whether, whether not*, i. 3. 5: 10. 5: iii. 2. 22: so ellip-

*tically, to see or try if, to ascertain whether*, iv. 1. 8.

εἶα, εἶῶσα, see εἰώω, i. 4. 7; 9. 13, 18.

εἶδον, εἶδῶ, εἶδέναι, εἶδώς, &c., see ὁράω, i. 3. 15; 4. 8; 6. 10.

†εἶδος, εὐς, τό, *appearance, form, beauty*, ii. 3. 16.

εἶην, εἶσαν or εἶεν, see εἰμί, i. 1. 5.

εἰκάζω,\* ἄσω, εἰ.ακα l., ἱ. f. p. εἰκασμαι or ἡκασμαι, *to make like, liken, A.; to think likely, conjecture, suppose, estimate*, i. (A.), i. 6. 1, 11; 10. 16: — 2 ἱ. f. pret. ἔοικα, 2 ἱ. f. p. ἔφκειν, *to be like, resemble, seem like, D.; to seem*: ii. 1. 13; 2. 18.

†εἰκής, ὅτος, (neut. ἱ. f. of εἰκα = ἔοικα) *likely, probable, reasonable, proper, natural*, w. frequent ellipsis of ἐστί or ἦν, i. (A.): τὸ εἰκὸς *the likelihood, probability, &c.*: ii. 2. 19; 3. 6: iii. 1. 21.

εἴκοσι indecl., *twenty*, i. 2. 5, 8.

εἰκότως adv., (εἰκός *reasonably, naturally, with good reason*, ii. 2. 3.

εἰληφα, -ειν, see λαμβάνω, iv. 5. 35.

εἰλήχα, -ειν, see λαγχάνω, iv. 5. 24.

εἰλκεν, see ἔλκω, iv. 2. 28.

εἰλόμεν, εἰλον, see αἰρέω, i. 3. 5; 9. 9.

εἰμί,\* ἔσομαι (3 sing. ἔσται), ἱ. f. ἦν, *sum, to be, exist*, the chief substantive verb, variously translated acc. to the context, i. 1. 4: w. GEN., *to be of or one's, belong to, be the property or part of, &c.*, 437 a, 440, 443, i. 1. 6: ii. 1. 4, 9; ὄντα τὸ εἶρος πλήθρον *being [of] a plethron in width*, i. 4. 9: w. DAT., *to be to or for* (where *have* is frequent in translation, 459), i. 2. 7; 3. 21: w. a PART., often a stronger form of expression for the simple verb, 679, ii. 2. 13; 3. 10: τὰ ἔντα *the things existing, facts*, iv. 4. 15. — Its IMPERS. use (which may usu. be also explained personally, 571 f. h) is extensive: ἐστί there is or it is, *it is possible, the part of, &c.*, i. (A.), i. 5. 2 s; ii. 1. 9: often w. a neut. adj. sing. or pl., as ὁ λόγος ii. 3. 6, ἄβαστα iii. 4. 49: w. a relative, often forming a complex indefinite, 559 a, as ἐστί δ' ὅστις *but there is who = but some one*, i. 8. 20, ἦρ οὐς = *some*, i. 5. 7, ἔσθ' ὅτε *there is when = sometimes*, ii. 6. 9; and negatively οὐκ ἦν ὅπου *there was [not where]* ὡς πῶς *where*, iv. 5. 31 (cf. ii. 3. 23), οὐκ ἔστω ὅπως *[there is not how]* *it cannot be that*, ii. 4. 3: τὸ κατὰ τοῦτον εἶναι *so far as regards him*, τὸ νῦν εἶναι *for the*

*present*, 665 b, i. 6. 9 : iii. 2. 27. — For the accent of the pres. ind., see 787 c, 788 a, b, d, f.

**εἶμι**, \* ipf. ἦεν or ἦα, *to go, come*; the pres. regularly used in the ind., and sometimes in other modes, as fut. (εἶμι I am going = *I shall go*, cf. ἔρχομαι); AE., D. διά, εἰς, ἐπὶ, &c.: i. 2. 11; 3. 1. 6; 4. 8 : iii. 2. 8 : iv. 6. 12.

**εἶπα, εἶπον**, see φημί, i. 3. 7 : ii. 1. 21.

**εἰ-περ** conj., *if indeed, if in fact or really*, i. 7. 9 : ii. 4. 7 : iv. 6. 16.

**εἰπόμεν**, see ἔπομαι, iii. 4. 18.

**εἴργω** or **εἴρω**, \* ῥῶ, *to bar, debar, shut in or out, hem in, exclude, keep off, prevent*, A., iii. 1. 12; 3. 16.

**εἴρηκα, εἴρημαι**, see φημί, i. 2. 5.

**εἰρήνη**, ης, (εἶρω *to join, or to talk*) *peace*, ii. 6. 2, 6 : iii. 1. 37.

**εἰς**, \* sometimes ἐς, (ἐν-s, 688 d) prep., w. ACC. of place, *into*, more briefly *to or in; at, on, or upon*; [to go into] *for*; sometimes for ἐν by const. praeg. 704 a; i. 1. 2 s; 2. 2 s, 24 : so of state or action, ii. 6. 17 : iii. 1. 43 : of a collection of persons or things, *among, to, into the land of, against*, i. 1. 11; 6. 7 : ii. 2. 20 : iv. 7. 1 : of time, [in passing into] *on or upon, in, at*, i. 7. 1 : ii. 1. 17 : iii. 1. 3 : of number or measure, *up to, even to, to the number, extent, or depth of*, i. 1. 10 : ii. 3. 23; εἰς δύο *two by two*, ii. 4. 26; of aim, end, result, object of reference, &c., *for, in respect to, concerning*, i. 1. 9; 3. 3; 9. 5, 16, 23 : ii. 6. 30. In compos., *into, in, &c.*

**εἷς**, \* μία, ἓν, g. ἐνός, μιᾶς, *one, a single one, an individual*; used more strictly as a numeral than one in Eng.; i. 2. 6 : καθ' ἓνα *one by one, singly*, iv. 7. 8 : εἰς τις *any single one*, ii. 1. 19.

**εἰς-άγω**, \* ἄξω, ἦχα, 2 a. ἡγαγον, a. p. ἤχθην, *to lead or bring into or in*, A. εἰς, πρὸς, i. 6. 11?

**εἰς-βάλλω**, \* βαλῶ, βέβληκα, 2 a. ἐβάλον, *to throw one's self into, effect an entrance or make an irruption into, enter*; of streams, *to empty into*; εἰς : i. 2. 21; 7. 15.

**εἰς-βολή**, ης, (εἰς-βάλλω) *irruption, entrance, pass*, i. 2. 21.

**εἰς-δύομαι**, \* δύσσομαι, *to enter or sink into*, εἰς, iv. 5. 14.

**εἰς-έδραμον, -δραμών**, see εἰς-τρέχω.

**εἰς-εἰμι**, \* ipf. ἦεν, (εἶμι q. v.) *to go or come into or in, enter, παρά*, i. 7. 8.

**εἰς-ελαύνω**, \* ἐλάσω ἐλῶ, ἐλήλακα,

a. ἦλασα, *to ride into, enter, εἰς*, i. 2. 26.

**εἰς-ελθεῖν**, see εἰς-έρχομαι, i. 2. 21.

**εἰς-έρχομαι**, \* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, *to come or go into or in, to penetrate into, enter, εἰς, ἐπὶ*, i. 2. 21.

**εἰς-ῆεν, -ῆσαν** or **-ῆσαν**, see εἰς-εἰμι.

**εἰς-ἦλασα**, see εἰς-ελαύνω, i. 2. 26.

**εἰς-ἠνέχθην**, see εἰς-φέρω, i. 6. 11?

**εἰς-ἤχθην**, see εἰς-άγω, i. 6. 11?

**εἴσοδος**, ου, ἡ, *entrance*, iv. 2. 3.

**εἴσομαι**, see ὁράω, i. 4. 15.

**εἰς-πηδάω**, ἦσομαι, πεπηδήκα, a. ἐπήδησα, (πηδάω *to leap*) *to leap into, εἰς*, i. 5. 8.

**εἰς-πίπτω**, \* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, *to fall into or upon, burst or rush into, εἰς*, i. 10. 1.

**εἰς-φέρω**, \* ὀσσω, ἐνήνοχα, a. ἦνεγκα or -ον, a. p. ἠνέχθην, *to bring or carry into or in*, A. D., εἰς, i. 6. 11?

**εἰς-φορέω**, ἦσω, πεφόρηκα, *to bring into, A. εἰς*, iv. 6. 1.

**εἴσω**, sometimes ἔσω, adv., (εἰς or ἐς) *within, inside of, &c.*, i. 2. 21; 4. 5.

**εἴτα** adv., (εἰ τὰ *if those things are*, cf. ἔπειτα) *then, in that case, thereupon, after that, next*, i. 2. 16, 25.

**εἴ-τε . . εἴ-τε** si-ve . . si-ve, both *if . . and if, whether . . or*, ii. 1. 14 : iii. 1. 40; 2. 7. See εἰ.

**εἶχον, εἰχόμεν**, see ἔχω, i. 1. 6.

**εἴων, εἶας, εἶα**, see εἶω, i. 4. 9.

**ἐκ**, the form which the prep. ἐξ takes before a consonant, 165, i. 1. 6. [17.

† **ἐκάσταχόσε** *in each direction*, iii. 5.

**ἐκαστος, η, ον**, (see ἐκάτερος) *quisque, each of more than two, every, each or every one*; pl. several, *respective, each body, all*, or translated as sing. or like an adv. (*severally*). Its sing. is often joined, esp. through apposition, with a plural. i. 1. 6; 2. 15; 7. 15; 8. 9 : ii. 2. 17.

† **ἐκάστοτε** *at each time, uniformly, always*, ii. 4. 10.

**ἐκάτερος, α, ον**, (a compar. in form w. ἕκαστος as sup., perhaps derived fr. εἰς, 376 c, d) *uterque, each of two*; pl. both, *each party, or trans. as sing*; i. 8. 27 : iii. 2. 36.

† **ἐκατέρωθεν** *from or on each or both sides*, i. 8. 13, 22.

† **ἐκατέρωσε** *to each side of two, in both directions*, i. 8. 14.

**ἐκατόν** indecl., *a hundred*, i. 2. 25.

**ἐκ-βαίνω**, \* βήσομαι, βέβηκα, 2 a.



ἐβην, *to go out, forth, or aside, from a road, valley, river, vessel, &c.; to sally forth; to disembark; eis, &c.; iv. 2. 1, 10, 25 s; 3. 3, 23.*

ἐκ-βάλλω, \* βαλῶ, βέβληκα, 2 a. ἔβαλον, a. p. ἐβλήθην, *to throw or cast out or away (out of one's hands, quiver, &c.); to drive out, banish, expel; ἐξ, eis: i. 1. 7; 2. 1: ii. 1. 6.*

ἐκ-βασίς, εως, ἡ, (ἐκ-βαλνῶ) *egress, outlet, passage, pass, iv. 1. 20; 2. 1 s.*

Ἐκβάτανα, ὡν, τὰ, *Ecbatana (also written Agbatana, and Achmetha, Ezra 6. 2) the capital of Media, favorably situated for coolness and good air, and containing the strongly fortified and magnificent summer residence of the Persian king, ii. 4. 25: iii. 5. 15. || Hamadan.*

ἐκ-γονος, ον, (γίγνομαι) *born from: οἱ ἐκγονοὶ the descendants: τὰ ἐκγονα the young of animals: iii. 2. 14.*

ἐκ-δέρω, \* δερῶ, a. εἰδεῖρα, (δέρω *to skin*) *to flay, A., i. 2. 8.*

ἐκ-δίδωμι, \* δώσω, δέδωκα, pf. p. δέδομαι, *to give forth or up, A.: to give forth in marriage, settle with a husband, A. παρά: iv. 1. 24.*

ἐκ-δύνω, \* δύσομαι, δέδυκα, 2 a. ἔδυν, *to get out of one's clothes, to strip one's self, iv. 3. 12.*

ἐκεῖ adv., *there, in that place, yonder, i. 3. 20; 10. 8: iv. 1. 24.*

ἐκεῖνος, \* η, ο, *that, that one; often as a strong pers. pron., he, she, it; i. 1. 4; 3. 9; 7. 18: iii. 1. 35. See ἐπ-έκεινα.*

ἐκή-υξε, -ύχθη, *see κηρύττω, ii. 2. 21.*

ἐκ-θλίβω, \* ἴψω, τέθλιφα 1., (θλίβω *to squeeze*) *to press or crowd out, A., iii. 4. 19 s.*

ἐκ-καθαίρω, \* αῤῶ, pf. p. κεκάθαρμαι, *to cleanse from defilement, burnish; or ἐκ-καλύπτω, ὕψω, pf. p. κεκάλυμμαι (καλύπτω *to cover, veil*) *to un-cover, to take the shield out of the leather case (σάγμα) in which it was commonly carried on the march to preserve its brightness; i. 2. 16.**

ἐκκλησία, ας, (ἐκ-καλέω *to call forth*) *a convocation, assembly, i. 3. 2; 4. 12. Der. ECCLESIASTIC.*

ἐκ-κλίνω, \* κλινῶ, κέκλικα 1., (κλίνω *clino, to bend*) *to bend out of line. Turn to flight, give way, i. 8. 19. Cf. IN-CLINE.*

ἐκ-κομίζω, ἴσω ἰῶ, κεκόμικα, *to bring or carry out, A., i. 5. 8.*

ἐκ-κόπτω, \* κόψω, κέκοφα, *to cut trees out of a wood, cut down, fell; to lay waste or destroy by cutting down trees; A.; i. 4. 10: ii. 3. 10.*

ἐκ-κυμαίνω, ανῶ, (κυμα *wave*) *to [wave out of line] bend out or swell forth like a wave, i. 8. 18.*

ἐκ-λέγω, \* λέξω, εἰλοχα, (λέγω *lego, to lay, gather*) *to lay or gather out, to pick or single out, select; so M., more subjectively; A.; ii. 3. 11: iii. 3. 19. Der. ECLECTIC.*

ἐκ-λείπω, \* λείψω, λέλοιπα, 2 a. ἔλιπον, *to leave (going out of), quit, abandon, desert, forsake, A. eis: of snow, to disappear: i. 2. 24: iii. 4. 8: iv. 1. 8; 3. 24; 5. 15. Der. ECLIPSE.*

ἐκ-πέμπω, \* πέμψω, πέπομφα, *to send out, conduct forth, iii. 2. 24.*

ἐκ-πέπληγμαι, *see ἐκ-πλήττω.*

ἐκ-πεπτωκώς, *see ἐκ-πίπτω, i. 1. 7.*

ἐκ-πίμπλημι, \* πλήσω, πέπληκα, *to fill out or up, A., iii. 4. 22?*

ἐκ-πίνω, \* πίομαι, πέπωκα, 2 a. ἔπιον, *to drink [out] up, A., i. 9. 25.*

ἐκ-πίπτω, \* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, *to fall or be thrown out: out of one's home, to be driven out, banished, or exiled: οἱ ἐκπεπτωκότες the exiles: of trees, out of their places, to fall down: i. 1. 7: ii. 3. 10.*

ἐκ-πλαγείς, *see ἐκ-πλήττω, i. 8. 20.*

ἐκ-πλέω, \* πλεύσομαι, πέπλευκα, *to sail out, forth, or away, ii. 6. 2.*

ἐκ-πλέως, ὡν, (πλέως *full*) *filled out, entirely full, complete, iii. 4. 22.*

ἐκ-πλήττω, \* πλήξω, πέπληγα, pf. p. πέπληγμαι, 2 a. p. ἐπλήγην, *but ἐξ-επλάγην, to strike out of one's self-possession; to strike with surprise, astonishment, alarm, or terror; to surprise, amaze, astonish, confound, confuse, alarm, terrify; A.; i. 5. 13; 8. 20.*

ἐκ-ποδών adv., (ποῦς) *out of the way of the feet, out of the way: ἐ. ποιέσθαι to put out of the way: i. 6. 9: ii. 5. 29.*

ἐκ-πωμα, ατος, τό, (πίνω) *drinking-cup, beaker, iv. 3. 25; 4. 21.*

ἐκ-τρέπω, \* ἔψω, τέτροφα, 2 a. m. ἐτραπόμην, *to turn out or aside, trans.; M., intrans., iv. 5. 15.*

ἐκτώμην, *see κτάομαι, i. 9. 19.*

ἐκ-φαίνω, \* φανῶ, πέφαγκα, a. ἐφηνα, *to show forth, A.: πύλεμον ἐκφαίνειν to make hostile demonstrations, iii. 1. 16.*

ἐκ-φέρω, \* ὀσω, ἐνήνοχα, a. ἤνεγκα or -ον, *to bring or carry out or forth;*

to report: ἔ. πόλεμον to make open war: A. εἰς, πρὸς: i. 9. 11: iii. 2. 29.

ἐκ-φεύγω,\* φεύξομαι, πέφευγα, 2 a. ἔφυγον, to flee out of danger, escape, A., G. or I., πρὸς, i. 3. 2; 10. 3.

ἐκόν, οὔσα, ὄν, G. ὄντος, ούσης, willing; w. force of adv., willingly, voluntarily, of free will or one's own accord, i. 1. 9; 9. 9: ii. 4. 4: iii. 2. 6.

ἐλαῖον, see λαμβάνω, i. 2. 26.

ἐλαιον, ου, oleum, OIL, esp. olive-oil, iv. 4. 13.

ἐλάττων,\* ὄν, ἐλάχιστος, η, ου, C. & S. of ἐλαχὺς Ep., usu. referred to μικρός small, little, or ὀλίγος little, few, ii. 4. 13: iii. 2. 28.

ἐλαύνω,\* ἐλάσω ἐλῶ, ἐλήλακα, A. ἤλασα, to drive, ride, A.; intrans., or w. ἵππον, ἄρμα, στρατεύμα, &c., understood, to ride, drive, advance, march, charge, AE. διά, &c.; i. 2. 23; 5. 7, 13, 15; 8. 1, 10, 24: iv. 7. 24. Der. ELASTIC.

† ἐλάφειος, ου, of a deer: κρέα ἐλάφεια deer's meat, venison, i. 5. 2.

[ἐλαφος, ου, ὁ ἡ, a deer.]

† ἐλαφρός, ἄ, ὄν, [deer-like] light in motion or weight, nimble, agile, iii. 3. 6: iv. 2. 27.

ἐλάχιστος, η, ου, see ἐλάττων, iii. 2. 28.

ἐλέγχω,\* ἐξέω, pf. p. ἐλήλεγμαι, A. p. ἠέλεγχην, to examine, question, or inquire, closely; to convict, prove; A. CP., P.; ii. 5. 27: iii. 5. 14 (A. by attr., 474 b): iv. 1. 23.

ἐλεῖν, ἐλέσθαι, &c., see αἰρέω.

ἐλελλίζω, ἰξω, (ἐλελεῦ a war-cry) to raise the war-cry, to shout in battle, i. 8. 18.

ἐλεξα, ἐλέχθην, see λέγω, i. 4. 13.

† ἐλευθερία, as, freedom, liberty, independence, i. 7. 3: iii. 2. 13

ἐλεύθερος, α, ου, (ἐλευθ-? see ἔρχομαι) going and coming at pleasure, free, independent, ii. 5. 32: i. 3. 4.

ἐλήφθην, see λαμβάνω, i. 7. 13.

ἐλθεῖν, -οιμι, -ω, -ών, see ἔρχομαι.

ἐλκω,\* ἐλξω, ipf. εἴλκων, to draw, drag, pull, A., iv. 2. 28; 5. 32.

† Ἑλλάς, ἄδος, ἡ, Hellas, Greece; originally, it is said, the name of a town or district in southern Thessaly, settled by Hellen. The name was afterwards so extended as to include all Greece except the Peloponnesus; and yet further, so as to include not only this, but even all the Greek colonies, wherever situated. i. 2. 9; 4. 7.

Ἑλληγ, ηρος, ὁ, Hellen, a Greek; originally, it is said, the name of a son of Deucalion, and the father of Æolus and Dorus, and grandfather of Achæus and Ion. Passing to his posterity, it became the general name of all the Greeks (Hēllēnes), while their great divisions were named from his children and grandchildren. As an adj., Greek. i. 1. 2; 2. 14, 18; 10. 7.

† Ἑλληνικός, ἡ, ὄν, Hellenic, Grecian, Greek: τὸ Ἑλληνικόν [sc. στρατεύμα] the Greek army or force: i. 1. 6; 8. 14 s.

† Ἑλληνικῶς adv., in the Greek language, in Greek, i. 8. 1.

† Ἑλληνίς, ἰδος, (fem. adj. = Ἑλληνική, 235) Grecian, Greek, iv. 8. 22.

† Ἑλλησποντιακός, ἡ, ὄν, Hellespontic or Hellespontian, i. 1. 9: v. l. -ικός, -ιος.

Ἑλλησ-ποντος, ου, ὁ, [the sea of Helle, who was here drowned, according to fable, in endeavoring to escape through the air to Colchis, with her brother Phrixus, on the back of a golden-fleeced ram] the Hellespont, a strait about 40 miles long and from 1 to 4 miles wide, connecting the Propontis and Ægean, and separating Europe and Asia. It was bridged by Xerxes, and was the scene, in the Peloponnesian war, of the great naval battles of Cynossema and Ægospotami. The name was also applied to the region lying about this strait. i. 1. 9. || The Dardanelles, or Strait of Gallipoli.

ἐλοιμι, -οίμην, -όμενος, see αἰρέω.

† ἐλπίζω, ἰσώ ἰω, ἡλπικα I., to hope, expect, I. (A.), iv. 6. 18.

ἐλπίς, ἰδος, ἡ, (ἐλπω to give hope) hope, expectation: ἐλπίδας λέγων speaking or expressing hopes: τῶν μυρίων ἐλπίδων μία one [of the 10,000 expectations] chance in ten thousand: G., I. (A.): i. 2. 11: ii. 1. 19; 5. 12: iii. 2. 8.

ἐλῶν, see ἐλαύνω, i. 8. 10.

ἐμ-, the form which the prep. ἐν takes in compos. before a labial, 150.

ἐμ-αυτοῦ,\* ἧς, refl. pron., (ἐμέ, αὐτός) myse'f: ἡ ἐμ-αυτοῦ ἀρχή my own province: i. 3. 10: ii. 3. 29; 5. 10.

ἐμ-βαίνω,\* βήσομαι, βέβηκα, 2 a. ἐβην, to step or go into; to go on board, embark: εἰς, i. 3. 17; 4. 7: ii. 3. 11.

ἐμ-βάλλω,\* βαλῶ, βέβληκα, 2 a. ἐβαλον, to throw or thrust in or upon, insert; to inflict blows; to [thrust in] give fodder to horses; A. D.; i. 5. 11;

9. 27: reflexively, *to throw one's self into or upon, full upon, attack, charge; to strike into, invade, enter; ἐμβάλλειν eis αὐτοὺς* [enter among them] *invade their country; of a river, to empty into; eis*: i. 2. 8; 8. 24: iii. 5. 16 s.

ἐμ-βάς, -βάντες, see ἐμ-βαίνω, i. 4. 7.

ἐμ-βολή, ἡς, (ἐμ-βάλλω) *an irruption, invasion, inroad, entrance*, iv. 1. 4.

ἐμ-βρόντητος, *ον*, (βροντάω *to thunder*, fr. βροντή) *thunder-struck; hence, stupefied, insane, panic-struck*: iii. 4. 12.

ἐμείνα, see μένω, i. 2. 6, 10, 14.

ἐμέω,\* ἐμέσω ἐμῶ, ἐμήμεκα, vomo, *to vomit*, iv. 8. 20. Der. EMETIC.

ἐμ-μένω,\* μενῶ, μεμένηκα, *to remain or abide in*, ἐν, iv. 7. 17.

† ἐμός, ἡ, ὄν, *my, mine*, i. 6. 6.

ἐμοῦ, ἐμοί, ἐμέ (by apostroph. ἐμ'), oblique cases of ἐγώ, i. 3. 3, 6; 5. 16.

ἐμ-παλιν adv., *on the return, backwards, back, back again*: so τοῦμπαλιν (by crasis for τὸ ἐμπαλιν) & eis τοῦμπαλιν [*to that which is on the return*], i. 4. 15: iii. 5. 13.

ἐμ-πεδώ, ὥσω, (πέδον *the ground*) *to fix in the ground, make firm; hence, to hold fast or sacred, sacredly observe*, A., iii. 2. 10.

ἐμ-πειρος, *ον*, s., (πέιρα) *in acquaintance with, acquainted with, experienced*, iv. 5. 8. Der. EMPIRIC.

† ἐμ-πείρωσ adv., *in acquaintance with*, G.; ἐμπείρωσ ἔχειν *to be acquainted with*, ii. 6. 1.

ἐμ-πέπτωκα, -πεσών, see ἐμ-πίπτω.

ἐμ-πίπλημι or -πλήμνημι,\* πλήσω, πέπληκα, a. p. ἐν-επλήσθην, *to fill into, fill up, cover with; to satisfy, content*; A. G., P.; i. 7. 8; 10. 12.

ἐμ-πίπρημι or -πύμπρημι,\* πρήσω, πέπρηκα, a. ἐν-έπρησα, (πύμπρημι *to burn*) *to put fire in, set fire to, set on fire*, A., iv. 4. 14.

ἐμ-πίπτω,\* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, *to fall into, upon, or among; to throw one's self into; to attack; to [fall into one's mind] occur to*; D., eis: ii. 2. 19; 3. 18: iii. 1. 13: iv. 8. 11.

ἐμ-πλεως, *ων*, (πλέω\* *full*) *filled in with, full of, abounding in*, G., i. 2. 22?

† ἐμ-ποδίζω, ἴω ἰῶ, ἰμ-πεδιο, *to IMPEDE, hinder, be in the way of*, A., iv. 3. 29.

ἐμ-ποδών adv., (ἐν ποδῶν ὁδῶ) *in the way of the feet*: ἐμποδών εἶναι *to be in*

*the way, hinder, prevent*, D. I. (w. τὸ or τοῦ), iii. 1. 13: iv. 8. 14.

ἐμ-ποιέω, ἥσω, πεποίηκα, *to create or produce in, inspire in, impress upon*, D. A., CP., ii. 6. 8, 19.

† ἐμπόριον, *ον*, *a place of trade, EMPORIUM, mart*, i. 4. 6.

[ἐμ-πορος, *ον*, ὁ, *a person on a journey for trade, a merchant*.]

ἐμ-προσθεν adv., *in front, before* (in place or time), G., i. 8. 23: iv. 5. 9: ὁ ἔ. *the foregoing, preceding, or past*, ii. 1. 1: οἱ ἔ. *those in front*, iv. 3. 14.

ἐμ-φαγεῖν 2 aor. (ἐν-έφαγον, ἐμ-φάγω, *οιμι*, &c.; see ἐσθίω, the pr. ἐν-εσθίω not being in use), *to take in food, eat a little or hastily*, A., iv. 2. 1; 5. 8.

ἐμ-φανής, ἑς, (φαίνω) *shining in, manifest*: ἐν τῷ ἐμφανεῖ *in public, publicly, openly*, ii. 5. 25.

ἐν \* prep., Lat. *in* w. abl., IN: w. DAT. of place or persons, *in, within, on, upon, at, among*, i. 1. 6 s; 5. 1; 6. 1: iv. 7. 9; of time, *in, at, on, during, within*; ἐν τούτῳ [sc. χρόνῳ] *in or during this time, meanwhile*; ἐν ᾧ *during which time, or [in the time when, 557 a] while, whilst*; i. 2. 20; 5. 15 s; 7. 18; 10. 10: of state, manner, means, instrument, &c., *in, under, with*, i. 3. 21; 7. 20; 9. 1: iv. 3. 7 s: in compos. (ἐμ- before a labial, and ἐγ- bef. a palatal, 150), *in, into* (698 d<sup>r</sup>), *among, upon, at*.

ἐν, ἐνός, ἐνί, see εἰς, i. 9. 12.

ἐν-αγκυλάω, ἥσω, (ἀγκύλη, see διαγκυλοῦμαι) *to [put in a] fit with a thong*, iv. 2. 28.

ἐν-αντίος, a, *ον*, *on the opposite side, opposite, opposed to, contrary, hostile to; in an opposite direction; over against, against, in front of, before, in one's face*; often w. an adv. force: οἱ ἐνάντιοι *the enemy*: ἐκ τοῦ ἐναντίου [from] *on the opposite side*: τὰναντία (= τὰ ἐναντία) *in the opposite direction*, &c.: D., G., ἡ: i. 8. 23? iii. 2. 10: iv. 3. 28, 32; 7. 5.

ἐνατος, later ἐννατος, η, *ον*, (ἐνέα q. v.) *ninth*, iv. 5. 24.

ἐνδεῖα, as, (ἐν-δέω *to lack*) *need, want, lack of provisions*, i. 10. 18.

ἐν-δέκατος, η, *ον*, (ἐν-δεκα *eleven*) *eleventh*, i. 7. 18.

ἐν-δηλος, *ον*, *among evident things, evident, manifest, plain*; used like δηλος w. a participle; ii. 4. 2.

ἐνδον adv., (ἐν) *within*, ii. 5. 32.

ἐν-δύνω & ἐν-δύομαι, \* δύσσομαι, δέ-δῦκα, 2 a. ἐδύν, (cf. in-duo) to put on one's self, A., i. 8. 3.

ἐν-ε-: for augmented forms thus beginning, look under ἐγ- before a palatal, and under ἐμ- before a labial.

ἐν-έβαλον, see ἐμ-βάλλω, i. 5. 11.

ἐν-έδρα, as, (ἐδρα a seat) a seat within (in a hidden place), ambush, ambuscade, Lat. in-sidiæ, iv. 7. 22.

† ἐνεδρεύω, εὔσω, a. ἐν-ῆδρευσα, to form or place an ambush, lie in wait, i. 6. 2.

ἐν-εἰμι, \* ἔσομαι, (εἰμί) to be in or on, ἐν: to be [in a place] there: i. 5. 1 s; 6. 3: ii. 4. 21 s, 27. See εἶνι.

ἐνεκα, \* sometimes ἐνεκεν (esp. before a vowel), adv., for the sake of, on account of, for the purpose of, for, G.; comm. following, but sometimes preceding or dividing its complement: τούτου ἐνεκα on this account: i. 4. 5, 8: ii. 3. 13, 20; 5. 14.

ἐν-εκέλην, see ἐγ-κειμαι, iv. 5. 26.

ἐνενήκοντα indecl., (ἐννέα) ninety, i. 5. 5; 7. 12.

ἐνεός (v. l. ἐννεός), á, óν, deaf and dumb, iv. 5. 33.

ἐν-επλήσθην, see ἐμ-πίπλημι.

ἐν-έπρησα, see ἐμ-πίπρημι, iv. 4. 14.

ἐν-εχειρίσα, see ἐγ-χειρίζω, iii. 2. 8.

ἐν-ῆν, see ἐν-εἰμι, i. 5. 1: ii. 4. 27.

ἐνθα adv. demonstr., rel., and complement., (ἐν) of place, there, here, where: sometimes of time (esp. w. δὴ), thereupon, then, when: i. 5. 8; 8. 1 s, 4: iv. 1. 2; 5. 22, 29.

† ἐνθά-δε (-δε adding demonstr. force, cf. 252 a) there, here: (-δε signifying to, 688 e) thither, hither: ii. 1. 4; 3. 21: iii. 3. 2.

† ἐνθα-περ in the very place where, just where, where, iv. 8. 25.

ἐν-θείην, -θέμενος, &c., see ἐν-τίθημι.

ἐνθεν adv., (ἐν, cf. ἐνθα) thence, hence, whence (sc. ἐκείσε ii. 3. 6; sc. ταύτας iii. 5. 13): ἐνθεν μὲν . . ἐνθεν δέ hinc . . illinc, hence . . thence, [from] on this side . . and on that: ἐνθεν καὶ ἐνθεν on each side, G.: i. 10. 1: ii. 4. 22.

ἐν-θυμέομαι, ἡσομαι, ἐν-τεθύμημαι, a. p. ἐν-εθυήθη, (θυμός) to have or bear in mind, reflect, consider, ponder, A. CP., ii. 4. 5: iii. 1. 20, 43; 2. 18.

† ἐν-θύμημα, ατος, τό, a thought, consideration, conception, device, plan, iii. 5. 12. Der. ENTHYMEME.

ἐνί, ἐνός, see εἰς, i. 9. 12: iii. 2. 19.

ἐνι-αυτός, οὔ, ὅ, (ἐν, αὐτός, or fr. ἔνος annus, year) a period returning into itself, a cycle, year: ii. 6. 29: iii. 2. 12. See καρά.

ἐνι-οἱ, αἱ, α, (ἐνι οἷ there are who, 559 a) some, i. 5. 8; 7. 5: ii. 4. 1.

ἐνί-οτε (ἐνι ὅτε there is when, 559 a), sometimes, at times, i. 5. 2: ii. 6. 9.

ἐννέα indecl., nine, i. 4. 19.

ἐν-νυέω, ἦσω, νενύηκα, A. & M. (w. a. p.) to have or bear in mind, consider, reflect, ponder, think, devise; to take thought, be anxious or apprehensive, apprehend; A. CP., μή: ii. 2. 10; 4. 5, 19: iii. 1. 2 s, 41; 5. 3: iv. 2. 13.

† ἐννοια, as, a thought, reflection, consideration, iii. 1. 13.

ἐν-οικέω, ἦσω, ὤκηκα, to dwell in, in-habit: οἱ ἐνοικοῦντες the inhabitants: i. 2. 24; 3. 4; 5. 5.

ἐν-όντων, see ἐν-εἰμι, ii. 4. 22.

ἐν-οράω, \* ὄψομαι, ἐώρακα or ἐόρακα, 2 a. εἶδον, to see or discern in a person or thing, A. D., i. 3. 15.

ἐν-οχλέω, ἦσω, ἠνώχληκα, (ὄχλος) to crowd upon, disturb, annoy, interfere with, D., ii. 5. 13: iii. 4. 21.

ἐν-τάττω, \* τάξω, τέταχα, to post among other troops; to enrol; iii. 3. 18?

ἐνταῦθα adv., (by metath. for Ion. ἐνθ-αῦτα, fr. ἐνθα & αὐτός) in this or that very place, here, there; sometimes, hither, thither: of time, hereupon, upon this, thereupon, then: i. 2. 1, 6 s; 3. 21; 10. 1, 4, 12 s, 16 s.

ἐν-τείνω, \* τενῶ, τέτακα, in-tendo, to stretch out upon, inflict upon, A. D.; πληγὰς ἐνέτεινον came to blows, ii. 4. 11. ἐν-τελής, ἐς, (τέλος) at its end, complete, full, i. 4. 13.

ἐντερον, ου, (ἐντός) an intestine; pl. intestines, ENTRAILS, bowels, ii. 5. 33.

ἐντεῦθεν (fr. ἐνθεν, after the analogy of ἐνταῦθα fr. ἐνθα) from this or that very place or time, hence, thence; after this, afterwards, hereupon, thereupon; sometimes, from or in consequence of this, therefore; i. 2. 7, 10: iii. 1. 31: iv. 4. 10.

ἐν-τίθημι, \* ὀήσω, τέθεικα, a. ἔθηκα (θῶ, θείην, &c.) to put in: M. to put on board for one's self, A., i. 4. 7.

ἐν-τίμως adv., (τίμή) in honor, ii. 1. 7.

ἐντός adv., (ἐν) within, of place or time, G.: ἐντὸς αὐτῶν within their line: i. 10. 3: ii. 1. 11.

ἐν-τυγχάνω,\* τεύξομαι, τετύχηκα, 2 a. ἐτυχον, to happen or light upon, fall in or meet with, find, D., i. 2. 27; 8. 1, 10 : ii. 3. 10.

Ἐνυάλιος, ου, (Ἐνώ Bellōna, goddess of war) *Enyalios* (the warlike), another name for Mars (\*Ἀρης), the god of war; a sonorous word specially used in the battle-cry; i. 8. 18.

† ἐνωμοτ-άρχης or ἐνωμότ-αρχος, ου, (ἄρχω) a leader of an ἐνωμοσία, *enomotarch*, iii. 4. 21 : iv. 3. 26.

ἐν-ωμοτία, ας, (ἐν-ώματος sworn in, fr. δυνῦμι) a band of sworn soldiers, an *enomoty*; comm. of about 25 men, the fourth part of a λόχος; iii. 4. 22.

ἐξ,\* before a cons. ἐκ, prep., out of: W. GEN. of place, out of, forth from, from; ἐκ τῶν Ταύχων from the land of the *Taochi*; ἐξ ἀριστερᾶς [from] on the left; i. 2. 1, 3, 7, 18 : iv. 7. 17; 8. 2 : of time, from, after, upon, often denoting not mere succession of time, but also consequence; ἐκ τούτου from this time, upon or after this, hereupon, in consequence of this; ἐκ παίδων from boyhood; i. 2. 17; ii. 5. 27; 6. 4 : iv. 6. 14, 21 : of source, cause, agent, means, manner, &c., from, of, in consequence of, on account of, by, by means of, with, according to, &c., i. 1. 6; 9. 16, 19, 28 : iii. 1. 11 s, 43 : ἐκ τούτων from this state of affairs, in these circumstances, i. 3. 11. In compos., out, forth, off, from; sometimes implying completeness (cf. utterly).

ἐξ indecl., sex, SIX, i. 1. 10 : ii. 4. 27.

ἐξ-αγγέλλω, ἐλῶ, ἡγγελλκα, α. ἡγγελλα, to bring out word, report, repeat, state, A. D., CP., i. 6. 5; 7. 8 : ii. 4. 24.

ἐξ-άγω,\* ἄξω, ἤχα, 2 a. ἡγαγον, α. p. ἤχθον, to lead out or forth; to induce; A. I., ἐπί, πρὸς, &c.; i. 6. 10; 8. 21.

ἐξ-αίρώ,\* ἦσω, ἤρηκα, 2 a. εἶλον, α. p. ἤρέθην, to take out, remove, set apart, A. G., D.: M. to take out for one's own benefit, select, choose, A., ἐκ : ii. 1. 9; 3. 16; 5. 4, 20.

ἐξ-αιτέω, ἦσω, ἤτηκα I., to de-mand: M. to beg off as a favor to one's self, to rescue by entreaty : A.: i. 1. 3.

ἐξ-αίφνης, softer but less Att. form ἐξαπίνης, (αἴφνης suddenly, fr. ἀ- & φαίνω) of a sudden, suddenly, unexpectedly, 380 b, iii. 3. 7.

ἐξακισ-χίλιοι, αι, α, (ἐξάκισ six times, fr. ἐξ) six thousand, i. 7. 11 : ii. 2. 6.

ἐξακόσιοι, αι, α, (ἐξ) six hundred, i. 8. 6, 24.

ἐξ-αν-ίστημι,\* στήσω, ἔστηκα, 2 a. ἔστην, to raise up out of one's seat, &c., A.: M., w. pf. & 2 a. α., to stand, rise, or start up, iv. 5. 18.

† ἐξ-απατάω, ἦσω, ἠπάτηκα, (ἀπάτη deceit) to deceive utterly or grossly, mislead, cheat, impose upon, A., ii. 6. 22.

ἐξαπίνης, see ἐξαίφνης, iii. 3. 7; 5. 2.

ἐξ-ε-: for augmented forms thus beginning, look under ἐκ-.

ἐξ-έβαλον, -εβλήθην, see ἐκ-βάλλω.

ἐξ-εimi,\* ἔγομαι, (εἶμι) to be out of confinement or restraint, to be free or permitted; only used impers., ἔξεστι, ἐξείη, ἐξήν, &c., it is permitted or allowed, it is in one's power, one may, D. I.; pt. abs. ἐξόν, it being permitted, when it is or was permitted or in one's power, when he may or might; ii. 3. 26; 5. 18, 22 s; 6. 6, 12, 28 : iii. 1. 22.

ἐξ-εimi,\* ipf. ἦεν, (εἶμι q. v.) to go or come out or forth, march out or forth, iii. 5. 13.

ἐξ-ελαύνω,\* ἐλάσω ἐλῶ, ἐλήλακα, to drive out, expel, A. ἐξ : intrans. or w. A. understood (see ἐλαύνω), to drive or ride forth, advance, proceed, march, διά, &c.: i. 2. 5 s; 3. 4; 4. 4.

ἐξ-ελέγχω,\* ἐγξω, to prove fully, convict, A. P., ii. 5. 27?

ἐξ-ελήλυθα, -ελθεῖν, see ἐξ-έρχομαι.

ἐξ-έλιπον, see ἐκ-λείπω, i. 2. 24.

ἐξ-ελογιμι, -ελοίμην, see ἐξ-αίρώ.

ἐξ-ενοικέειν, see ἐκ-φέρω, iii. 2. 29.

ἐξ-επλάγην, see ἐκ-πλήττω, ii. 2. 18.

ἐξ-έπλει, see ἐκ-πλέω, ii. 6. 2.

ἐξ-έρχομαι,\* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come or go out or forth, depart, escape, ἐξ, i. 3. 17 : iii. 1. 12.

ἐξ-εστι, -έσται, see ἐξ-εimi (εἶμι).

[ἐξ-ετάζω to examine, inspect.]

† ἐξ-έτασις, εως, ἡ, inspection or review of troops, i. 2. 9, 14; 7. 1 s.

ἐξ-έφηνα, see ἐκ-φαίνω, iii. 1. 16.

ἐξ-έφυγον, see ἐκ-φεύγω, i. 3. 2.

ἐξ-ηγέομαι, ἦσομαι, ἤγημαι, to lead forth : to bring out to another, communicate, impart; ἀγαθὸν τι ἐ. to render some service, esp. by information or guidance : A. D., eis : iv. 5. 28. Der. EXEGESIS.

ἐξ-ἦεν, -ἦσαν or ἦσαν, see ἐξ-εimi.

ἐξ-ἡκοντα indecl., (ἐξ) sexaginta, sixty, ii. 2. 6 : iv. 8. 27.

ἐξ-ἦλθον, see ἐξ-έρχομαι, i. 6. 5.

ἐξ-ήχθην, see ἐξ-άγω, i. 8. 21.

ἐξ-ικνέομαι, \* ἔξομαι, ἔγμαι, to come out to; to fly or send far enough to hit, to reach, of both missiles and senders, G.; i. 8. 19; iii. 3. 7, 15, 17.

ἐξ-ίστημι, \* στήσω, ἔστηκα, to place out of: *M.* to stand out of, withdraw from, ἐξ, i. 5. 14.

ἐξομεν, ἐξίμην, see ἔχω, i. 3. 11.

ἐξ-όν, see ἐξ-εἰμι (εἰμί), ii. 5. 22; 6. 6.

ἐξ-οπλίζω, ἴσω ὠ, ὠπλικά 1., to arm fully or completely: *M.* so to arm or accoutre one's self: ἐξοπλισμένος in full armor: i. 8. 3; ii. 1. 2; iii. 1. 28.

† ἐξ-οπλισία, as, the arming, military equipment or array, i. 7. 10.

ἐξ-ορμάω, ἦσω, ὠρμηκα, to urge forth, incite, animate, A. ἐπί: A. & *M.* intrans., to start or set out or forth, go forth, ἐπί: iii. 1. 24 s.

ἔξω, ἔξουσι, &c., see ἔχω, i. 3. 11.

ἔξω adv., (ἐξ) out, out of, without, outside, on the outer side of, abroad; beyond, beyond the reach of; besides: τὸ ἔξω the outer: G.; i. 4. 4 s; 8. 13: ii. 2. 4; 6. 3, 12; iii. 4. 15.

† ἔξωθεν from without, outside of, iii. 4. 21.

ἔοικα, see εἰκάζω, ii. 1. 13.

ἐόρᾱκα or ἐώρακα, see ὁράω, ii. 1. 6.

ἐπ- or ἐφ-, by apostroph. for ἐπί, i. 2. 2.

ἐπ-αγγέλλω, εἰῶ, ἡγγελλκα, to announce to: *M.* to announce or declare one's self, to promise, offer, consent, D. I., ii. 1. 4; iv. 7. 20.

ἐπαθον, see πάσχω, i. 3. 4; 9. 6.

ἐπ-αινέω, \* ἔσω & ἔσομαι, ἡνεκα, (αἰνέω to speak) to speak for or in favor of, applaud, approve, commend, praise; to thank; A. ἐπί: i. 3. 7; 4. 16; ii. 6. 20; iii. 1. 45.

ἐπ-αῖτιος, ον, charged against, D.: ἐπαίτιον τι [something charged against] a ground of accusation, iii. 1. 5?

ἐπ-ακολουθέω, ἦσω, to follow upon or after, pursue, D., iii. 2. 35; iv. 1. 1.

ἐπάν or ἐπὴν, (ἐπεὶ ἂν, 619 b) rel. adv. or conj. w. subj., when-ever, when, after, as soon as: ἐπὴν τάχιστα as soon as, 553 b: i. 4. 13; ii. 4. 3; iv. 6. 9.

ἐπ-ανα-χωρέω, ἦσω, κευόρηκα, to go back to, retreat, return, eis, iii. 3. 10.

ἐπ-εγ-γελάω, ἄσομαι, to laugh at in one's face, to insult, D., ii. 4. 27.

ἐπ-εγείρω, \* ἐρῶ, ἐγήγερκα 1., a. ἡγείρα, to rouse to, awaken, wake up, trans., iv. 3. 10.

ἐπ-εθέμην, ἐπ-έθεσαν, see ἐπι-τίθημι.

ἐπεὶ rel. adv. or conj. (upon this that, ἐπὶ): of time, after, when, now that, since; whenever, as often as: causal, since, inasmuch as, for; ἐπεὶ γε certainly or of course since: i. 1. 1; 3. 1 s, 5 s, 9; 5. 2; 8. 20; iii. 1. 31.

† ἐπειδὴν (ἐπει-δὴ ἂν) rel. adv. or conj. w. subj., whenever now or indeed, when indeed, when, after, as soon as: ἐπειδὴν τάχιστα as soon as: i. 4. 8; ii. 2. 4; 3. 29; iii. 1. 9.

† ἐπει-δὴ rel. adv. or conj.: of time, when now or indeed, after, as soon as; causal, since now or indeed; ἐπειδὴ γε certainly since, inasmuch as: i. 1. 3? 2. 17; 7. 16; 9. 24; iii. 5. 18.

ἐπ-εἰμι, \* ἔσομαι, (εἰμί) to be upon or over, ἐπί, i. 2. 5; 7. 15; iv. 4. 2.

ἐπ-εἰμι, \* ἰpf. ἦεν, (εἰμι q. v.) to go or come upon or against, advance against, attack, D.; to advance, proceed, come up or forward: of time, to follow, succeed; ἡ ἐπίουσα ἔως (ἡμέρα, νύξ) the coming, following, or next morning, &c.: i. 2. 17; 7. 1 s, 4; iv. 3. 23, 27; 7. 23.

ἐπεὶ-περ conj., since indeed, inasmuch as, ii. 2. 10; 5. 38, 41; iv. 1. 8.

ἔπεισα, ἐπείσθην, see πείθω, i. 2. 26.

ἐπ-εἰσι(ν), see ἐπ-εἰμι (εἰμί), i. 7. 15.

ἔπειτα adv. (ἐπεὶ τὰ when or since those things are, cf. εἶτα; or fr. ἐπὶ and εἶτα), thereupon, thereafter, then, afterwards, next; then also, moreover, further: ὁ ἔπειτα χρόνος the coming time: i. 3. 10; 9. 5, 14; ii. 1. 17; 4. 13; 5. 20.

ἐπ-έλιπον, see ἐπι-λείπω, i. 5. 6.

ἐπετάμην, see πα-, i. 9. 19.

ἐπ-έπεσον, see ἐπι-πίπτω, iv. 1. 10.

ἐπ-ερωτάω, \* ἐρωτήσω & ἐρήσομαι, ἠρώτηκα, 2 a. ἠρόμην, to put a question to, inquire of, question, ask; to question further; A. CP.; iii. 1. 6.

ἐπ-έστην, -εστήσα, -εστάθην, see ἐφ-ίστημι, i. 5. 7; iii. 4. 21; 3. 20.

ἐπ-έσχον, see ἐπ-έχω, iii. 4. 36.

ἐπ-ετέταγμην, see ἐπι-τάττω, ii. 3. 6.

ἐπ-εφάνην, see ἐπι-φαίνω, ii. 4. 24.

ἐπ-έχω, \* ἔξω or σχήσω, ἐσχρηκα, 2 a. ἔσχον, to hold upon, hold back from, delay, refrain from, G., iii. 4. 36. Der. EPOCH.

ἐπ-ῆειν, -ῆεσαν or -ῆσαν, see ἐπ-εἰμι (εἰμί), i. 2. 17; 5. 15; 10. 10.

ἐπ-ήκοος, ον, (ἀκούω) listening to; favorable for hearing: eis ἐπήκοον [sc.



χωρῶν] into a hearing place, *within hearing distance* (so ἐν ἐπηκώῳ), ii. 5. 38 : iii. 3. 1.

ἐπὶν, see ἐπάν, ii. 4. 3.

ἐπ-ῆν, see ἐπ-εἰμι (εἶμι), i. 2. 5.

ἐπ-ῆνεσαν, see ἐπ-αινώ, i. 3. 7.

ἐπ-ῆρόμην, see ἐπ-ερωτάω, iii. 1. 6.

ἐπί\* prep., by apost. ἐπ' or ἐφ', *on, upon, or against* (as in cases of *resting, leaning, pressing, &c., on or against*): (a) w. GEN. of place, *on or upon* (the relation often closer than that indicated by the dat.), *in, on board of; on the bank or borders of a river or country; upon a place as an object of aim, for, towards*; i. 4. 3; 7. 20 : ii. 1. 3 : iv. 3. 6, 28 : of military or other support, and hence of association in place or time, *by, with, — deep, at, in, in or at the time of*; ἐπὶ τεττάρων *upon four ranks as the support of the line, four deep*, i. 2. 15; ἐφ' ἐαυτῶν *by themselves*, ii. 4. 10; ἐπὶ φάλαγγος *in line of battle*, iv. 6. 6; ἐφ' ἡμῶν *in our time*, i. 9. 12 : — (b) w. DAT. of place, *on, upon, at, near, by*, i. 2. 8; 4. 1. 4 s : of purpose, end, object, condition, terms, occasion, or cause, *for, on account of, in respect to, on, at, in*, i. 3. 1; 6. 10 : ii. 4. 5 : iii. 1. 27, 45; ἐφ' ᾧ *on condition that*, ἐφ' ᾧτε *in order that*, i., 557 a, iv. 2. 19 : of persons or things on which one depends or exerts authority, *in the power of* (Lat. penes), *dependent upon, subject to; over, in charge or command of*; i. 1. 4; 4. 2 : denoting succession, *upon, after, in addition to, in reply to*, ii. 2. 4; 5. 41 : iii. 2. 4 : — (c) w. ACC. of place or person, *on or upon* (implying motion), *to, at, against*; ἐπὶ τὸν Μαιάνδρον [upon the bank of] *to the Maeander* (so often, where water is spoken of); i. 1. 3; 2. 4 s, 17, 22 : of extent in space, time, &c., *to the extent of, to, through*, i. 7. 15 : ἐπὶ πολὺ (βραχύ, &c.) *to or over a great or wide extent or distance, &c.*, i. 8. 8; ἐπὶ πᾶν ἔλθοι *would go to all lengths, resort to every expedient*, iii. 1. 18; ἐπὶ πολλοὺς τεταγμένοι *arranged to the depth of many ranks, drawn up many deep* (where gen. more comm.), iv. 8. 11 : of the object to be reached, obtained, or affected, *to, for, after, to obtain*, i. 2. 2; 6. 10 : ii. 3. 8 : iv. 3. 11 : — (d) in compos., *on, upon, to, for,*

*at, against, over, after, besides*; often rather strengthening the sense of the simple, than adding a new idea.

ἐπ-ᾶσιν, see ἐπ-εἰμι (εἶμι), i. 7. 4.

ἐπι-βύλλω, \* βαλῶ, βέβληκα, *to throw or put on*, A., iii. 5. 10 : M. pf. *to have [put] one's arrow on the string* (pt. *with one's arrow on the string*), ἐπί, iv. 3. 28.

† ἐπι-βουλεύω, εὐσῶ, βεβούλευκα, *to plan or plot against, plot, conspire or intrigue against, form designs against or to get*, D., i., i. 1. 3 : ii. 6. 23 s.

ἐπι-βουλή, ἥς, *a design against, plot*, D., πρὸς, i. 1. 8 : ii. 5. 1, 38.

ἐπι-γίγνομαι, \* γενήσσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, *to come or fall upon, attack*, D., iii. 4. 25.

ἐπι-δείκνυμι & δεικνύω, \* δείξω, δέ-δειχα, *to point out, show, display, or exhibit to others*: M. *to show, display, or exhibit one's self or in one's self*: A. D., CP. : i. 2. 14; 3. 13, 16; 9. 7, 10, 16 : iv. 6. 15 s.

ἐπι-ιδεῖν, -ιδών, see ἐφ-οράω, iii. 1. 13.

ἐπι-διώκω, ὤξω, oftener ὤξομαι, δεδίωχα, *to follow upon the steps of, pursue, give chase*, i. 10. 11 : iv. 1. 16.

ἐπι-δραμεῖν, see ἐπι-τρέχω, iv. 3. 31.

ἐπιεζόμεν, see πείζω, iii. 4. 48.

ἐπι-θῆναι, -θῶ, -θέσθαι, -θῶμαι, -θοίμην, -θήσω, &c., see ἐπι-τίθηναι.

† ἐπί-θεσις, εὖς, ἡ, *an attack, assault*, iv. 4. 22.

ἐπι-θυμέω, ἥσω, -τεθύμηκα, (θυμός) *to set one's heart upon, to desire, long for, wish, covet*, G., i., i. 9. 12, 21.

† ἐπι-θυμία, ας, *desire*, ii. 6. 16.

ἐπι-κάμπτω, \* κάμψω, (κάμπτω *to bend*) *to wheel [against] forward, bend one's line of battle*, i. 8. 23.

ἐπι-κατα ῥ-ρίπτω or -ρίπτέω, \* ῥίψω, ῥῥίφα, *to throw down upon*, A., iv. 7. 13.

ἐπί-κειμαι, \* κείσομαι, (cf. in-sto) *to press upon, attack, assault*, D., iv. 1. 16; 3. 7, 30.

ἐπι-κινδύνος, ον, c., *dangerous, perilous*, D., i. 3. 19 : ii. 5. 20.

† ἐπι-κούρημα, ατος, τό, *a protection, defence, relief*, G., iv. 5. 13.

ἐπι-κρύπτω, \* ὕψω, κέκρυφα, *to throw a veil over, conceal*: M. *to conceal one's self or one's own doings*, hence pt. *secretly*, 674 b, d, i. 1. 6.

ἐπι-κύπτω, κύψω, κέκυφα, *to bend or stoop to or over*, iv. 5. 32 ?

ἐπι-κυρώω, ὥσω, (κύρος *authority*) *to*

*add authority, ratify, sanction, vote,* iii. 2. 32.

ἐπι-λαμβάνω, \* λήψομαι, εἴληφα, 2 a. ἔλαβον, *to reach or extend to, take in, A.: M. to seize upon, lay hold of, G.: iv. 7. 12s. Der. EPI-LEPSY.*

ἐπι-λανθάνομαι, \* λήσομαι, λέλησμαι, 2 a. ἐλαθόμην, *to let a thing lie hid for or escape one's self, to forget, G., iii. 2. 25.*

ἐπι-λέγω, λέξω, *to say in addition, say besides or also, A., i. 9. 26. Der. EPI-LOGUE.*

ἐπι-λείπω, \* λείψω, λέλοιπα, 2 a. ἔλιπον, *to leave behind; of things, to fail, give out, be wanting; A.; i. 5. 6; 8. 18?*

ἐπι-λέκτος, ον, (λέγω *to pick, choose*) *picked for service, chosen, iii. 4. 43.*

ἐπι-μαρτύρομαι, ὑποῦμαι l., a. ἐμαρτύραμην, (μάρτυς) *to call to witness, appeal to, A., iv. 8. 7.*

ἐπι-μέλεια, as, *care bestowed upon, attention, diligence, thoughtfulness, i. 9. 24, 27.*

† ἐπι-μελής, ἐς, c. ἑστέρος, *caring for, careful, attentive, vigilant, iii. 2. 30.*

ἐπι-μέλομαι or -μέλομαι, \* μελήσομαι, μεμέλημαι, a. p. ἐμελήθην, *to care for, to take care or charge of, attend to, give attention to, take thought, observe or watch carefully, G. CP., i. 1. 5; 8. 21: iii. 1. 38; 2. 37: iv. 3. 30.*

ἐπι-μίγνυμι, \* μίξω, μέμιχα l., (μίγνυμι *misceo, to mix*) A. or M. *to mingle or associate with, have intercourse or dealings with, πρὸς, iii. 5. 16.*

ἐπίμπλην, *see* πῖμπλημι, i. 5. 10.

ἐπι-νοέω, ἦσω, νενόηκα, (νόος) *to think upon or of, have in mind, intend, purpose, propose, A., i., ii. 2. 11; 5. 4.*

† ἐπι-ορκέω, ἦσω, ἐπιώρκηκα, *to perjure or forswear one's self, commit perjury; swear falsely by, A.: τὸ ἐπιορκεῖν perjury: ii. 4. 7; 5. 38; 6. 22: iii. 1. 22.*

† ἐπι-ορκία, as, *perjury, false swearing, πρὸς, ii. 5. 21: iii. 2. 4, 8.*

ἐπι-ορκος, ον, (ὄρκος) *against an oath, perjured, swearing falsely, addicted to perjury, ii. 6. 25.*

ἐπι-πάρ-ειμι, \* ἔσομαι, (εἰμί) *to be present in addition, to be also at hand, iii. 4. 23?*

ἐπι-πάρ-ειμι, \* ipf. ἦεν, (εἰμι) *to come up or march by the side or abreast (in addition to or in support of others, also or higher up), iii. 4. 23? 30.*

ἐπι-πίπτω, \* πεσοῦμαι, πέπτωκα, 2 a.

ἔπεσον, *of snow, to fall upon; of men, to fall upon, make a descent upon, attack, D.; i. 8. 2: iv. 1. 10; 4. 11; 5. 17.*

ἐπι-πονός, ον, c., *for toil, toilsome, laborious; portending toil; i. 3. 19.*

ἐπι-ῥ-ρύτος, ον, (ῥέω) *flowed upon, well-watered, i. 2. 22.*

ἐπι-σάττω, a. ἔσαξα, (σάττω *to pack*) *to put a pack on, to saddle, A., iii. 4. 35.*

Ἐπι-σθένης, εὖς, *Episthenes, from Amphipolis in Thrace, a commander of targeteers, discreet and trustworthy, i. 10. 7: iv. 6. 1.*

ἐπι-στίριζομαι, ἰσομαι ἰοῦμαι, σεστισμαι, (σῖτος) *to add to one's stock of provisions, to collect, obtain, or lay in provisions; to provision one's self, procure food, forage; i. 4. 19; 5. 4.*

† ἐπι-στίσιμός, οὔ, ὁ, *obtaining provisions, provisioning; a supply of provisions; i. 5. 9.*

ἐπι-σκέπτομαι, *commun. σκοπέω, \* σκέψομαι, ἔσκεμμαι, to inspect, review, A.; to ascertain by inspection, CP.; ii. 3. 2: iii. 3. 18.*

ἐπι-σκοπέω, *see* ἐπι-σκέπτομαι, ii. 3. 2.

ἐπι-σπάω, \* σπάσω, ἔσπακα, *to draw to or upon; M. to draw upon one's self, drag along or after, A., iv. 7. 14.*

ἐπι-σποίμην, *see* ἐφ-έπομαι, iv. 1. 6.

ἐπι-ίσταμαι, \* ἐπι-στήσομαι, ipf. ἡπιστάμην, (ἐπί, ἵσταμαι, 167 a) *to stand upon a subject as mastering it, while in Eng. we say "to understand it," as able to carry it in the mind; to understand, know, know about, be aware, be acquainted with, be assured, A. P., CP.; to know how, i.; i. 3. 12, 15; 4. 8, 15: iii. 2. 23. See* ὁράω.

ἐπι-στάς, -σταίην, *see* ἐφ-ίστημι.

† ἐπι-στασις, εὖς, ἡ, *a stopping, halt, ii. 4. 26.*

† ἐπι-στατέω, ἦσω, (ἐπι-στάτης *one who stands over, in command or charge, ἵστημι*) *to act as commander, command, take the charge, ii. 3. 11.*

ἐπιστήμων, ον, g. ὄνος, (ἐπ-ίσταμαι) *acquainted or conversant with, skilled or versed in, G., ii. 1. 7.*

ἐπι-στήσας, &c., *see* ἐφ-ίστημι.

ἐπιστολή, ἦς, (ἐπι-στέλλω) *an EPISTOLE, letter, i. 6. 3: iii. 1. 5.*

† ἐπι-στρατεία, as, *an expedition against, ii. 4. 1.*

ἐπι-στρατεύω, εὖσω, ἔστράτευκα, *to march or make an expedition against, make war upon, ii. 3. 19.*



ἐπι-σφάττω,\* ἀξω, *to slay upon*: *M. to slay one's self upon*: A. D.: i. 8. 29.

ἐπι-τάττω,\* τάξω, *τάταχα*, *to lay upon, command, commit*, D. I., ii. 3. 6.

ἐπι-τελέω, ἔσω ὦ, *τετέλεκα*, *to bring to an end, complete, accomplish, consummate*, A., iv. 3. 13.

ἐπιτήδειος, α, ον, s., (*ἐπιτηδῆς to the purpose*) *suited to a purpose, suitable, appropriate, proper, fitting, fit, suited to one's needs*, I., i. 3. 18: ii. 3. 11; 5. 18: τὰ ἐπιτήδεια (art. sometimes om.) *the things suited to the support of life, the necessities of life, provisions, supplies*: i. 3. 11: iv. 4. 17.\*

ἐπι-τίθημι,\* θήσω, τέθεικα, α. ἔθηκα (θῶ, &c.) *to put or place upon, inflict*, A. (δικην) D., i. 3. 10, 20: *M. to put one's self upon, fall or press upon, attack, assail*, D., ii. 4. 3. Der. EPITHET.

ἐπι-τρέπω,\* τρέψω, τέτροφα, *to turn or give over to, commit, entrust, confide* (*ἐπιτρεπόμεναι committed or committing themselves to his charge*, i. 9. 8), A. A. D. I.; *to permit, suffer, allow, direct*, D. (or A.) I.; i. 2. 19: iii. 2. 31; 5. 12.

ἐπι-τρέχω,\* δραμοῦμαι, δεδράμηκα, 2 α. ἔδραμον, *to run upon a foe, to make a quick attack or rapid onset*, iv. 3. 31.

ἐπι-τυγχάνω,\* τεύξομαι, τετύχηκα, 2 α. ἐτυχον, *to happen or light upon, fall in or meet with, find*, D., i. 9. 25.

ἐπι-φαίνω,\* φανῶ, πέφαγκα, 2 α. p. as m. ἐφάνην, *to show to*: *M. to show one's self to, appear, make one's appearance, come in view, be in sight*, D., ii. 4. 24: iii. 4. 13, 39 s; 5. 2.

ἐπι-φέρω,\* οἶσω, ἐνήνοχα, *to bring upon*: *M. to bear one's self onward, rush upon*, i. 9. 6.

ἐπι-φθέγγομαι, ἐγξομαι, ἔφθεγμα, *to sound [onward] the charge*, iv. 2. 7?

ἐπι-φορέω, ἦσω, πεφόρηκα l., *to carry or bring upon*, A., iii. 5. 10.

ἐπι-χαρις, ι, γ. ιρος, agreeable, pleasing, gracious, winning, in one's manner, ii. 6. 12.

ἐπι-χειρέω, ἦσω, ἐπι-κεχειρήκα, (χείρ) *to lay hand to, undertake, attempt, try, endeavor*, I., i. 9. 29: ii. 5. 10; 6. 26.

ἐπι-χέω,\* χέω or χεῶ, κέχυκα l., (χέω *to pour*) *to pour upon or in, add by pouring*, A., iv. 5. 27.

ἐπι-χωρέω, ἦσω, κεχώρηκα, *to move upon or against, to advance*, i. 2. 17.

ἐπι-ιών, -ιέναι, see ἐπειμι (εἶμι), i. 7. 2.

ἐπλευσά, see πλέω, i. 9. 17.

ἐπι-οικοδομέω, ἦσω, pf. p. ὠκοδόμημαι, *to build upon*, A. ἐπί, iii. 4. 11.

ἐπομαι,\* ἔψομαι, ipf. εἰπόμην, 2 α. ἐσπόμην, *sequor, to follow as a friend or as an enemy; to pursue; to attend, accompany*; D., σύν, ἐπί: i. 3. 6, 17 s; 4. 13 s; 8. 19: ii. 3. 17; 6. 13.

ἐπράχθην, see πράττω, ii. 1. 1.

ἐπτά indecl., septem, SEVEN, i. 2. 5 s; 6. 4. Der. HEPT-ARCHY.

ἑπτά-καὶ-δέκα indecl., also written ἐπτά καὶ δέκα, *seventeen*, ii. 2. 11.

ἑπτακόσιοι, αι, α, *seven hundred*, i. 2. 3? 4. 3.

Ἐπύαξα, ης, *Εργαξα*, queen of the Cilicians, friendly to Cyrus, i. 2. 12.

ἐπυθόμην, see πυνθάνομαι, i. 5. 15.

ἐράω & M. poet. ἔραμαι,\* α. p. as m. ἠράσθην, *to love, desire ardently, long for*, G., iii. 1. 29: iv. 6. 3.

ἐργάζομαι,\* ἀσομαι, εἰργασμαι, *to work, labor, perform, do*, 2 A.; *to work upon land, &c., till*; ii. 4. 22.

ἔργον, ον, (ἔργ-) WORK, deed, act, action; operation, execution; fact, event, result: τὰ εἰς τὸν πόλεμον ἔργα, *military or warlike exercises*: i. 9. 5, 10, 18: iii. 2. 32; 3. 12; 5. 12. Der. EN-ERGY.

ἐρεῖ, ἐρεῖν, &c., see φημί, i. 3. 5.

ἐρέσθαι, see ἐρωτάω, ii. 3. 20.

ἔρημία, ας, *solitude, loneliness, isolation*, ii. 5. 9. Der. EREMIT, HERMIT.

ἔρημος, ον, c., *devoid of men, lonely, deserted, desert, desolate, uninhabited, unoccupied; without inhabitants, occupants, drivers, defenders, persons near or around, &c.; destitute or void of, deprived of*, G.: σταθμὸς ἔρημος *a desert march*, i. e. through a region without inhabitants: i. 3. 6? 5. 1. 4 s: ii. 1. 6: iii. 4. 40: iv. 6. 11, 13.

ἔρημώω, ὠσω, *to make lonely or desolate, deprive of company*, A. G., i. 3. 6?

ἐρίζω, ἴσω l., ἠρίκα l., (ἐρις *strife*) *to contend or vie with*, D., i. 2. 8: iv. 7. 12.

ἐρίφειος, ον, (ἐριφος *kid*) *of a kid, kids*, iv. 5. 31.

ἐρμηνεύς, ἑως, ὁ, (Ἑρμῆς *Mercury*, the god of speech) *an interpreter*, i. 2. 17: iv. 5. 10, 34.

ἐροῦντα, -τες, &c., see φημί, ii. 5. 2.

ἐρρώμενος, η, ον, c. ἐρρώμενέστερος, (pf. pt. of ῥώννυμι *to strengthen*) *strengthened, strong, resolute*; neut. subst., *energy, resolution*; πρὸς: ii. 6. 11: iii. 1. 42.

ἐρύκω ch. poet. & Ion., ὕψω Ep., a. ἤρυσσα, to keep or ward off, A. ἀπό, iii. 1. 25: akin to

ἐρύμα, ατος, τό, (ἐρύομαι to defend) a defence, protection; fortification, fortress, rampart; i. 7. 16: iv. 5. 9s.

ἐρύμνός, ἡ, όν, (ἐρύομαι to defend) fortified, defensible, strong for defence: τὰ ἐρύμνά the strongholds: i. 2. 8: iii. 2. 23.

ἐρχομαι, \* ἐλεύσομαι, ἐλήλιθαι, 2 a. ἦλθον, to come, go, A.E., εἰς, ἐπί, παρά, πρός, &c., i. 1. 10s; 3. 20; 7. 4: iii. 1. 6, 18. For the pres. except in the ind., the ipf., and the fut., the Att. comm. used other verbs, esp. εἰμι.

ἐρώ, εἴρηκα, see φημί, i. 4. 8: ii. 5. 12.

ἐρώντες, see ἐράω, iii. 1. 29.

†ἐρως, ωτος, ό, love, ardent desire or wish, i. as A. or G., ii. 5. 22. Der. EROTIC.

ἐρωτάω, \* ἐρωτήσω & ἐρήσομαι, ἡρώτηκα, a. ἡρώτησα or 2 a. m. ἡρώμην, to inquire, ask, question, interrogate, 2 A., CP., i. 3. 18, 20; 7. 9: iv. 4. 5, 17.

ἐς = the more comm. εἰς, 688 d.

ἐσθ' by apostroph. for ἐστί, fr. εἰμι.

ἐσθής, ἦτος, ἡ, (ἐννύμι to clothe) vestis, clothing, raiment, apparel, iii. 1. 19: iv. 3. 25.

ἐσθίω, \* f. ἔδομαι, ἐδήδοκα, 2 a. ἐφαγον, to eat, feed upon, A., G. partitive, i. 5. 6: ii. 3. 16: iv. 8. 20.

ἔσομαι, ἐσοίμην, see εἰμί, i. 4. 11.

ἐσπευσάμην, see σπένδω, iv. 4. 6.

ἔσπερος, α, ον, of evening: subst. ἑσπέρα, as, [sc. ὥρα] vespera, the evening; [sc. χώρα] the west, cf. Germ. Abend: iii. 1. 3; 5. 15: iv. 4. 4; 7. 27. Der. VESPER.

ἔσται, ἐστέ, ἐστί(ν), ἔστω, see εἰμί.

ἑσταλμένος, see στέλλω, iii. 2. 7.

ἔσταμεν, -τε, -σαν, -ναι, see ἵστημι.

ἔσ-τε, \* by apostroph. ἔστ', adv., as far as, as long as, even, ἐπί, iv. 5. 6: conj., well to this that, until, till; whilst, whilst, as long as; i. 9. 11: ii. 3. 9; 5. 30: iii. 1. 19; 3. 5.

ἔστηκα, -κειν, ἑστώς, ἕστην, see ἵστημι, i. 3. 2; 5. 8; 8. 5.

ἑστραμμένος, see στρέφω, iv. 7. 15.

ἑσχάτος, \* η, ον, (sup. fr. ἐξ) extremus, last, farthest, frontier; uttermost, utmost, extreme, severest, worst: i. 2. 10, 19: ii. 5. 24: iii. 1. 18.

†ἑσχάτως to the last degree, extremely, ii. 6. 1.

ἔσχον, see ἔχω, i. 8. 4. [ESOTERIC. ἔσω adv., within, see εἶσω. Der. †ἔσωθεν adv., from within, on the inner side; within, inside: τὸ ἔσωθεν the inner, i. 4. 4.

ἔσωσα, see σῶζω, i. 10. 3.

ἑταῖρα, as, a female companion, concubine, mistress, courtesan, iv. 3. 19.

ἑταῖρος, ον, ό, (akin to ἑτης clansman) a companion, comrade, associate, iv. 7. 11; 8. 27?

ἑταξα, ἐτάχθην, see τάττω, i. 2. 15.

ἕτερος, \* α, ον, (a compar. form, cf. Lat. alter, Germ. ander, Eng. either, other) alter, the OTHER of two, one of two, the next, in this sense comm. taking the art., and used in the plur. with reference to two classes, parties, or sets; other than, different from, differently situated from, G.; other, much like ἄλλος, but with a sense of difference; besides: i. 2. 20: iv. 1. 23.

ἑτετμήμην, see τιμάω, i. 8. 29.

ἑτετρώμην, see τιτρώσκω, ii. 2. 14.

ἔτι adv., YET, still, further, still further; furthermore, moreover; henceforth, hereafter, afterwards, any more or longer (w. neg. no more, no longer), in future; w. compar., intensive, still, even; i. 1. 4; 3. 9; 6. 8; 7. 18; 9. 10; 10. 10: iii. 1. 23; 2. 2.

ἔτοιμος, η, ον, or os, ον, (prob. akin to ἔτυμος & ἐτεός real, & εἰμι) ready, prepared, D., I., i. 6. 3: iv. 6. 17.

†ετοίμως readily, promptly, at once, ii. 5. 2.

ἔτος, eos, τό, a year: τριάκοντα ἔτη γεγονότες, or ἔτων τριάκοντα, 30 years old: ii. 3. 12; 6. 20. Der. ETESIAN.

ἐτραπόμην, see τρέπω, ii. 6. 5.

ἐτράφην, see τρέφω, iii. 2. 13.

ἔτρωσα, ἐτρώθην, see τιτρώσκω.

ἔτυχον, see τυγχάνω, i. 5. 8.

εὖ adv., (fr. neut. of Ep. εὖς good, but compared as if neut. of ἀγαθός) well, fortunately, happily, prosperously, successfully, rightly; kindly, beneficially; easily; sometimes, in compos., very; i. 3. 4; 7. 5. Der. EU-LOGY.

†εὐ-δαιμονία, as, prosperity, happiness, ii. 5. 13.

†εὐ-δαιμονίζω, ἴσω ἰώ, to call or esteem happy, congratulate, A. ὑπέρ, i. 7. 3.

†εὐ-δαιμόνως, c. νέστερον, s. νέστατα, happily, iii. 1. 43.

εὐ-δαίμων, ον, G. ονος, c. ονέστερος, s. ονέστατος, (δαίμων daemon, fortune) of

good fortune, fortunate, happy; prosperous, flourishing, opulent, wealthy, rich; i. 2. 6s; 5. 7; 9. 15: iii. 5. 17.

εὐ-δηλος, *ον*, very clear, quite evident, iii. 1. 2.

εὐ-εὐδής, *ές, c.*, εἶστος, *s.* εἵστος, (*εἶδος*) of good appearance, fine-looking, well-formed, handsome, ii. 3. 3.

εὐ-ελπίς, *ι, g.* ἰδος, of good hope, hopeful, confident, ii. 1. 18.

εὐ-ἐπι-θετος, *ον*, (*ἐπι-τίθημι*) easy of attack, *D.*: εὐπιθeton ἦν (*impers.*) τοῖς πολεμίοις it was easy for the enemy to make an attack, iii. 4. 20.

†εὐεργεσία, *as*, well-doing, good service, beneficence; a benefit, kindness, favor; ii. 5. 22; 6. 27.

†εὐεργετώ, *ήσω*, εὐεργέτηκα *or* εὐηργέτηκα, to do a favor, confer benefits, ii. 6. 17.

εὐ-εργέτης, *ον*, (*εργον*) a well-doer, benefactor, ii. 5. 10.

εὐ-ζωνος, *ον, s.*, (*ζώνη*) well-girt as for exercise, prepared for active movement, lightly equipped; hence, active, agile, nimble: iii. 3. 6: iv. 2. 7; 3. 20.

†εὐήθεια, *as*, simplicity, folly, stupidity, i. 3. 16.

εὐ-ήθης, *ες*, (*ἥθος disposition*) well-dispositioned, guileless; simple, foolish, stupid; i. 3. 16.

†εὐθυμέω, *ήσω*, to make cheerful: *M.* to be in good spirits, enjoy one's self, iv. 5. 30.

εὐ-θύμος, *ον, c.*, in good spirits, cheerful, iii. 1. 41.

εὐθύς, *εἰα, ὕ*, straight, direct: hence *adv.* εὐθύς straightway, directly, forthwith, immediately; at the outset; sometimes joined with a part. instead of the leading verb, 662: εὐθύς παῖδες ὄντες immediately [being] while children, from their very childhood (= εὐθύς ἐκ παίδων iv. 6. 14): εὐθύς ἐπειδὴ ἀνγέρθη immediately [when he awoke] on his awaking, or as soon as he awoke: i. 5. 8, 13, 15; 9. 4: iii. 1. 13; 5. 12.

†εὐθύ-ωρον *adv.*, (*ὥρα*?) straight forward, right onward, ii. 2. 16.

εὐ-μενής, *ές, c.* εἵστος, (*μένος temper*) well-disposed, kind, gentle, favorable, 2 *D.*, iv. 6. 12.

εὐ-μετα-χείριστος, *ον*, (*μετα-χειρίζω* to handle, *fr.* χεῖρ) easily handled, easy to manage or impose upon, ii. 6. 20.

†εὐνοια, *as*, good-will towards, *c.*; affection, fidelity; i. 8. 29: iv. 7. 20.

†εὐνοϊκῶς with good-will, affectionately: εὐ. ἔχειν to be attached, *D.*, i. 1. 5.

εὐ-νοος, *ον*, *contr.* εὐνοος, *ονν, c.* οὐστερος, well-minded, well-disposed, friendly, affectionate, attached, *D.*, i. 9. 20, 30: ii. 4. 16.

εὐζύμην, see εὐχομαι, iii. 2. 9.

εὐ-ξενος, *lon.* εὐ-ξείνος, (*ξένος*) hospitable: Πόντος Εὐξείνος the Euxine or Black Sea, a sea whose early navigation was attended with so many dangers that it was called Πόντος Ἀξείνος, the inhospitable sea. The establishment of Greek, chiefly Milesian, colonies upon its shores removing some of these dangers, its name was changed on this account, or for better omen (*cf.* εὐδυνμος), to Πόντος Εὐξείνος, the hospitable sea. The Greeks carried on an extensive commerce with the Euxine, exchanging their manufactures, wine, oil, works of art, &c., for corn, honey, wax, timber, salt-fish, slaves, &c. iv. 8. 22.

εὐ-οδος, *ον, s.*, easy of travel or access, practicable, accessible, *D.*: *impers.* εὐοδῶν ἔστιν the access is easy: iv. 2. 9.

εὐ-οπλος, *ον, s.*, (*ὄπλον*) well-armed, ii. 3. 3.

εὐ-πετῶς *adv.*, (*εὐ-πετής falling well*, of dice, &c., *fr.* πίπτω) without trouble, easily, with ease, ii. 5. 23.

εὐ-πορος, *ον*, easily passable, easy of passage or to pass, easy, ii. 5. 9: iii. 5. 17.

εὐ-πρακτος, *ον, c.*, (*πράττω*) easy to effect, practicable, ii. 3. 20.

εὐ-πρεπής, *ές*, (*πρέπω*) well-looking, comely, handsome, iv. 1. 14.

†εὐρημα, *ατος, τό*, something found, an unexpected good fortune, a god-send: εὐρημα ἐποίησάμην I esteemed it a piece of good fortune: ii. 3. 18.

εὐρίσκω,\* εὐρήσω, εὐρηκα *or* ἤρηκα, 2 *a.* εὐρον *or* ἤυρον, to find, discover, invent, devise, *A. P.*: *M.* to find for one's self, obtain, *A.* παρά: i. 2. 25: ii. 1. 8; 3. 21: iv. 1. 14.

†εὐρος, *eos, τό*, width, breadth; often in *nom.* with ἔστί understood, or to be supplied w. ἔστί or in *acc.* of *specif.*, both w. and without the art.; i. 2. 5, 8, 23; 4. 1, 4, 10s; 7. 14s.

†Εὐρύ-λοχος, *ον*, Eurýlochos, a loch-  
age from Lusi in Arcadia, eminent for  
valor and enterprise, iv. 2. 21; 7. 11.

εὐρύς, *εἰα, ὕ*, wide, broad, spacious, iv. 5. 25.

εὐ-τακτός, *ον, c.*, (τάττω) *well-ordered, well-disciplined, well-behaved, orderly*, ii. 6. 14: iii. 2. 30.

εὐ-ταξία, *ας*, (τάττω) *good order, discipline*, i. 5. 8: iii. 1. 38.

εὐ-τολμος, *ον*, (τόλμα *courage*) of *good courage, courageous, spirited, brave*, i. 7. 4.

εὐ-τυχέω, ἦσω, εὐτύχηκα or ἡτύχηκα, (τύχη) *to be fortunate or successful, to succeed*, *ΑΕ.*, i. 4. 17.

Εὐφράτης, *ου*, the *Euphrātes*, a noted river of western Asia, linked with the very dawn of history, and with some of its greatest empires and most signal events. It rises by two great branches in the mountains of Armenia; and, after an estimated course of 1780 miles, enters the Persian Gulf, having formed with the Tigris a large alluvial tract, which is still rapidly increasing. The Cyreans forded the main river at Thapsacus, and the eastern branch not far from its source in Armenia. i. 3. 20; 4. 11: iv. 5. 2. || *FRAT*; below the junction of the Tigris, *Shat-el-A'rab*; the northern branch, *Karā-Su* (Black Water); the eastern and greater branch, *Murād-Su* (Water of Desire).

†εὐχή, ἦς, *prayer, wish*, i. 9. 11.

εὐχόμεαι, εὐξομαι, εὐγμαι or ἡγμαι, *to pray, vow, make or offer one's prayers or vows; to express a wish, to wish*; *I. (A.) D.*, *A.*: εὐχοντο αὐτὸν εὐτυχεῖσθαι *wished him success*: i. 4. 7, 17; 9. 11: iii. 2. 9, 12: iv. 3. 13; 8. 16, 25.

εὐ-ώδης, *ες*, (ὀζω, *pf.* ὀδῶδα, *to smell*) *sweet-smelling, fragrant, odoriferous*, i. 5. 1: iv. 4. 9.

εὐ-ώνυμος, *ον*, (ὄνομα) of *good name or omen, left*: τὸ εὐώνυμον (κέρας) *the left (wing) of an army*. In the Greek system of augury (here unlike the Roman), indications from the left were deemed inauspicious. Hence, to avert any ill omen from mentioning this unlucky quarter, the Greeks applied to it, by euphemism, the term εὐώνυμος, just as they named the Furies Εὐμενίδες, *the gracious goddesses*; cf. ἀριστερός, *Εὐξείνος*. i. 2. 15; 8. 4s, 9, 13, 23.

εὐ-ωχέω, ἦσω, (ἐχω) *to entertain or feed another well or generously: M. to feed one's self or fare generously, to feast*: iv. 5. 30.

ἐφ' by apost. for ἐπί, i. 2. 16.

ἔφαγον, see ἐσθίω, ii. 3. 16.

ἐφάνην, see φαίνω, i. 10. 19.

ἔφασαν, see φημί, i. 4. 12.

ἔφ-εδρος, *ον*, (ἔδρα *seat*) *sitting by*: subst. ἔφεδρος, *ον, ό*, an athlete sitting by when two were contending, ready to contest the prize with the conqueror; hence, *successor in the contest, avenger*, ii. 5. 10: *v. l.* ἔφορος.

ἐφ-έπομαι,\* ἐψομαι, *ipf.* εἰπόμην, 2 a. ἐσπόμην, *to follow upon or after, accompany; to pursue as a foe, press upon*; *D.*; ii. 2. 12: iv. 1. 6s; 6. 25.

Ἐφεσος, *ου, ή*, *Ephesus*, a famed city of Ionia in Asia Minor, at the mouth of the Caÿster. It was specially devoted to the worship of Dīana (*Ἄρτεμις*), which attracted to it hosts of worshippers, and gave to it a kind of sacred character that brought it favor and saved it from many of the evils of war. Its great temple of the goddess was burned, for the sake of notoriety, by Herostratus, on the night in which Alexander the Great was born; but by the contributions of the Ionian and other cities, it rose with more than its former splendor, and was then the largest of all the Greek temples, and accounted one of the wonders of the world. Ephesus was afterwards the seat of one of the most influential of the Christian churches, where Paul, Timothy, and John labored. It was a common landing-place for passengers on the way to Sardis, like the Cyrean Greeks; and Xenophon here begins his computation of the length of the march to Cunaxa. i. 4. 2: ii. 2. 6. || *Ayasaluk*.

ἐφ-εστήκεσαν, ἐφ-ειστήκεσαν, or ἐφ-έστασαν, see ἐφ-ίστημι, i. 4. 4.

ἔφην, ἔφησθα, ἔφη, see φημί, i. 6. 7.

ἐφ-ίστημι,\* στήσω, ἐστηκα, 1 a. ἐστησα, 2 a. ἐστην, *a. p.* ἐστάθην, *to bring to a stand, A.*; hence, *to stop or halt an army; to check a horse* [sc. τὸν ἵππον, i. 8. 15]; *to place, set, or appoint over*, *A. D.*; ii. 4. 25: iii. 3. 20: *M.* (*w. pf., plp., & 2 a. act.*) *to stand upon, by, or over, ἐπί*: hence, *to stop or halt, intrans.*; i. 4. 4; 5. 7: ii. 4. 26: iv. 7. 9.

ἔφ-οδος, *ου, ή*, *a way to or upon, access, approach, ἐπί*, ii. 2. 18: iii. 4. 41.

ἐφ-οράω,\* ὀψομαι, ἐβράκα or ἐβράκα, 2 a. εἶδον, *to look upon, view, behold*,

witness; to keep in view or charge, watch over, guard; A.; iii. 1. 13.

ἐφ'οπος, ου, ὁ, (ἐφ'οράω) an overseer, guardian; an Ephor, a popular magistrate in some of the Doric states. The Spartan Ephori, five in number, were elected annually from the whole body of citizens as their especial representatives, and as general overseers of the state. During their brief term of office, they were endowed with great powers, administrative, judicial, and censorial, even above those of the kings. ii. 6. 2s: 5. 10?

ἐφ'υγον, see φεύγω, i. 2. 18; 9. 31.

[ἐχθος, εος, τό, hate, hatred.]

ἐχθρα, as, inimicitia, enmity, hostility, animosity, ii. 4. 11.

†ἐχθρός,\* ἄ, ὄν, c. ἐχθίων & s. ἐχθιστος as fr. root ἐχθ-, inimicus, inimical, hostile: subst. ἐχθρός, οὔ, an enemy or foe, esp. a private or personal enemy, one cherishing feelings of personal hatred or enmity; while πολέμιος (hostis) denotes rather a public enemy, one who is at war with another: οἱ ἐχθιστοὶ the bitterest foes, worst enemies: i. 3. 12, 20: iii. 2. 3, 5.

†ἐχυρός, ἄ, ὄν, fit for holding, strong, fortified, secure, ii. 5. 7: cf. ὄχυρός.

ἐχω & ἴσχω,\* ἔξω & σχήσω, ἔσχηκα, ipf. εἶχον & ἴσχον, 2 a. ἔσχον (σχῶ, σχοίην, σχές, &c.) to have or hold (have belonging rather to ἐχω, ἔξω, and hold to ἴσχω, σχήσω; but the translation often varying according to the grammatical object, while this object w. ἐχω often forms a periphrasis for a corresponding verb), A.; hence, to possess, occupy, contain, obtain, retain; to wear or carry; to feel; to detain, withstand, restrain, keep from, A. G.; to have the ability or power [sc. δύναμιν], be able (can), i.: ἐχων having, often where we use with: i. 1. 2, 8; 2. 6, 15s; 4. 7; 5. 8: iii. 5. 11: εἰρήνην ἔχειν to live in peace, ἔνδον ἔ. to make evident, ἡσυχίαν ἔ. to remain quiet, keep still, ii. 6. 6, 18: iv. 5. 13. Ἐχω is sometimes used w. a part., as a stronger form of expression than the simple verb, 679 b, i. 3. 14: iv. 7. 1. Ἐχω refl. or intrans., to have one's self, hence to be (w. an adv. comm. = εἶμι w. an adj., 577 d), be affected or related, be situated, stand, lie, fare: ὥσπερ εἶχεν just as he [had himself]

was; οὕτως ἔχει impers., so it is, thus the matter stands; κακῶς or καλῶς ἔχειν to be or go ill or well; ἐντίμως ἔ. to be held in honor; i. 1. 5; 3. 9; 5. 16: iii. 1. 3, 31, 40: iv. 1. 19; 5. 22. — P. to be occupied, held as prisoners, &c.; ἀνάγκη ἔχεισθαι to be bound by necessity; ii. 5. 21: iv. 6. 22. — M. ἔχομαι to have or lay hold of; hence, to follow closely, come or be next to, adjoin; G.; i. 8. 4, 9.

ἐψητός, ἡ, ὄν, (ἐψω) boiled, obtained by boiling, ii. 3. 14.

ἐπομαι, see επομαι, i. 3. 6.

ἐψω,\* ἐψήσω, to boil, cook, ii. 1. 6.

ἐωθεν adv., (ἔως) from dawn, at day-break, early in the morning, iv. 4. 8.

ἐώκειν, see εἰκάζω, iv. 8. 20.

ἐώρων, ἐώρακα, see ὁράω, i. 9. 14.

ἔως,\* ἔω, ἐφ, ἔω (199. 3), ἡ, dawn, daybreak, early morning; the east; i. 7. 1: ii. 4. 24: iii. 5. 15: iv. 3. 9.

ἔως adv. or conj., (ὅς) as long as, while, whilst, until, i. 3. 11; 4. 8: ii. 1. 2: ἔως οὗ until the time when, 557 a, iv. 8. 8?

## Z.

Ζάβατος or Ζαπάτας, ου, ὁ, the Zabatus or Zapatas, a large affluent entering the Tigris a little below the site of Nineveh. Its oriental name Zaba was sometimes translated by the Greeks into Λύκος, wolf. ii. 5. 1: iii. 3. 6. || The Great Zab.

ζάω\* (ζάεις ζῆς, inf. ζῆν, &c., 120 g), ζήσω, ἔζηκα, ipf. ἔζων, to live: ζῶν living, alive: A. of extent, P. of means, ἀπό: i. 5. 5; 6. 2; 9. 11: iii. 2. 25, 39.

ζεύγνυμι,\* ζεύξω, ἔζευχα l., pf. ρ. ἔζευγμαί, to yoke, join, connect, fasten; to span, form by the union of; A. D. of means, παρά, πρὸς: i. 2. 5: ii. 4. 13, 24: iii. 5. 10.

†ζεύγος, εος, τό, jugum, a yoke, span, or team, of oxen, horses, &c., iii. 2. 27.

Ζεύς,\* Διός, Διᾶ, Δία, Ζεῦ, Zeus or Jupiter (cf. Ζεῦ πάτερ), son of Kronos (Saturn) and Rhea, king of gods and men, ruling especially over the heavens and solid earth, i. 7. 9. His name appears in the Anabasis with the surnames σώτηρ, as protector from danger, i. 8. 16; βασιλεὺς, as king, and patron of kings, iii. 1. 12; ξένιος, as the god of hospitality and maintainer

of its rights, iii. 2. 4. Xenophon was directed by the Delphic oracle to Ζεὺς Βασιλεὺς for special guidance and protection in his Asiatic journey.

ζῆ, ζῆν, see ζάω, i. 9. 11 : ii. 1. 1.

ζηλωτός, ἡ, ὄν, (ζηλόω to envy, fr. ζῆλος ZEAL, emulation) enviable, to be envied ; of a person, an object of envy, D. ; i. 7. 4.

ζητέω, ἥσω, ἐζητήκα, to seek, inquire or ask for, A., I., ii. 3. 2.

ζωγρέω, ἥσω, (ζωός, ἀγρέω to catch) to take alive, to take captive or prisoner, A., iv. 7. 22.

ζῶν, ζῶντες, ζῶν, see ζάω, ii. 6. 29.

ζώνη, ἡς, (ζώννυμι to gird) a girdle, belt, ZONE. The girdle was important to the ancients for confining their loose dresses, and raising them when too long for convenience (as in work); and also for sustaining weapons, pouches, &c. It was sometimes highly ornamented and costly; so that the Persian queens had the income of villages appropriated for their girdles (eis ζώνην for girdle-money, cf. "pin-money"). i. 4. 9 ; 6. 10.

ζωός, ἡ, ὄν, (ζάω) alive, living, iii. 4. 5. Der. ZODIAC, ZOO-LOGY.

## H.

ἡ \* alternative conj., aut, vel, or :

ἡ . . ἢ either . . or : πότερον . . ἢ, πότερα . . ἢ, or sometimes εἰ . . ἢ, utrum . . an, whether . . or : i. 3. 5 ; 4. 13, 16 (= otherwise) ; 10. 5 : ii. 4. 3 ; 5. 17 : — comparative conj. (after comparatives, and some other words of distinction, as ἄλλος, ἄλλως, ἀντίος, διαφέρω, πρόσθεν), quam, than, i. 1. 4s : ii. 2. 13 : iii. 1. 20 ; 4. 33. See ἄλλ' ἢ.

ἡ \* adv., indeed, truly, surely, certainly, assuredly, i. 6. 8.

ἡ, see ὅ. — ἡ, ἡς, ἣ (often as adv., where, which way), ἣν, see ὅς. — ἧ, see εἰμί, i. 3. 20.

ἡβάσκω, in pr. & ipf., (inceptive of ἡβάω to be of age, fr. ἡβη youthful prime) to become of age, come to manhood, iv. 6. 1.

ἡγαγον, see ἄγω, iv. 6. 21.

ἡγάσθην, see ἀγαμαι, i. 1. 9.

ἡγγελα, ἡγγελλον : see ἀγγέλλω.

† ἡγεμονία, as, leadership, lead, foremost place, precedence, G., iv. 7. 8.

† ἡγεμόσυνος, ον, relating to guidance : ἡγεμόσυνα [sc. ἱερά] thank-offerings for safe guidance or conduct, iv. 8. 25.

† ἡγεμών, ὄνος, ὁ, a leader ; a guide, conductor, a leader in war, commander, chief ; G. ; i. 3. 14, 16s ; 6. 2 ; 7. 12.

ἡγέομαι, ἥσομαι, ἡγημαι, (ἄγω) to lead, go before ; to guide, conduct ; to take the lead or advance, lead the way, be in the advance or van ; to lead in war, command ; G., D., AE., eis, ἐπί, &c. : mentally, to lead to a conclusion (cf. Lat. duco), think, consider, deem, suppose, believe, I. (A.) : ὁ ἡγούμενος the leader : τὸ ἡγούμενον the leading division of an army, the van, advance, or front : i. 2. 4 ; 4. 2 ; 7. 1 ; 9. 31 : ii. 1. 11 ; 2. 4, 8 ; 4. 5, 26.

ἡΐειν, ἡΐεσαν, see ὁράω, i. 8. 21.

ἡδέως adv., c. ἡδίων, s. ἡδιστα, (ἡδύς) agreeably, pleasantly, at ease ; with pleasure, gladly, cheerfully, cordially : c. more cheerfully, rather : ἡδιστ' ἀν' ἀκούσαιμι I should most gladly hear, or be most glad to hear, i. 2. 2 ; 4. 9 ; 9. 19 : ii. 5. 15.

ἡ-δη adv., (ἡ δὴ surely now) comm. referring to the present with the recent past, or in strong distinction from the past ; but sometimes to the present with the immediate future, in distinction from a more distant future : jam, already, by this time, just now, now, recently, at length ; presently, forthwith : i. 2. 1 ; 3. 1, 11 ; 8. 1.

† ἡδονή, ἡς, pleasure, delight, enjoyment ; an object of pleasure, gratification ; delicious flavor ; ii. 3. 16 ; 6. 6.

ἡδύς, εἶα, ὅ, c. ἡδίων, s. ἡδιστος, (ἡδω) sweet, delicious, pleasing, pleasant, agreeable, i. 5. 3 ; 9. 25.

ἡδω, ἥσω l., to please : P. & M. (f. ἡσθήσομαι, a. ἡσθην) to be pleased, delighted, or gratified ; to delight in, be fond of ; D., P. ; i. 2. 18 ; 4. 16 : ii. 6. 28.

ἡϊεν, ἡΐεσαν, or ἡΐσαν, see εἰμι.

ἡθελον, ἡθέλησα, see ἐθέλω, i. 8. 13.

ἡκα, see ἡμι, iv. 5. 18.

ἡκιστα, see ἡττων, i. 9. 19.

ἡκω, ἥξω, ἡκα l., to come ; to come back, return ; often as pf., to have come or arrived (cf. I am come), be here, 612 ; i. 2. 1, 6 ; 5. 12, 15 ; 6. 3 : ii. 1. 9, 15. Cf. οἶρχομαι.

ἡλασα, ἡλαυνον, see ἐλαύνω, i. 2. 23.

ἡλεγχον, see λέγω, iii. 5. 14.



Ἡλείος, ου, ὁ, (Ἡλις) *an Elean*. Elis was the most western province of Peloponnesus, containing a city of the same name, and also Olympia, famed for the temple and great games in honor of Jupiter. It was hence regarded as a sacred territory; and was thus mainly protected, even in its un-walled towns, from invasion and ravage. Permitted and disposed to take little part in the quarrels of Greece, it enjoyed a long period of quiet and prosperity. It was natural and wise in Xenophon to choose it for residence, on his withdrawal from military and civil life. ii. 2. 20 : iii. 1. 34.

ἤλεκτρον, ου, (ἐλη *brightness*) *amber*; *electrum*, an alloy of about four parts gold to one of silver; ii. 3. 15. Der. ELECTRICITY.

ἤλθον, see ἐρχομαι, i. 2. 18.

† ἡλί-βατος, ου, poet., (βαίνω) *inaccessible*, *precipitous*, i. 4. 4.

[ἡλιθα Ep. adv., (ἄλη *wandering*) *in vain*.]

† ἡλίθιος, α, ου, *foolish*, *silly*, *senseless*, *stupid*, *stolid*: τὸ ἡλίθιον *folly*, *stupidity*: ii. 5. 21; 6. 22.

ἡλικία, ας, (ἡλίκος *how old*) *time of life*, *age*, i. 9. 6 : iii. 1. 14, 25.

† ἡλικιώτης, ου, (v. l. ἡλιξ, ικος) *an equal in age*, *comrade*, i. 9. 5.

ἥλιος, ου, ὁ, (akin to ἐλη *brightness*) *sol*, *the sun*, an object of religious worship among the Greeks, and still more among the Persians, i. 10. 15 : iv. 5. 35. See ἅμα. Der. HELIO-TROPE.

ἥλωκα, ἥλων, see ἀλίσκομαι, iv. 2. 13.

[ἡμαι, \* ἥσο, ἥσθαι, &c., pret., *to sit*.]

ἡμεῖς *we*, pl. of ἐγώ, i. 3. 9 s, 18.

ἡμελημένως, (fr. pf. p. pt. of ἀμελέω) *carelessly*, *incautiously*, i. 7. 19.

ἡμέρα, ας, (as if from ἡμερος, sc. ὥρα, *the mild time*) *the day* (w. the art. often om., 533 d), *a day*, i. 2. 6; 7. 2, 14, 18 : ii. 1. 2 s; 6. 7. See ἅμα, μετά. Der. EPH-EMERAL.

ἡμέτερος, α, ου, (ἡμεῖς) *our*: ἡ ἡμέτερα, sc. χώρα, *our territory*: τὰ ἡμέτερα *our affairs*, sometimes by periphr. for ἡμεῖς : i. 3. 9 : iii. 5. 5 s : iv. 8. 6.

ἡμι- in compos., semi-, half-, HEMI-

ἡμι-βρωτος, ου, *half-caten*, i. 9. 26.

ἡμι-δಾರೆϊκόν, ου, (δᾶρεικός) *a half-daric*, i. 3. 21.

ἡμι-δεής, ἐς, (δέω *to want*) *wanting* *half*, *half-emptied*, *half-full*, i. 9. 25.

ἡμι-οβόλιον, ου, (ὀβολός) *a half-obol*, i. 5. 6?

ἡμι-όλιος, ου, (ὄλος) *half as much* again : neut. subst., *the whole and a half*, *a half more*, G., i. 3. 21.

ἡμι-πλεθρον, ου, *a half-plethrum*, about 50 feet, iv. 7. 6.

ἡμισυς, εια, υ, (ἡμι-) *semis*, *half*: τὸ ἡμισυ [sc. μέρος] *the half* [part]: ἡμίσεια ἄρτων *half-loaves of bread*: i. 8. 22; 9. 26 : iv. 2. 9; 3. 15.

ἡμι-ωβόλιον = ἡμι-οβόλιον, i. 5. 6? ἡμιουν, see ἐμέω, iv. 8. 20.

ἡμφεγνόουν, see ἀμφι-γνώω, ii. 5. 33?

ἦν, contr. fr. εἰάν, ἴψ, i. 1. 4; 4. 15.

ἦν, ἦσθα, ἦν, see εἰμί, iii. 1. 27.

ἦν, ἦν-περ, see ὅς, ὅς-περ, ii. 2. 10.

ἦνευχόμεν, ἦνευχόμεν, see ἀν-έχω.

ἦνέχθῃ, see φέρω, iv. 7. 12.

ἦνίκα rel. adv., (ὅς) *when*, ch. w. ind., and more specific than ὅτε, 53; i. 8. 1, 8, 17 : iii. 5. 18.

ἦνί-οχος, ου, ὁ, (ἦνια *rein*, ἔχω) *a rein-holder*, *driver of a chariot*, i. 8. 20.

ἦν-περ, contr. fr. εἰάν-περ, *if indeed*, *if only*, ii. 4. 17? iii. 2. 21 : iv. 6. 17?

ἦξειν, ἦξοιμι, see ἦκω, i. 7. 1; 6. 3.

ἦπερ *just as*, *just where*, see ὅς-περ.

Ἡρακλῆς, \* εους, εἰ, εἶα, εἰς, *Heracles* or *Hercules*, son of Jupiter and Alcmene, the most celebrated of all the heroes of antiquity. His exploits in removing the dangers of travel from wild beasts and robbers, led to his especial worship as a conductor in perilous journeys. iv. 8. 25.

ἦράσθην, see ἔραμαι, iv. 6. 3.

ἦρέθην, ἦρήμην, see αἰρέω, iii. 1. 47 s.

ἦρέμην, ἦρχόμεν, see ἀίχω.

ἦρόμεν, ἦρώτων, ἦρώτῃσα, see ἐρω-τάω, i. 3. 20; 6. 7 s; 7. 9.

ἦς, ἦς-περ, see ὅς, ὅς-περ, iii. 2. 21.

ἦσαν, ἦσθα, ἦστην, see εἰμί, i. 1. 6.

ἦσαν or ἦσαν, see εἰμι, iv. 4. 14.

ἦσθην, ἦσθόμεν, see αἰσθάνομαι.

ἦσθην, see ἥδομαι, i. 2. 18.

ἦσθιον, see ἐσθίω, ii. 1. 6.

† ἦσυχῇ or ἦσυχῇ, *quietly*, *stilly*, *noiselessly*, i. 8. 11.

† ἦσυχία, ας, *ease*, *quiet*, *rest*, *tranquillity*: καθ' ἡσυχίαν *at one's ease*, *in quiet*, *quietly*, *peaceably*, *without molestation*: ii. 3. 8. See ἄγω & ἔχω.

[ἦσυχος, or, (ἡμαί) *still*, *quiet*.]

ἦτε, ἦτε, see εἰμί, εἰμι, ii. 5. 39.

ἦτησα, ἦτούμην, see αἰρέω, ii. 4. 2.

ἦτρον, ου, (ἦτρον *heart*) *the abdomen*,

esp. below the navel : μέχρι τοῦ ἤτρου as far as the groin, iv. 7. 15.

† ἡττάομαι, ἡττήσομαι, oftener *π. ἡττηθήσομαι, ἡττημαι*, a. ἡττήθην, to be inferior, surpassed, or worsted, G. P.; to be conquered, defeated, or vanquished, as pass. of νικάω and sometimes, like this, w. the pres. as pf., 612; i. 2. 9: ii. 3. 23; 4. 6, 19; 6. 17: iii. 2. 39.

ἡττων, ἡκιστος, c. & s. (as fr. Ep. adv. *ἥκα slightly*, aspirated) referred to μικρός or κακός, less, least, or worse, worst: neut. as adv., c. ἥττον less, the less, less likely or ably, ii. 4. 2: s. (otherwise rare) ἡκιστα least, the least, least of all, i. 9. 19.

ἡξύαμην, ἡξύομην, ἡύρισκον, ἡύρον, ἡτύχησα, see εὔχομαι, εὔρισκω, εὔτυχέω, i. 4. 7? 9. 29? iv. 8. 25?

ἡχθέσθην, ἡχθόμην, see ἀχθομαι.

Θ.

Θ' for τέ, by apostroph. before an aspirated vowel, i. 3. 9.

θάλαττα (v. l. -σσα), *ης*, the sea, a general name for the great connected body of salt- or sea-water (often without the art. 533 d), i. 1. 7; 4. 1, 4.

θάλπος, *eos*, τό, warmth, heat; pl. attacks of heat, heat, iii. 1. 23.

θαμινά adv. = θαμά (ἄμα) often, frequently, iv. 1. 16.

θάνατος, *ov*, ὁ, (θνήσκω) death; kind of death, mode of execution: ἐπὶ θανάτῳ for death, in token of death, as a sign of execution: i. 6. 10: ii. 6. 29: iii. 1. 43. Der. EU-THANASY.

† θανατόω, ὥσω, to condemn to death, A., ii. 6. 4.

θάπτω,\* θάψω, 2 a. p. ἐτάφην, to bury, inter, A., iv. 1. 19.

† θαρράλεος, *a*, *ov*, c., courageous, bold, daring, confident, πρὸς, iii. 2. 16.

† θαρράλεως courageously, boldly, fearlessly, confidently, with confidence, πρὸς: τὸ ἔχειν θ. to have one's self confidently, a feeling of confidence, fearlessness: i. 9. 19: ii. 6. 14.

† θαρρέω, ἥσω, τεθαρρήκα, to be courageous or of good courage; to be bold, fearless, or confident; to take heart; to have no fear of, A.: pt. as adv., confidently, with confidence, without fear, 674 d: i. 3. 8: iii. 2. 20; 4. 3.

[θάρρος, *eos*, τό, courage, confidence.]

† θαρρύνω, ὕνω, to encourage, cheer, i. 7. 2.

Θαρύπας, *ov*, Tharypas, a favorite of Menon, ii. 6. 28.

θάπτων, *ov*, c. of ταχύς, i. 2. 17.

[θαῦμα, *atos*, τό, wonder.]

† θαυμάζω, ἄσομαι, less Att. ἄσω, τεθαύμακα, a. ἐθαύμασα, to wonder, marvel, admire, be surprised or astonished, CP., A., G., 472 e, i. 2. 18; 3. 2 s.

† θαυμάσιος, *a*, *ov*, s., wonderful, marvellous, admirable, ii. 3. 15.

† θαυμαστός, ἡ, *ov*, s., to be wondered at, wonderful, wondrous, strange, surprising, D., i. 9. 24? ii. 5. 15: iv. 2. 15.

† Θαψακηνός, *ov*, ὁ, a Thapsacene, a man of Thapsacus. i. 4. 18.

Θάψακος, *ov*, ἡ, Thapsacus (Tiph-sah, i. e. passage or ford, 1 Kings 4. 24), a city near a much-frequented ford of the Euphrates, though the Thapsacenes flattered Cyrus by saying that the river had never before been fordable at that point. Alexander here crossed by two bridges, doubtless of boats; but Lucullus forded the stream with his army, and Ainsworth states that the depth of the water was reduced to 20 inches in the autumn of 1841. i. 4. 11. || Ruins near the Ford of the Anese-Beduins.

θέα, *as*, (akin to θάομαι to gaze upon) a sight, spectacle, iv. 8. 27. [7. 13.]

† θέαμα, *atos*, τό, a sight, spectacle, iv.

θεάομαι, ἄσομαι, τεθέαμαι, (θέα) to look on, gaze at, behold, observe, witness, watch, see, with wonder or admiration often implied, A. P., CP., i. 5. 8. Cf. ὁράω. Der. THEATRE.

θεῖν to run, see θέω, i. 8. 18.

θεῖος, *a*, *ov*, (θεός) divine, by divine interposition, supernatural, miraculous, i. 4. 18.

θέλω to wish, will, see ἐθέλω.

θέμενος, θέντες, &c., see τίθημι.

θεός, *ov*, ὁ ἡ, a god, deity, divinity (ἡ θεὸς goddess, iii. 2. 12): σὺν τοῖς θεοῖς with the help of the gods, or by their will or favor: πρὸς θεῶν before or by the gods. The art. is often omitted w. θεοί, 533 c. The Anabasis abounds in appeal or reference to "the gods," as a general expression for the Divine and Supreme Power; but makes comparatively little mention of any particular god, showing how far polytheism had lost its hold upon the



Greek mind. i. 4. 8; 6. 6: ii. 3. 22 s: iii. 1. 5 s, 23 s. Der. THEISM, ATHEIST.

†θεο-σέβεια, ας, (σέβω to revere) piety, religion, ii. 6. 26.

†θεραπεύω, εύσω, τεθεράπευκα, to take care of, provide for, cherish, court, A., i. 9. 20: ii. 6. 27. Der. THERAPEUTIC.

θεράπων, οντος, ό, (θέρω to warm) an attendant, waiter, servant, i. 8. 28?

θερίζω, ισω ώ, (θέρος summer, fr. θέρω to warm) to spend or pass the summer, iii. 5. 15.

θέσθαι, θέσθε, see τίθημι, i. 6. 4.

†Θετταλία (older Θεσσαλία), ας, Thessaly, a large, fertile, and populous, but rude province in the northeast of Greece. It consists mostly of the rich basin of the Penēus, surrounded by mountains, among which are the famed Olympus and Ossa (with the beauties of Tempe between), and Pelion. Its institutions were mostly oligarchic, a few noble families domineering. Its rank was highest in the early history of Greece, when it contained the original Hellas, and sent Jason to the Argonautic adventure, and Achilles to Troy. i. 1. 10.

Θέτταλος (older Θέσσαλος), ου, ό, a man of Thessaly, a Thessalian, i. 1. 10.

θέω,\* θεύσσομαι, ipf. έθεον, (other tenses supplied by τρέχω) to run, δρόμω, εις, έπί, πρός, &c., i. 8. 18: ii. 2. 14: iv. 3. 21, 29.

θεωρέω, ήσω, τεθεώρηκα, (θεωρός spectator, fr. θεάομαι) to view, behold, observe, witness; to inspect or review an army; A.; i. 2. 10, 16: ii. 4. 25 s. Der. THEOREM, THEORY.

Θηβαίος, ου, ό, a man of Thebes, a Theban, ii. 1. 10. Thebes (Θίβαι) was the chief city of Bœotia, said to have been founded by the Phœnician Cadmus and walled to the music of Amphion. It was wonderfully rich in legendary story, e. g. as the birthplace of Bacchus and Hercules, and the scene of the tragic fortunes of Œdipus and Niobe. In the historical age, it commonly held the rank of the third city in Greece; but, for a short period after the battle of Leuctra, of the first.

[θήρ, θηρός, ό, fera, a wild beast; cf. Germ. Thier, Eng. deer.]

†θηράω, άσω, τεθήρᾱκα, to hunt, chase, or pursue wild beasts; to prey upon; A.; i. 5. 2: iv. 5. 24.

†θηρεύω, εύσω, τεθήρευκα, to hunt or chase wild beasts; to catch or take, as a hunter his prey; A.; i. 2. 7, 13.

†θηρίον, ου, dim. of θήρ, but comm. used in prose for it, 371 f; a wild beast or animal, i. 2. 7; 5. 2; 9. 6.

Θήκης, ου, Theches, a mountain from which the Cyreans obtained their first and transporting view of the Euxine, iv. 7. 21. || Acc. to Kiepert, Kolat-Dagh; to others, Tekieh-Dagh, &c.

θνήσκω\* (oftener απο-θνήσκω, exc. in the complete tenses), θανοῦμαι, τέθνηκα, 2 a. έθανον, 2 pf. pl. τέθναμεν, &c., inf. τεθνάναι, pt. τεθνεώς, to die, fall in battle; as pass. of κτείνω, to be slain: pf. pret., to [have died] be dead, pt. dead; τεθνάναι έπηγγέλλετο he offered or consented to be a dead man, i. e. to die or be put to death immediately: i. 6. 11: ii. 1. 3: iv. 1. 19; 7. 20.

†δνητός, ή, όν, mortal, liable or exposed to death, iii. 1. 23.

θόρυβος, ου, ό, (akin to θρέομαι to cry, and Lat. turba) noise, outcry, uproar, tumult, alarm, murmur, i. 8. 16: ii. 2. 19: iii. 4. 35 s: iv. 2. 20.

Θράξ, Θρακός, ό, a Thracian, a man of Thrace (in Europe or Asia); as adj., Thracian. The Thracians were not wanting in activity, energy, or courage; but, though claiming relationship to their Greek neighbors, they partook but scantily of the Greek culture. i. 1. 9; 2. 9.

†θρασέως adv., boldly, iv. 3. 30.

[θρασύς, εία, ύ, bold, daring.]

θρόνος, ου, ό, a seat, esp. the elevated seat of a ruler, a throne, ii. 1. 4.

θυγάτηρ,\* (τέρος) τρός, τρή, τέρα, θυγάτηρ, ή, Germ. Tochter, a DAUGHTER, ii. 4. 8: iv. 5. 24.

Θύμβριον, ου, Thymbrium, a city of Phrygia, now represented acc. to some by Akshehr (i. e. white city), and acc. to others by Ishakli; while the copious fountain Olu-Bunár (i. e. great fountain), between these towns, has been regarded by some as the famed spring of Midas. i. 2. 13.

†θυμο-ειδής, ές, c. έστερος, (είδος) spirited, mettlesome, iv. 5. 36.

†θυμόομαι, ώσομαι, τεθύμωμαι, to be angry, provoked, incensed, or enraged, D., ii. 5. 13.

[θυμός, ου, ό, (θώω to rush) the rush of feeling, spirit, anger, passion.]

**θύρα, as,** (cf. Lat. *foris*, Germ. *thür*) a door, often in the plur., even when a single entrance is spoken of: pl. *door or doors, gates, quarters, residence, court* (cf. *sublime porte*): ἐπὶ ταῖς θύραις at the very door or gates, sometimes used as a strong expression for nearness: i. 2. 11; 9. 3: ii. 4. 4; 5. 31.

†**θυσία, as, a sacrifice, offering to a god,** iv. 8. 25 s.

**θύω (ῥ), θύσω, τέθυκα, to sacrifice, offer to a god,** D. A., AE.: τὰ Λύκαια ἔθυσσε offered the Lycæan sacrifices, celebrated the Lycæan rites or festival: i. 2. 10: iii. 2. 9, 12: *M. to sacrifice for learning the will of the gods or future events, to take or consult the auspices*, AE., D., CP., I., ii. 2. 3.

†**θωρακίζω, ἰσω, to arm with a cuirass; τεθωρακισμένος equipped with a corselet, clad in armor: M. to put on one's own cuirass or armor, arm one's self:** ii. 2. 14; 5. 35: iii. 4. 35.

**θώραξ, ἄκος, ὁ, a cuirass, corselet, breastplate.** The Greek cuirass comm. consisted of two metallic plates, adapted to the shape of the body, one for the front, and the other for the back. These were ch. united by shoulder-pieces, the belt, and hinges or buckles at the sides. The cavalry cuirass was esp. heavy. Some nations wore corselets of thick, firm layers of flaxen cloth or felting. i. 8. 3, 26: iii. 4. 48: iv. 7. 15. Der. THORAX.

## I.

**ἰάομαι, ἄσομαι, ἰᾷμαι I., to heal, cure, dress a wound,** i. 8. 26.

**ἱατρός, οὐ, ὁ, (ἰάομαι) a healer, surgeon, physician,** i. 8. 26: iii. 4. 30.

**ιδεῖν, ἰδοίμι, ἴδω, ἰδών, see ὀράω, i. 2. 18; 9. 13: ii. 1. 9. Der. IDEA.**

**ἴδιος, α, ον, one's own, private, personal: eis τὸ ἴδιον for one's private or personal use or benefit, for one's self:** i. 3. 3. Der. IDIOM.

†**ἰδιότης, ητος, ἡ, peculiarity,** ii. 3. 16.

†**ἰδιώτης, ου, a private or common person or soldier, a private,** i. 3. 11: iii. 2. 32. Der. IDIOT.

**ἰδρώ, \* ὥσω, ἰδρωκα I., (ἴδος sweat) sudo, to sweat, perspire,** i. 8. 1.

**ἴδω, ἰδών, see ὀράω, i. 2. 18.**

**ἴεμαι or ἴεμαι, see ἴημι, i. 5. 8; 45 p.**

**ἵεσθαι, ἵθι, ἵοιμι, ἵω, ἵων, see εἶμι.**

†**ἱερεῖον, ου, a victim for sacrifice, an animal such as were used for sacrifice or food (since the two uses were so intimately united); pl. cattle;** iv. 4. 9.

**ἱερός, α, ον, sacred, consecrated, holy, hallowed,** G. 437 b: τὸ ἱερόν [sc. δῶμα] the temple: τὰ ἱερὰ the sacred rites, sacrifices, auspices; from their esp. use in divination, the entrails [sacred parts] of the victim: τὰ ἱερὰ γίνεται the sacrifices take effect, are auspicious: i. 8. 15: ii. 1. 9; 2. 3: iv. 3. 9; 5. 35: Der. HIERO-GLYPHIC.

†**Ἱερ-ώνυμος, ου, Hieronymus, an Elean, the oldest lochage in the division of Proxenus, and influential for good,** iii. 1. 34.

**ἵημι, \* ἥσω, εἶκα, α, ἦκα (εἶμεν, ὦ, εἶη, &c.) to send, throw, hurl, shoot, let fly, A., D. of missile, κατά, eis, i. 5. 12: iv. 5. 18. M. ἵεμαι to send one's self, hasten, hurry on, rush, spring, ἐπὶ, &c., i. 5. 8; 8. 26: iv. 2. 7 s, 20.**

**ἱκανός, ἡ, ὄν, c., (ἵκω) reaching the desired end, sufficient, enough; adequate, required; able, capable, competent, qualified, adapted; I., D., ὅς: i. 1. 5; 2. 1; 7. 7: ii. 3. 4. [3. 31.**

†**ἱκανώς sufficiently, adequately,** iv. 1.  
**Ἰκόνιον, ου, Iconium, an old city of Phrygia, near Lycaonia, in which it was afterwards included. Paul visited the city more than once, and made many converts. In the eleventh century, it became the capital of a powerful Seljuk sovereignty, which gave it a prominent place in the history of the Crusades. It is still an important city and the capital of a pashalic.** i. 2. 19. || Konieh.

[**ἴκω \* poet., to come, arrive, reach, akin to ἦκω, II 4 d.]**

**ἵλη, ης, a troop, esp. of horse, often set at 64 men,** i. 2. 16.

**ἱμάς, ἄντρος, ὁ, a leathern strap or thong,** iv. 5. 14.

**ἱμάτιον, ου, (ἐννῦμι to clothe) a garment, vestment, esp. an outer garment; pl. clothes, clothing;** iv. 3. 11 s.

**ἵνα \* final conj., in order that, so that, that, comm. w. subj. or opt., i. 3. 4, 15; 4. 18; 10. 18.**

**ἵοιμι, ἰόντος, ἰόντων, &c., see εἶμι.**

†**ἵππ-αρχος, ου, ὁ, (ἄρχω) a hipparch, commander of cavalry, master of horse,** iii. 3. 20.

ἵππασία, *as, riding about, movements on horse*, ii. 5. 33.

ἵππεύς, *έως, ό, horseman, knight*; pl. *cavalry, horse* (collectively). The Greek horseman was comm. armed much like the hoplite; exc. that he usually carried no shield, and hence wore a stouter cuirass. Metallic armor was also provided for the head, breast, and sides of the horse. From the mountainous character of their country, however, and their habits of city life, the Greeks used cavalry very much less than the eastern nations. i. 2. 4; 5. 2, 13; 6. 2s; 8. 7.

ἵππικός, *ή, όν, of or for cavalry*: subst. ἱππικόν [sc. στρατεύμα or πλῆθος] *cavalry* [force]: i. 3. 12; 9. 31.

ἵππόδρομος, *ον, ό, a race-course for horses, hippodrome*, i. 8. 20.

ἵππος, *ον, ό ή, a horse, mare*: ἀπὸ ἵππου [from a horse] *on horseback*: i. 2. 7. Der. HIPPO-POTAMUS (*river-horse*).

ἰσθί, ἰσμεν, ἰστε, ἰσᾶσι, *see όράω*.

ἰσθμός, *ου, ό, (είμι) the place to go on, an ISTHMUS*: as a prop. name, the *Isthmus of Corinth*, the neck of land (about five miles across, where narrowest) connecting the Peloponnese w. the mainland of Greece, and separating the Corinthian and Saronic Gulfs. Repeated attempts were made and abandoned, to connect these gulfs by a canal. The famed Isthmian Games were here celebrated in honor of Neptune. ii. 6. 3.

ἰσόπλευρος, *ον, (πλευρά) equal-sided, equi-lateral*, iii. 4. 19.

ἴσος, *η, ον, equal, D.: ἐν ἴσῳ on an even line, with equal step: ἐξ ἴσου from equal ground, on an equality or par: εἰς τὸ ἴσον upon equal ground, to a level: ἴσον κρατεῖν to bear equal sway or have equal power*: i. 8. 11; ii. 5. 7; iii. 4. 47; iv. 6. 18. Hence ISO-

ἰσο-*χαλῆς, ές, (χεῖλος lip, brim) level with or up to the brim*, iv. 5. 26.

Ἰσσοί, *ων, οι, and Ἰσσός, ου, ή, Issus or Issi*, an important city in the eastern part of Cilicia, at the head of a gulf bearing its name (now the Gulf of Iscanderún). Near it, B. C. 333, Alexander won a great victory over Darius III. i. 2. 24; 4. 1. || Ruins near the northeast extremity of the gulf.

ἰστε, *see όράω*, i. 5. 16; 7. 3.

ἰστ., *μ.,\* στήνω, έστ.,κα (2 pf. έστα*

*μεν, &c., έστάναι, έστώς), plp. έστήκειν or εἰστήκειν, 1 a. έστησα, 2 a. έστην, to set up, STATION; to make stand or halt, to stop (trans.); A.; i. 2. 17; 10. 14: M., w. act. 2 a. and complete tenses (used preteritively), sto, to STAND, intrans.; to stand one's ground, make a stand; but 1 a. m. to set up for one's self, erect, A.; i. 3. 2; 5. 2, 13; 10. 1, 11: iv. 6. 27; 7. 9. [i. 5. 3.*

ἰστίον, *ον, (dim. of ἰστός web) a sail, ἱσχυρός, ά, όν, s., strong, mighty, powerful; vehement, severe*; i. 5. 9; ii. 5. 22; iv. 5. 20; 7. 1.

ἱσχυρώς, *c. στερον, strongly, forcibly, vigorously; energetically, strenuously, resolutely; vehemently, severely; exceedingly, very*: i. 2. 21; 5. 11: iii. 2. 19.

ἰσχύς, *εος, ή, (ἰσ vis, strength) strength, might, force; a force of soldiers, a strong force*; i. 8. 22: iii. 1. 42.

ἴσως *adv., (ἴσος) with equal chances, perhaps, probably; sometimes, from Greek courtesy, where we might rather say doubtless*; ii. 2. 12: iii. 1. 37.

ἰτέον (*fr. είμι) έστιν it is necessary, proper, or best to go, one must or should go*, 682, iii. 1. 7.

ἴνυς, *vos, ή, a rim, as of a shield; a shield-rim*; iv. 7. 12.

ἴωσαν, *see είμι, i. 4. 8?*

ἰχθύς, *εος, ό, a fish*, i. 4. 9. Der. ICHTHYO-LOGY. The Syrian gods Dagon and Dereeto (who had also other names) were worshipped in a form human above, but fish-like below.

ἰχνος, *εος, τό, and dim. in form ἰχνιον, ον, a track, trace, footstep*, i. 6. 1; 7. 17.

Ἰωνία, *as, (\*Ἴωνες Ionians) Ionia*, the central part of the western coast of Asia Minor, so named from its early colonization by the Ionians, whose descent was traced from Ion, grandson of Deucalion. It was the favorite seat (with the adjacent islands) of early Greek letters and art, the home of Epic and Elegiac poetry, of Ionic architecture, &c.; but unfortunately, from its position, could not maintain its independence against the Lydians and afterwards the Persians. Assistance given to the Ionians was a pretext with the Persians for invading Greece. i. 4. 13: ii. 1. 3.

Ἰωνικός, *ή, όν, Ionian, pertaining to Ionia*, i. 1. 6.

## Κ.

κά- often in crasis for καὶ ἄ- or καὶ ἐ-.

κάγαθός, κάγώ = καὶ ἀγαθός, καὶ ἐγώ.

καθ' by apostroph. for κατά, before an aspirated vowel, i. 10. 4.

καθ-έξομαι,\* f. καθ-εδομαι, ipf. ἐκαθεζόμεν, (ἐξομαι to sit, poet.) to seat one's self, sit down; to halt, rest; i. 5. 9: iii. 1. 33.

καθ-εστῆκεν, see καθ-ίστημι.

καθ-εὔδω,\* εὐδήσω, ipf. ἐκάθευδον or καθηῦδον, (εὐδω to sleep) to lie down and sleep, to sleep, repose, i. 3. 11.

καθ-ηδυ-παθέω, ἥσω, (ἡδύς, πάσχω) to revel down, to spend, waste, or squander, in luxury or pleasure, A., i. 3. 3.

καθ-ήκω, ἦξω, ἦκα I., to come down to, to reach or extend down, eis, ἐπί, ἀπό: to appertain to, belong as a duty, D. I.: i. 4. 4; 9. 7: iii. 4. 24: iv. 3. 11.

κάθ-ημαι\* pf. m. pret., f. pf. καθήσομαι I., plp. ἐκαθήμην or καθήμην, (ἦμαι to sit) to sit down, be seated, be in session, be encamped or stationed, i. 3. 12; 7. 20: iv. 2. 5 s.

καθ-ίζω,\* καθίσω ἰώ, κεκάθικα I., a. ἐκάθισα and καθίσα, (ἵζω to seat, poet.) to make sit down, seat, set, place, A. eis, ii. 1. 4: iii. 5. 17.

καθ-ίστημι,\* στήσω, ἔστηκα, I a. ἔστησα, 2 a. ἔστην, to fix or set down, settle, arrange, station, place, establish, restore, bring, render, A.; to constitute or appoint, 2 A., eis, ἐπί: i. 4. 13; 10. 10: iii. 2. 1, 5: M., w. act. 2 a. and complete tenses (used pret.), to station, set, place, fix, or establish one's self, to take one's place or station; to be established, set, settled, or placed; to result or eventually; eis, ἐπί: but 1 a. m. to station, set, or appoint for one's self, A.: i. 1. 3; 3. 8; 8. 3 s, 6: iv. 5. 19, 21.

καθ-οράω,\* ὀψομαι, ἐώρακα or ἐοράκα, 2 a. εἶδον (ἴδω, &c.), to look down upon, view, inspect, descry, discern, perceive, see, A., i. 8. 26; 10. 14.

καὶ\* conj. & adv., (akin to Lat. *que*) and; often with a strengthened idea, which we express in Eng. by adding an adverb, and also, and even, and indeed, and especially, and the rather, and therefore; also, even (sometimes translated by other adverbs of like force, further, moreover, really,

*yet, only, &c.*); i. 1. 1 s; 3. 6, 13, 15; 6. 10: iv. 5. 15: καὶ εἰ (or εἰάν, &c.), *el* καὶ *even if, although* (and so καὶ w. a part., like καίπερ q. v.) iii. 2. 10, 22, 24: τὲ . . καὶ, καὶ . . καὶ, *both . . and*, i. 3. 3; 8. 27; see ἄλλως. Καὶ is often used where in Eng. no connective, or one more specific would be preferred (as *for, when, but, as, &c.*), 702 c, 705, ii. 2. 10; 3. 18: iii. 2. 8: iv. 6. 2. In annexing several particulars, the Eng. more frequently uses the copulative w. the last only; but the Greek w. all or none, i. 2. 22: iii. 1. 3. The special relation of καὶ to the word following (and not to the word preceding, as in the case of so many particles) will not fail to be observed. For καὶ γάρ, καὶ γὰρ οὖν, see γάρ. Cf. δέ.

Καίναϊ, ὦν, αἰ, Cænæ, a large city on the west bank of the Tigris (perhaps the Canneh of Ezek. 27. 23), ii. 4. 28. || Kaleh Sherghât, so interesting in its remains, and believed by some to have been, for a long period, the capital of the Assyrian Empire.

καὶ-περ adv., *even indeed*, used w. a part. (as also καὶ *even*) to express concession, where the Eng. familiarly uses *though* or *although* with a verb, 674 f: καίπερ εἰδότες *even [indeed knowing] though they knew*, i. 6. 10. Cf. ii. 3. 25: iii. 1. 29: iv. 3. 33.

καιρός, οὐ, ὁ, *occasion, opportunity, season, juncture, crisis, a fitting, proper, special, or particular time*, 1.: καιρός ἐστίν *it is the proper time, there is occasion*; hence, *there is need, it is necessary or proper*: ἐν καιρῷ *in season, opportunely, according to the occasion, to the purpose*: προωτέρω τοῦ καιροῦ *farther than there was occasion, farther than was necessary or expedient*: i. 7. 9: iii. 1. 36, 39, 44: iv. 3. 34; 6. 15.

καὶ-τοι conj., *and indeed, and yet, however*; *though, although*; i. 4. 8.

καῶ & Att. κάω,\* καύσω, κέκαυκα, to burn (trans.), set on fire, consume by fire; to kindle, maintain, or keep up a fire, keep a fire burning; A.: M. or P., to burn, intrans.: i. 6. 1 s: iii. 5. 3, 5 s: iv. 5. 5 s. Der. CAUSTIC.

κάκεινος = καὶ ἐκεῖνος, ii. 6. 8?

† κακό-νοος, ον, contr. κακό-νους, ουν, *evil-minded, ill-disposed, ill-affected, inimical*, D., ii. 5. 16, 27.

κακός, ἡ, ὄν, c. κακίων, s. κάκιστος,

*bad, evil, ill, wicked, vile, base, worthless*, D., *περί*: *bad in war, cowardly*: subst. *κακόν*, οὐ, *an evil, harm, injury, mischief*, i. 3. 18; 4. 8; 9. 15: ii. 5. 5, 16, 39. Der. CACO-PHONY.

† *κακοῦργος*, ον, (ἔργον) *working evil, criminal*: masc. subst., *an evil-doer, malefactor*: i. 9. 13.

† *κακόω*, ὥσω, pf. p. *κεκάκωμαι*, *to injure*, A., iv. 5. 35.

† *κακῶς* adv., c. *κάκιον*, s. *κάκιστα*, *badly, ill; injuriously; wretchedly, miserably, uncomfortably*; i. 4. 8; 5. 16; 9. 10: iii. 1. 43: iv. 4. 14. See *ἔχω*, *πάσχω*, *ποιῶ*, *πράττω*.

† *κάκωσις*, εως, ἡ, *ill-treatment, abuse*, G., iv. 6. 3.

*κάλαμος*, ον, ὁ, *calamus, a reed*; collectively, for plants of this kind; i. 5. 1: iv. 5. 26. Der. CALAMITY.

*καλέω*,\* *καλέσω* *καλῶ*, *κέκληκα*, a. *έκάλεσα*, a. p. *έκλήθην*, *calo*, *to call, summon, invite*, A. *ἐπί*: *to call, name*, 2 A.: τὸ Μηδίας *καλούμενον* *τείχος* *the so-called wall of Media*; sometimes *M.*, *to call to or for one's self*, A.: i. 2. 2, 8; ii. 4. 12: iii. 3. 1.

† *Καλλι-μαχος*, ον, *Callimachus*, a brave and ambitious lochage from Parrhasia in Arcadia, iv. 1. 27; 7. 8.

† *καλλίων*, *κάλλιστος*, see *καλός*.

† *κάλλος*, εος, τό, *beauty*, ii. 3. 15. Der. CALLI-STHENICS.

† *καλλ-ωπισμός*, οὐ, ὁ, (ὤψ *face*) *fine appearance, ornament, adornment*, i. 9. 23.

*καλός*,\* ἡ, ὄν, c. *καλλίων*, s. *κάλλιστος*, *beautiful* (of both physical and moral beauty, and also with reference to use or promise), *beauteous, handsome, fine, fair; honorable, noble; favorable, propitious, auspicious; excellent, good*; I.: τὸ καλὸν *honorable conduct, honor*: εἰς καλὸν *for good, opportunely*: i. 2. 22; 8. 15: ii. 6. 18 s, 28: iv. 7. 3; 8. 26. Ἀγαθός refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind. See *ἄριστος*.

*καλῶς* adv., c. *κάλλιον*, s. *κάλλιστα*, (*καλός*) *beautifully, handsomely, finely, honorably, properly; favorably, prosperously, successfully, advantageously, well*: καλῶς *ἔχειν* or *εἶναι* *to be, go, or result well, be right, proper, safe, in good condition, properly ar-*

*ranged, &c.*: i. 2. 2; 8. 13; 9. 17 s, 23: iii. 1. 6 s, 16, 43. See *ἔχω*, *πράττω*.

*κάμνω*, *καμοῦμαι*, *κέμνηκα*, 2 a. *ἐκαμον*, *to labor, toil; to be weary, fatigued, exhausted, disabled, sick*: οἱ *κάμνοντες* *the sick or disabled*: p.: iii. 4. 47: iv. 5. 17 s.

*κάμοι*, *κἄν*, *κάν*, *κάντεῖθεν*, *κάπειτα*, by crasis for *καὶ ἐμοί, καὶ ἄν, καὶ ἐν, καὶ ἐντεῦθεν, καὶ ἔπειτα*, i. 3. 20: ii. 3. 9.

*κάνδys*, υος, ὁ, *an outer garment with large sleeves, worn by the Medes and Persians; an overcoat, robe*; i. 5. 8.

*καπηλεῖον*, ον, (*κάπηλος* *caupio, huckster*) *a huckster's shop, an inn*, i. 2. 24.

*καπίθη*, ης, *a capithe, a Persian measure* = 2 *χολνικες*, i. 5. 6.

*καπνός*, οὐ, ὁ, *smoke*, ii. 2. 15, 18.

*Καππαδοκία*, ας, *Cappadocia*, a mountainous region in the eastern part of Asia Minor, north of the Taurus, chiefly pastoral, and noted for its fine horses. Its men were reputed as of little worth. i. 2. 20; 9. 7.

*κάπρος*, ον, ὁ, *aper, a wild boar*, ii. 2. 9.

*καρβατίνη*, ης, *a carbatine or brogue*, a rude protection for the foot, resembling a low moccasin, and said to have been named from its Carian origin, iv. 5. 14 (777. 2).

*καρδία*, ας, *cor, the heart*, ii. 5. 23. Der. CARDIAC.

† *Καρδοῦχες* or *Καρδοῦχιος*, α, ον, *Carduchian* (Koordish), iv. 1. 2 s.

*Καρδοῦχος*, ον, ὁ, *a Carduchian*. The *Cardūchi* were a race of fierce, independent, and predatory mountaineers, living east of the Tigris, from whom the modern Koords have derived their name, lineage, and character. iii. 5. 15: iv. 1. 8 s. || *A Koord*, in Armenian *Kordu*, plur. *Kordukh* (to the plur. ending of which, the -χοι in *Καρδοῦχοι* seems analogous).

*καρπός*, οὐ, ὁ, *the produce, fruits, or crops of the earth*, ii. 5. 19.

† *καρπῶω*, ὥσω, *to bear fruit*: *M. to gather the fruits of, reap*, A., iii. 2. 23.

*Κάρσος* or *Κέρσος*, ον, ὁ, *the Carsus or Cersus*, a small stream separating Cilicia from Syria. i. 4. 4. || *The Merkez*. [i. 5. 10.

*κάρφη*, ης, (*κάρφω* *Ἐρ.*, *to dry*) *hay*, *Καστωλός*, οὐ, ἡ, *Castellus*, a town of Lydia, which gave its name to one of the great muster-fields of the Per-

sian army. Kiepert places this field at the junction of the Hermus and Cogamus, a few miles northeast of Sardis. i. 1. 2; 9. 7.

**κατά**\* prep., by apostr. **κατ'** or **καθ'**, down, opp. to **ἀνά**: w. GEN. of place, down from, down, i. 5. 8: iv. 2. 17:—w. ACC. of place or person, down along, along, along side of; also translated by, over, over against, against, opposite, upon, in, at, about, near, to, throughout, &c.; i. 5. 10; 8. 12, 26; 10. 9: iv. 6. 23s: κ. γῆν (θάλατταν) by land (sea), i. 1. 7; denoting conformity, connection, purpose, manner, according to, in respect to, as to, for, in, by, &c., ii. 2. 8; 3. 8: iii. 5. 2; κ. χώραν [according to place] in the proper places, i. 5. 17; τὸ κ. τοῦτον εἶναι so far as regards him or he is concerned, 665 b, i. 6. 9: forming adv. phrases w. abstract nouns, see ἡσυχία, κράτος: distributively, by, among, each or every, &c., w. sing. or plur., i. 2. 16; κ. ἔθνη or ἔθνος, by nations, or nation by nation, i. 8. 9; καθ' ἓνα one by one, iv. 7. 8; κ. τετρακισχιλίου 4000 at a time, iii. 5. 8; κ. ἐνιαυτὸν each year, yearly, annually, iii. 2. 12.—In compos., down, downwards, along, against; often strengthening the idea, or implying completeness (downright), or rendering the verb transitive.

**κατα-βαίνω**,\* βήσομαι, βέβηκα, 2 a. ἔβην, to go or come down, descend, as from the interior to the sea-coast, from a hill, horse, carriage, into the arena, &c.; to dismount; to enter the lists; eis, πρὸς, ἀπὸ: i. 2. 22s: ii. 2. 14; 5. 22: iv. 2. 20; 8. 27.

† **κατά-βασις**, εως, ἡ, the way or passage down, descent, eis, ἐκ: return to the sea-coast; iii. 4. 37.

**κατ-αγάγοιμι**, see κατ-άγω, i. 2. 2.

**κατ-αγγέλλω**, ελῶ, ἡγγελεκα, to inform against, expose, denounce, A., ii. 5. 38.

**κατά-γειος** or **-γαιος**, ον, (γῆ) underground, subterranean, iv. 5. 25.

**κατα-γελάω**,\* ἄσομαι, α. ἐγέλασα, to laugh [against] at, jeer at, deride, ridicule, G.; to mock, exult, triumph; i. 9. 13: ii. 4. 4; 6. 23, 30.

**κατ-άγνυμι**,\* ἄξω, 2 pf. pret. intrans. ἔαγα, α. ἔαξα, (ἀγνῶμι to break) to break in pieces, crush, A., iv. 2. 20.

**κατ-άγω**,\* ἄξω, ἤχα, 2 a. ἡγαγον, to

lead or bring down or back, restore, A.: M. to return, arrive, ἐπί: i. 1. 7; 2. 2: iii. 4. 36.

**κατα-δαπανάω**, ἥσω, δεδαπάνηκα, to expend to the bottom, wholly consume, trans., ii. 2. 11.

**κατα-διώκω**,\* ὥξω or ὥσομαι, δεδιώχα, to chase or drive down or off, A., iv. 2. 5.

**κατα-δύω**,\* δύσω, δέδυκα, 1 a. ἔδυσα, 2 a. ἔδυν, to sink down, drown, A., i. 3. 17: M., w. pf. & 2 a. act., to sink or drown, intrans., κατά, μέχρι, iii. 5. 11: iv. 5. 36.

**κατα-θεάομαι**, ἄσομαι, τεθέαμαι, to look down upon, view or survey, take a view or survey, A., i. 8. 14.

**κατα-θύω** (ῥ),\* θύσω, τέθυκα, to lay down as an offering, to sacrifice, offer, A. D., iii. 2. 12: iv. 5. 35.

**κατ-αισχύνω**, ὕνω, to shame down, disgrace, dishonor, put to shame, prove unworthy of, A., iii. 1. 30; 2. 14.

**κατα-καίνω**,\* κανῶ, 2 pf. γ. κέκονα or κέκανα, 2 a. ἔκανον, (καίνω = κτείνω) to cut down, kill, slay, put to death, A., i. 6. 2; 9. 6: iii. 2. 39.

**κατα-καίω** & Att. **-κάω**,\* καύσω, κέκαυκα, to burn down or, from a different form of conception, burn up; to consume, burn, destroy or lay waste by fire; A.; i. 4. 10, 18: iii. 3. 1; 5. 13.

**κατά-κειμαι**,\* κείσομαι, to lie down, lie on the ground, lie inactive, lie, recline, rest, repose, ἐν, iii. 1. 13s.

**κατα-κεκόψεσθαι**, see κατα-κόπτω.

**κατα-κηρύττω**, ὕξω, κεκήρυχα, to enjoin by proclamation, A., ii. 2. 20.

**κατα-κλείω**, κλείσω, κέκλεικα, pf. p. κέκλειμαι or -εισμαι, a. p. ἐκλείσθην, to shut down or, from a different form of conception, to shut up, enclose, confine, A., eis, εἰσω, iii. 3. 7; 4. 26.

**κατα-κόπτω**,\* κόψω, κέκοφα, f. pf. κεκόφομαι, 2 a. p. ἐκόπην, to cut down, off, or to pieces, to slay, A., i. 2. 25; 5. 16.

**κατα-κτείνω**,\* κτενῶ, 2 pf. ἔκτονα, 1 a. ἔκτεινα, 2 a. ch. poet. ἔκτανον, A., to cut down, kill, slay, i. 9. 6? ii. 5. 10: iv. 8. 25.

**κατα-λαμβάνω**,\* λήψομαι, εἴληφα, 2 a. ἔλαβον, pf. p. εἴλημμαι, a. p. ἐλήφθην, to take down, seize upon, seize, occupy, take possession of, take by surprise, overtake, catch, A.; to light upon, find, A. P.; i. 3. 14; 8. 20; 10. 16, 18: ii. 2. 12: iii. 1. 8; 3. 8s: iv. 5. 7, 24, 30.



κατα-λέγω, \* λέξω, to reckon or charge against one, account, A. ὅτι, ii. 6. 27.

κατα-λείπω, \* λείψω, 2 pf. λέλοιπα, 2 a. ἔλιπον, a. p. ἐλείφθην, to leave down in its place, leave behind, leave, abandon, desert, A.: M. to remain behind: i. 2. 18; 8. 25: iii. 1. 2; 2. 17.

κατα-λεύω, λεύσω, a. p. ἐλεύσθην, (λεύω to stone) to stone [down] to death, A., i. 5. 14.

κατα-λήψομαι, -ληφθῶ, see κατα-λαμβάνω, i. 10. 16: iv. 7. 4.

κατα-λιπεῖν, -λιπών, see κατα-λείπω.

κατ-αλλάττω, \* ἄξω, ἥλλαχα, 2 a. p. ἡλλάγην, (ἀλλάττω to change, ἄλλος) to change to a settled or calm state, as from enmity to friendship, to reconcile: P. to be or become reconciled, i. 6. 1.

κατα-λύω, \* λύσω, λέλυκα, to loose from under, unyoke; hence, to halt, rest; to dissolve, terminate, A.; to cease from action or contest, make peace, πρὸς: i. 1. 10; 8. 1; 10. 19.

κατα-μανθάνω, \* μαθήσομαι, μεμάθηκα, 2 a. ἔμαθον, to learn thoroughly, observe well, understand, perceive, find, A. CP., P., i. 9. 3: ii. 3. 11.

κατα-μηνύω, ὕσω, μεμήνυκα, to inform against, expose, make known, A., ii. 2. 20?

κατα-νοέω, ἥσω, νενόηκα, to observe, watch, or consider carefully, discern, reflect upon, A., i. 2. 4.

κατ-αντι-πέρᾱς or -ᾱν (also written κατ' αντιπέρᾱς or -αν) [along the region over against] over against, opposite, G., i. 1. 9: iv. 8. 3.

κατα-πέμπω, \* πέμψω, πέπομφα, to send down, as fr. the interior to the sea-coast, A., i. 9. 7.

κατα-πесεῖν, -ών, see κατα-πίπτω.

κατα-πετρόω, ὥσω, to stone [down] to death, A., i. 3. 2.

κατα-πηδάω, ἥσομαι, πεπήδηκα, a ἐπήδησα, (πηδάω to leap) to leap or spring down, ἀπὸ, i. 8. 3, 28.

κατα-πίπτω, \* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall down or to the ground, fall off from a horse, iii. 2. 19.

κατα-πράττω, \* πράξω, πέπραχα, to accomplish, achieve, gain: A.: i. 2. 2.

κατα-σκέπτομαι, \* σκέφομαι, ἔσκεμμαι, to look down upon, inspect, examine, A., i. 5. 12.

κατα-σκευάζω, ἄσω, pf. p. ἐσκεύασμαι, to prepare fully or well, fur-

nish, equip, improve, A.: M. to make arrangements: i. 9. 19: iii. 2. 24; 3. 19.

κατα-σκηνέω, ἥσω, or -σκηνώ, ὥσω, to camp down, encamp, ἐν, εἰς, ii. 2. 16: iii. 4. 32 s.

κατα-σπᾱώ, \* ἄσω, ἔσπακα, a. p. ἐσπάσθην, to drag or pull down, A., i. 9. 6.

κατα-στήσομαι, -σω, -σας, see καθίστημι, i. 3. 8; 4. 13: iii. 2. 1.

κατα-στρατοπεδεύω, εὔσω, to fix down in camp: M. to encamp, iii. 4. 18: iv. 5. 1.

κατα-στρέφω, \* ἔψω, ἔστροφα l., to bend down, overturn: M. to subjugate to one's self, subdue, conquer, A., i. 9. 14.

κατα-σφάττω, \* ἄξω, 2 a. p. ἐσφάγην, to put to death, A., iv. 1. 23.

κατ-σχέιν, see κατ-έχω, iv. 8. 12.

κατα-τείνω, \* τενῶ, τέτακα, to stretch tight, strain, urge, insist, ii. 5. 30.

κατα-τέμνω, \* τεμῶ, τέτμηκα, to cut down or in pieces; cut or dig ditches; A.; ii. 4. 13: iv. 7. 26.

κατα-τίθῃμι, \* θήσω, τέθεικα, 2 a. m. ἐθέμην, to put down: M. to put down or deposit one's own or for one's self, to lay or treasure up, reserve, secure, A. D., εἰς, ἐν, παρά, i. 3. 3: ii. 5. 8.

κατα-τιτράσκω, \* τρώσω, to wound severely, A., iii. 4. 26? iv. 1. 10.

κατα-φαγεῖν, see κατ-εσθίω, iv. 8. 14.

κατα-φανής, ἐς, (φαίνω) clearly seen, in plain view, conspicuous, visible, in sight, i. 8. 8: ii. 3. 3; 4. 14.

κατα-φεύγω, \* φεύξομαι, πέφειγα, 2 a. ἔφυγον, to flee for refuge, take refuge, escape, εἰς, i. 5. 13: iii. 4. 11.

κατα-φρονέω, ἥσω, πεφρόνηκα, to think [down] inferior, despise, regard with contempt, iii. 4. 2.

κατ-ἔαξα, see κατ-άγνυμι, iv. 2. 20.

κατ-έβην, see κατα-βαίνω, iv. 8. 27.

κατ-εθέμην, see κατα-τίθῃμι, i. 3. 3.

κατ-εἶδον, see καθ-οράω, iv. 6. 6.

κατα-εἰλῃσα, -εἰλημμαι, -ελήφθην, see κατα-λαμβάνω, i. 8. 20: iv. 1. 20 s.

κατ-εἶχον, see κατ-έχω, iv. 2. 6.

κατ-εργάζομαι, \* ἄσομαι, εἰργασμαι, a. εἰργασάμην, to work out, accomplish, achieve, gain, A., i. 9. 20.

κατ-εσθίω, \* ἔδομαι, ἐδήδοκα, 2 a. ἔφαγον, to eat down or, from a different form of conception, eat up, devour, iv. 8. 14.

κατ-ίστην, -ίστησα, see καθ-ίστημι.

κατ-ετ-ετμήμην, see κατα-τέμνω.

κατ-έτρωσα, see κατα-τιτρώσκω.

κατ-έχω,\* ἔξω or σχήσω, ἔσχηκα, ipf. εἶχον, 2 a. ἔσχον, to hold down or fast, retain, restrain, A.: to forbid, compel, A. I.; to occupy, hold, possess, A.; ii. 6. 13: ii. 1. 20: iv. 2. 5 s.

κατ-ιδεῖν, -ίδοιμι, -ιδών, see καθ-ο-ράω, i. 10. 14: iv. 3. 11; 4. 9.

κατ-ο; ὕττω, ὕζω, ὀρώρυχα, a. p. ὠρύχθην, to sink by digging, bury, A., iv. 5. 29.

κάτω adv., (κατά) down, downwards, in the descent; below, beneath: τὸ κάτω [sc. μέρος] the lower part: iv. 2. 28; 5. 25; 8. 20, 28. [heat, i. 7. 6.

καῦμα, ατος, τό, (καίω) burning heat, Καῦστρου Πεδίον, Caÿstri Campus, the Plain of Caÿster, a town of Phrygia, at the crossing of two great thoroughfares, (not on the Caÿster which flowed by Ephesus, and was noted for its swans), i. 2. 11. || Near Bulavadin.

κάω an Att. form for καίω q. v.

κέγχρος, ου, ὁ, milium (akin to μέλινη q. v.), a kind of millet, a plant which bears abundantly a small grain valued in some countries for food; or the grain itself; i. 2. 22.

κείμει,\* κείσομαι, ipf. ἐκείμην, (cf. Lat. cubo) to lie; to lie dead, or as if dead; to rest; to be laid, placed, or situated, sometimes used as a pass. of τίθημι: ἐν, ἐπί, &c.: i. 8. 27: ii. 4. 12: iii. 1. 21; 4. 10: iv. 8. 21.

κέκτημαι, see κτάομαι, i. 7. 3.

Κελαιναί, ὦν, αἱ, Celænaë, a city of Phrygia, having a strong citadel and two palaces, i. 2. 7 s. || Dinair.

κελεύω, εὔσω, κεκέλευκα, (κέλλω to impel, cf. Lat. cello, celer) to bid (to tell a person to do a thing, whether in the way of command, counsel, request, or permission); to command, order, direct, urge, advise, exhort, request, invite: A. I., AE.; i. 1. 11; 3. 8, 16; 5. 8; 6. 2 s: ii. 5. 2.

κενός, ἡ, ὅν, empty, void, vacant, unoccupied, without, G.; groundless, idle; i. 8. 20: ii. 2. 21: iii. 4. 20.

κεντέω, ἥσω, to prick, goad, torture, A., iii. 1. 29. Der. CENTRE.

Κεντρίτης, ου, the Centrites, a branch of the Tigris, separating Armenia from the land of the Cardüchi, iv. 3. 1. || The Buhtán-Chai.

κεράμιος, α, ον, (κέραμος clay) made

of clay, earthen, iii. 4. 7: v. 1. κεραμεὺς (ᾱ, οὖν), κεράμειος, κεράμινος.

Κεραμῶν Ἀγορά, Forum Ceramōrum, Market of the Ceramians, a town of Phrygia near the confines of Mysia, i. 2. 10. || Near Ushak.

κεράννυμι,\* κεράσω I., κεκέρακα I., a. ἐκέρασα, a. p. ἐκράθην or ἐκεράσθην, to mix, mingle, esp. wine w. water, A. D., i. 2. 13.

κέρας,\* κέρατος κέρως, τό, a horn of an animal; hence, as orig. made from this, a horn for blowing, a cornet; the [horn] wing of an army; a column of soldiers (κατὰ κέρας in column, iv. 6. 6); i. 7. 1: ii. 2. 4. Der. RHINO-CEROS.

†κερδαίνω,\* ἀνῶ, κεκέρδηκα, to gain, A., ii. 6. 21.

†κερδαλέος, α, ον, c. ὥτερος, gainful, profitable, lucrative, i. 9. 17.

κέρδος, εος, τό, gain, profit, wages, pay, i. 9. 17.

†κεφαλ-αλγής, ἐς, (ἄλγος pain) apt to cause headache, ii. 3. 15 s.

κεφαλή, ἡς, caput, the head, i. 8. 6; 10. 1. Der. CEPHALIC.

κεχ- in redupl. for χεχ-, 159 a.

†κηδεμών, ὄνος, ὁ, a guardian, protector, intercessor, iii. 1. 17.

[κήδομαι \* to care or provide for.]

κηρίον, ου, (κηρός beeswax, cf. Lat. cēra) a honeycomb, iv. 8. 20.

†κήρυξ or κήρυξ, ὕκος, ὁ, a herald, whose office and person were sacred, ii. 1. 7; 2. 20.

κηρύττω, ὕζω, κεκήρῃχα, to proclaim, as a herald, or by a herald, D. I. (A.), AE., CP., ii. 2. 21: iii. 4. 36 (ἐκήρυξε, sc. ὁ κήρυξ, proclamation was made, 571 b): iv. 1. 13.

Κηφισό-δωρος, ου, ὁ, Cephisodōrus, a lochage from Athens, iv. 2. 13, 17; son of

Κηφισο-φών, ὦντος, ὁ, Cephisophon, an Athenian, iv. 2. 13.

†Κιλικία, ας, Cilicia, the southeast province of Asia Minor, occupying a narrow, but well-watered and fertile space between Mt. Taurus and the Mediterranean. Cicero was proconsul of Cilicia, B. C. 51; and here Pompey subdued the pirates, B. C. 67. i. 2. 20 s. Its name remains in the present Ichilî.

Κιλίξ, ικος, ὁ, a Cilician, i. 2. 12: 4. 4. — Feminine

†Κίλισσα, ἡς, a Cilician woman (or queen), i. 2. 12, 14.



†κινδυνεύω, εὔσω, κεκινδύνευκα, *to be in peril, incur or encounter danger*, AE.; *to be in danger of, to be likely*, I.; κινδυνεύει as impers., *there is danger*: i. 1. 4: iv. 1. 11.

κινδύνος, ου, ὁ, *danger, peril, risk*: κινδυνός (ἐστω) *there is danger*, I. (A.), μή: i. 7. 5: ii. 5. 17: iv. 1. 6.

κινέω, ἥσω, κεκίνηκα, *to move, stir, remove, keep in motion*, trans.; but M., w. aor. p., intrans.; ἀπό, ἐκ: iii. 4. 28: iv. 5. 13.

Κλε-άνωρ, ορος, Cleānor, of Orchomenus in Arcadia, one of the oldest and most trusted of the Greek generals; prob. first commanding troops left by Xenias or Pasion, afterwards elected to succeed Agias; ii. 1. 10.

Κλέ-αρχος, ου, Clearchus, a Spartan commander during the latter part of the Peloponnesian War, brave, skilful, and much trusted in battle, but tyrannical as harmost of Byzantium. After the peace, his passion for war led him to disobey the Spartan government, and he was sentenced to death. Escaping, he fled to Cyrus, was taken into his confidence, raised troops for his expedition, and was the general most honored and trusted by him. He loved war for its own sake, and this ruling passion threw its malign influence over his whole character. i. 1. 9; 2. 9: ii. 3. 11; 6. 1. Κλέαρχοι Clearchuses [men like C.], iii. 2. 31.

[κλέος, τό, *fame, glory*, an element in many proper names.]

κλέπτω,\* ἐψω, κέκλοφα, *to steal; to seize, occupy, or keep, by stealth or secretly; to steal by with, smuggle by*, A., G. partitive, iv. 1. 14: 6. 15 s.

Κλέ-ώνυμος, ου, Cleonymus, a Spartan spoken well of, iv. 1. 18.

†κλίμαξ, ακος, ἡ, *a ladder*, iv. 5. 25. Hence CLIMAX.

†κλίνη, ης, *a couch, bed*, iv. 4. 21.

[κλίνω,\* κλινῶ, κέκλικα l., clino, *to bend, incline, lean*.]

κλοπή, ης, (κλέπτω) *theft, stealing*, iv. 6. 14.

κλώψ, κλωπός, ὁ, (κλέπτω) *a thief, plunderer, marauder*, iv. 6. 17.

κνέφας, αος, Att. οὐς (224 b), *darkness, dark, dusk*, iv. 5. 9.

κνημίς, ἰδος, ἡ, (κνήμη *the leg between the knee and ankle*) *a greave or leggin, a defence for the lower leg*, comm.

metallic among the Greeks. The use of such greaves indicated completeness of armor, and hence, in Homer, the frequent use of ἐκνήμῃδες, *well-greaved*, as an epithet for the Greeks. i. 2. 16.

[κόγχη, ης, concha, *a muscle or cockle*.]

†κογχυλιάτης, ου, adj., *shelly, containing petrified shells*, iii. 4. 10.

κοιμάω, ἥσω, (akin to κείμαι) *to put to sleep*: M., w. aor. p., *to go to sleep or rest, to sleep, repose*, ii. 1. 1.

κοινός, ἡ, ὄν, (ξύν, cf. Lat. con-) *communis, common, joint, owned or shared in common, public*, D.: τὸ κοινόν *the common stock* (so, w. art. om., ἀπὸ κοινού): κοινῇ as adv., *in common, jointly*, σύν: iii. 1. 43; 3. 2: iv. 7. 27.

κολάζω, ἄσω, A. & M. *to chastise, punish*, A., ii. 5. 13; 6. 9.

Κολοσσαί, ὦν, αἱ, Colossæ, a city in southwest Phrygia, on the Lycus, a branch of the Mæander. It was the seat of one of the early Christian churches, to which Paul wrote an epistle. i. 2. 6. || Ruins near Khonós.

†Κολχίς, ἰδος, ἡ, Colchis, a land southeast of the Euxine, watered by the Phasis and other rivers, whose golden sands, it has been thought, suggested the fable of the golden fleece, iv. 8. 23.

Κόλχος, ου, ὁ, *a Colchian*. The Colchi were thought by Hdt., from their complexion, language, practice of circumcision, linen manufactures, &c., to be of Egyptian descent, perhaps a colony remaining behind from the army of Sesostris. The Cyreans seem to have met with only a border and weaker tribe of this people. iv. 8. 8 s, 24. [cairn, iv. 7. 25.]

κολωνός, οὔ, ὁ, collis, *a hill, mound, κομίζω, ἴσω, ἰῶ, κεκόμικα, (κομέω to tend) to take care of; to convey, bring, carry*: M. *to convey, bring, take, or remove one's own*: A. ἐπί, &c.: iii. 2. 26: iv. 5. 22; 6. 3.

†κονιάτος, ἡ, ὄν, (κονία *plaster*) *plastered, cemented*, iv. 2. 22.

†κονι-ορτός, οὔ, ὁ, (δρνύμι *to stir up*) *a cloud or body of dust*, i. 8. 8.

[κόνις, ιος, Att. εὖς, ἡ, *dust*.]

κόπρος, ου, ἡ, dung, ordure, i. 6. 1.

κόπτω,\* κόψω, κέκοφα, *to strike, smite, cut, cut down, slaughter*, A., ii. 1. 6.

κόρη, ης. (κόρος *boy, lad*) *a girl, maiden, damsel*, iv. 5. 9.

**Κορσωτή**, ἡς, *Corsôte*, a large city on the north side of the Euphrates, which the Cyreans found deserted (perhaps only temporarily, on account of the approach of the army). The Mascas, which flowed around it, is supposed to have been a canal that still exists and makes with the Euphrates the island Werdi, on which are extensive ruins. i. 5. 4.

**κορυφή**, ἡς, (κόρυς *helmet*) the top of the head, of a mountain, &c.; highest point, summit, peak; iii. 4. 41.

†**κοσμέω**, ἥσω, κεκόσμηκα, to regulate, arrange, order, marshal; to decorate, adorn; A.; i. 9. 23: iii. 2. 36. Der. COSMETIC.

**κόσμος**, ου, ὁ, (κομέω to tend?) order, equipment, ornament, decoration, garniture, D.; i. 9. 23: iii. 2. 7. Der. COSMICAL, MICRO-COSM.

**κούφος**, η, ου, light (not heavy): χόρτος κούφος [light] dry grass, hay, i. 5. 10.

**κράνος**, εος, τό, (κάρα head) a helmet or casque; among the Greeks, comm. of metal, with movable pieces for fuller protection, lined, and fastened under the chin; i. 2. 16; 8. 6.

**κρατέω**, ἥσω, κεκράτηκα, (κράτος) to have power over, to rule, control, be superior, be sovereign over; to master, conquer, worst, vanquish, overcome; G., A.; i. 7. 8: ii. 5. 7: iii. 4. 26.

**κρατήρ**, ἦρος, ὁ, (κεράννυμι) a mixing-vessel, esp. for mixing wine and water; a large bowl, iv. 5. 26, 32.

**κράτιστος**, **κράτιστα**, see κρείττων.

**κράτος**, εος, τό, strength, might, power, force: κατὰ κράτος [according to force] with might and main, with vigour, i. 8. 19. Der. AUTO-CRAT. See ἀνά.

**κραυγή**, ἡς, (κράζω) a loud cry, outcry, shout, shouting, noise, clamor, i. 2. 17; 5. 12; 8. 11: iii. 4. 45.

**κρέας**, κρέας, contr. κρέως, τό, caro, flesh: pl. κρέα pieces of flesh, flesh, meat, esp. cooked, i. 5. 2s: iv. 5. 31.

**κρείττων**, \* ὄν, **κράτιστος**, η, ου, c. & s. of the Ep. **καρὺς** strong, but comm. referred to ἀγαθός, D., i.: c. better, superior; stronger, more powerful; more efficient, useful, serviceable, or valuable; i. 2. 26; 7. 3: iii. 1. 4: s. best, ablest, noblest, highest in rank; most powerful, distinguished, eminent, useful, or valuable; i. 5. 8: 9. 2, 20s:

iii. 4. 41: — adv. **κράτιστα** (as s. to εἶ, c. **κρείττον**) best; most stoutly, bravely, successfully, or advantageously; to the best advantage; iii. 2. 6, 27.

**κρέμαμαι**, \* ἥσομαι, to hang (intrans.), be hung up, ἐπὶ, ὑπέρ, iii. 2. 19: iv. 1. 2.

†**κρεμάννυμι**, \* κρεμάσω κρεμῶ, to hang up, suspend, A., i. 2. 8.

**κρήνη**, ἡς, (κάρα, κάρηνον, head?) a fountain, spring of water, i. 2. 13.

**κρηπίς**, ἰδος, ἡ, κρηπίδο, a foundation, base, iii. 4. 7, 10.

**Κρής**, Κρητός, ὁ, a Cretan, a man of Κρήτη (Crete, now Candia), the large island south of the Ægean, prominent in the early history of Greek civilization; where, according to fable, Zeus was born, where Minos reigned and gave laws, which Homer styles ἑκατόμπολις hundred-citied, and credits with 80 vessels sent to the siege of Troy. Its soldiers had a high reputation as light-armed troops, and 200 Cretan bowmen rendered good service to the Cyreans. i. 2. 9: iv. 2. 28; 8. 27. Der. CRETACEOUS.

**κρήθῃ**, ἡς, ch. pl., barley, i. 2. 22.

†**κρήθινος**, η, ου, of barley: οἶνος κ. [barley wine] beer: iv. 5. 26, 31.

**κρίνω**, \* κρίνῶ, κέκρικα, a. ἔκρινα, a. p. ἐκρίθην, to distinguish, select; to judge, decide, be of opinion; A. i.; i. 5. 11; 9. 5, 20, 28, 30. Der. CRITIC.

**κρίός**, οὔ, ὁ, (κέρας?) a ram, ii. 2. 9.

**κρίσις**, εως, ἡ, (κρίνω) trial, judgment, i. 6. 5. Der. CRISIS.

**κρούω**, ούσω, κέκρουκα, to strike, clash, strike together, A., iv. 5. 18.

**κρύπτω**, \* ὕψω, κέκρυφα, to hide, conceal, 2 A., i. 4. 12; 9. 19. Der. CRYPT.

**κτάομαι**, \* κτήσομαι, κέκτημαι, to acquire, procure, get, gain, win: pf. pret. to [have acquired] possess, enjoy: A.: i. 7. 3; 9. 19: ii. 6. 17s, 26.

**κτείνω**, κτενῶ, 2 pf. ἔκτονα, (usu. ἀπο-κτείνω) to kill, slay, A., ii. 5. 32.

†**κτηῖνος**, εος, τό, a domestic animal, as property once consisted chiefly of these (cf. cattle, orig. the same with chattel); pl. cattle; iii. 1. 19.

**κτησασθαι**, **κτήσομαι**, see κτάομαι.

†**Κτησίας**, ου, Ctesias, a celebrated physician and historian from Cnidus in Caria, who passed a number of years at the Persian court as the king's physician, and carefully availed himself of this peculiar opportunity of obtain-

ing historic information. He was sur-  
geon to Artaxerxes at the battle of  
Cunaxa. i. 8. 26 s.

**Κύδνος**, ου, ὁ, *the Cydnus*, a river  
of Cilicia, rising in Mt. Taurus, and  
flowing through the capital Tarsus to  
the Mediterranean. It was noted for  
the coldness of its water, which nearly  
cost Alexander his life. The luxurious  
state in which Cleopatra sailed up the  
Cydnus to meet and conquer Antony  
is depicted in Plutarch and Shakspeare.  
i. 2. 23. || *The Mesaryk-Chai*.

**κύκλος**, ου, ὁ, *circulus, a circle*,  
*ring, round, enclosure*: κύκλῳ in a  
*circle or circuit, all around, around*,  
*round about* (strengthened by πάντῃ,  
as it is sometimes used where the cir-  
cle is not complete, iii. 1. 2), περί: ἡ  
κύκλῳ χώρα *the surrounding country*:  
i. 5. 4: iii. 1. 12; 4. 7. Der. CYCLE.

† **κυκλόω**, ὥσω, κεκύκλωκα, *to surround*,  
*encircle, hem in*, A., i. 8. 13: iv. 2. 15.  
† **κύκλωσις**, εως, ἡ, *a surrounding*,  
*enclosing*, i. 8. 23.

**κυλίνδω** or **κυλινδέω**, ἥσω l., (also  
**κυλίω** r. or l.) *to roll, roll down or off*,  
trans.; but *M.*, intrans.; iv. 2. 3 s, 20;  
7. 6; 8. 28? Der. CYLINDER.

**κύπτω**, κύψω, κέκύφα, (akin to Lat.  
cubo) *to stoop down, bend forward*, iv.  
5. 32?

**Κύρειος** or **Κῦρείος**, α, ον, (Κῦρος)  
*Cyræan*, of Cyrus, belonging to Cyrus,  
i. 10. 1: iii. 2. 17 (subst.).

**Κῦρος**, οὔ, (Pers. Khur, *sun*) *Cyrus*  
the Great, or the Elder, son of Cam-  
byses, a Persian noble, and Mandāne,  
daughter of Astyages, king of the  
Medes. He founded the Persian mon-  
archy by dethroning his tyrannical  
grandfather, B. C. 558; and enlarged  
it by conquering Croesus, king of  
Lydia, B. C. 554, and taking Babylon,  
B. C. 538. He was slain in battle with  
the Scythians, B. C. 529. Such, in  
general, is the account of Hdt., from  
which those of Ctesias and Xenophon  
vary. i. 9. 1.—2. *Cyrus* the Young-  
er, second son of Darius II. and Pary-  
satis, born soon after his father's ac-  
cession to the throne, while his elder  
brother Arsaces was born before this  
accession. As, therefore, the first-born  
of Darius *the king*, he was the heir to  
the throne, according to the peculiar  
principle of succession which gave the

crown to Xerxes. Both the ambitious  
Cyrus and his fond mother seem to  
have hoped that this precedent would  
be regarded by Darius. Cyrus was so  
precocious in the qualities of com-  
mand, that he was appointed by his  
father, when a mere youth of seven-  
teen, B. C. 407, satrap of Lydia, Phryg-  
ia, and Cappadocia, and instructed  
to assist Sparta in her war against  
Athens. This he did so zealously and  
liberally, that the Spartans afterwards  
felt under obligation to render him aid  
in return. Desirous of making his  
government a model for order and se-  
curity, and perhaps more jealous for his  
authority than an older ruler would  
have been, he was not only lavish in  
rewarding faithful service, but also  
rigorous in punishing the disobedient  
and criminal,—we should say, per-  
haps, too rigorous, but it was the Per-  
sian habit to be severe in punishment.  
The better to secure his dignity, he  
imprudently required in those who ap-  
proached him an etiquette which had  
been regarded as due only to royalty;  
and when two of his cousins, sons of  
a sister of his father, refused to ob-  
serve it, he enforced the rule by put-  
ting them to death. On complaint of  
their parents, and apprehending the  
approach of death, Darius sent for the  
young prince, B. C. 405. Cyrus went  
to his father, taking with him, as if  
a friend, Tissaphernes, the wily and  
treacherous satrap of Caria,—in truth  
perhaps because he did not wish to  
leave him behind. Darius died soon  
after, and disappointed Cyrus by leav-  
ing the sceptre, “which had glittered  
before his young imaginings,” to his  
elder brother. Hereupon Tissapher-  
nes, who doubtless hoped thus to add  
the rich province of Cyrus to his own,  
and who was capable of any deceit  
and calumny, brought against him the  
monstrous charge of designing the as-  
sassination of the new king during the  
very rites of coronation. Unfortu-  
nately this crime, which was so remote  
from the open and manly, even if ex-  
cessive, ambition of Cyrus, had pre-  
cedents in Persian history; and Arta-  
xerxes, either believing the charge or  
willing to make it a pretext, arrested  
his brother to put him to death. The

young prince was only saved from speedy execution by the full power of his mother's prayers and tears, and was sent back to his distant satrapy, burning with the sense of injustice, disgrace, and danger. There was no real reconciliation between the two brothers; and Cyrus had reason to feel that his danger was only deferred, not past, especially with such a neighbor as Tissaphernes in the king's confidence, and that he must either at length fall a sacrifice to the jealousy of Artaxerxes or reign in his stead. He was thus stimulated, with the encouragement of his mother's favor, to attempt the ill-fated expedition of which Xenophon wrote the history, — an expedition which certainly cannot be justified on Christian or even Socratic principles, but which was almost in the regular line of oriental history. i. 1. 1 s; 9. 1.

κύων, κυνός, ὁ ἡ, canis, dog, bitch, iii. 2. 35. Der. CYNIC.

κωλύω (ῥ), ὅσω, κекώλῳκα, to hinder, prevent, forbid, oppose: τὸ κωλύον the hindrance, obstacle: A. G., I.: i. 2. 21 s; 3. 16; 6. 2: iv. 5. 20. Cf. κόλος clipped.

†κωμ-άρχης, ου, (ἄρχω) the ruler or head-man of a village, village-chief, iv. 5. 10, 24; 6. 1 s.

κῶμη, ης, a village, comm. unfortified, i. 4. 9: iv. 4. 7. Der. COMEDY.

†κωμήτης, ου, a villager, iv. 5. 24.

## Λ.

λαβεῖν, -οιμι, -ὄν, see λαμβάνω.

λαγχάνω,\* λήξομαι, εἴληχα, 2 a. ἔλαχον, to draw or obtain by lot, to obtain perchance or by fate, A., iii. 1. 11: iv. 5. 24.

λαγώς, ὦ, ὦ, ὄν or ὦ, ὁ, lepus, a hare, iv. 5. 24.

λαθεῖν, -ὄν, see λανθάνω, i. 3. 17.

†λάβρα or λάθρα clam, secretly, without the knowledge of, G., i. 3. 8.

†Λακεδαιμόνιος, ου, ὁ, a Lacedæmonian, a Spartan, the most common term for the citizens of Sparta, i. 1. 9: ii. 6. 2: iii. 2. 37. See Σπαρτιάτης.

[Λακεδαίμων, ονος, ἡ, Lacedæmon.] Sparta, v. 3. 11. See Σπάρτη.

λάκκος, ου, ὁ, (cf. Lat. lacus) an underground cistern or cellar, such as

are now frequent in Kurdistan and Armenia, iv. 2. 22.

λακτίζω, ἰσω ἰῶ, (λάξ with the foot) to kick, A., iii. 2. 18.

Δάκων, ωνος, ὁ, a Laconian, an inhabitant of Laconia; a term wider in extent than Λακεδαιμόνιος, but not unfrequently used in its place; ii. 1. 3, 5; 5. 31 (cf. i. 4. 3; 1. 9). See Σπάρτη, Σπαρτιάτης.

†Δακωνικός, ἡ, ὄν, Laconian: ὁ Δακωνικός the Laconian: iv. 1. 18; 7. 16.

λαμβάνω,\* λήψομαι, εἴληφα, 2 a. ἔλαβον, a. p. ἐλήφθην, to take; to take captive or by force, as prisoners, prey, plunder, a military post, &c., to seize, catch, capture; to take by gift, bargain, or loan, to receive, obtain, procure; to take as instruments, arms, supplies, pledges, companions, military force, &c., to obtain, procure, enlist (λαβὼν having taken = with, i. 2. 3); to overtake, come upon, catch, find, detect; A. G., G. partitive, ἀπὸ, ἐκ, εἰς, παρά, &c.; i. 1. 2, 6, 9; 2. 1 s; 5. 2 s, 7, 10; 6. 6 s, 10; 7. 13. Der. DI-LEMMA.

†λαμπρότης, ητος, ἡ, (λαμπρός brilliant) brilliancy, splendor, i. 2. 18.

λάμπω,\* ψω, λέλαμπα, to make shine, light up: M. to shine, blaze, be in a blaze: iii. 1. 11 s. Der. LAMP.

λανθάνω &, ch. poet., λήθω,\* λήσομαι, λέληθα, 2 a. ἔλαθον, to escape the notice or knowledge or elude the observation of any one, lie hid or be concealed from him, be unobserved by him, elude, A. W. a pt., it is often-er translated by an adv., adverbial phrase, or adj., and the pt. by a finite verb, 677 f; as, τρεφόμενον ἐλάνθανεν was [concealed in being maintained] secretly maintained, i. 1. 9 s; λαθεῖν αὐτὸν ἀπελθὼν to [elude him departing] depart without his knowledge, i. 3. 17; ἔλαθον ἐγγύς προσελθόντες they drew near unobserved, iv. 2. 7. See, also, iv. 6. 11. Der. LETHE, LETH-ARGY.

Λάρισσα, ης, Larissa, (anciently Calah, while some have traced the name to Resen, Gen. x. 11 s) a part of the extensive ruins of "great Nineveh," and abounding in the most interesting remains, which lay buried more than 2000 years to be recently brought to light and surprise the world, iii. 4. 7. || Nimirúd. See Μέσπιλα.

λαχεῖν, λαχών, see λαγχάνω.

**λέγω**, \* λέξω, λέλεχα I., (classic εἶρη-κα), a. p. ἐλέχθην, to say, speak, tell, express, relate, report, state; to speak of, mention, name, account; to bid, propose, advise: A. D., CP., I. (A.), περί, πρὸς, εἰς, ἐν: i. 2. 12, 21; 3. 8, 13, 15, 19; 4. 11: ii. 5. 25. In the pass., the personal construction w. the inf., for the impers., is the more common, 573, i. 2. 8: ii. 2. 6: cf. i. 8. 6: iv. 1. 3. Der. LEXICON, DIA-LECT.

**λείος**, α, ον, lēios, smooth, gently sloping, of easy ascent, iv. 4. 1.

**λείπω**, \* ψω, λέλοιπα, 2 a. ἐλιπον, a. p. ἐλείφθην, f. pf. λελείψομαι, linquo, to LEAVE, quit, forsake, abandon, desert; to leave behind, spare; A.; i. 2. 21: iv. 2. 12: P. to be left; hence, to remain, survive; to be left behind, fall behind, be inferior, G. 406 b: λελείψεται will [have been left] remain: ii. 4. 5: iii. 1. 2. Der. EL-LIPSIS.

**λέξω**, λέξον, λέξάτω, see λέγω, i. 3. 13.

**Λεοντίνος**, ου, ό, a Leontine, a man of Leontini (Λεοντῖνοι, now Lentini), a city of eastern Sicily, a Chalcidian colony, situated in a region of extraordinary fertility, and early prosperous, but overshadowed by its powerful Doric neighbor, Syracuse, ii. 6. 16.

† **λευκο-θώραξ**, ἄκος, ό ή, with a white corselet, doubtless of linen, i. 8. 9. See θώραξ.

**λευκός**, ή, όν, (akin to λεύσσω to see, LOOK, and Lat. luceo) bright, white, i. 8. 8.

**λεχθείς**, λεχθῆναι, see λέγω, iii. 1. 1.

**λήγω**, ξω, (λέγω to LAY) to allay; comm. intrans., to abate, cease, end, close, come to an end, iii. 1. 9: iv. 5. 4.

**ληΐζομαι**, ἴσσομαι, or Att. λήζομαι, λήσσομαι, λέλθσομαι, (λεία) to plunder, ravage, pillage, rob, A., iv. 8. 23.

**ληφθῆναι**, λήψομαι, see λαμβάνω.

† **λίθινος**, η, ον, of stone, iii. 4. 7, 9.

**λίθος**, ου, ό, a stone, often such as are used for an attack: stone, the material: i. 5. 12: iii. 3. 17; 4. 10; 5. 10: iv. 7. 4 s. Der. LITHO-GRAPH.

**λίμος**, ου, ό, (λείπω) failure of food, hunger, famine, i. 5. 5: ii. 2. 11; 5. 19.

**λίνεος**, α, ον, contr. λινούς, ή, ούν, (λινον flax) flaxen, LINEN, iv. 7. 15.

† **λογίζομαι**, ἴσσομαι, ιούμαι, λελόγισμαι, to consider, calculate, expect, A., I., ii. 2. 13: iii. 1. 20.

**λόγος**, ου, ό, (λέγω) a word; speech,

discourse; conversation, discussion; a statement, narrative, report, rumor; an argument, plea: pl. words, conference, discussion, πρὸς: εἰς λόγους ἐρχεσθαι to enter into a conference or come to an interview with, D.: i. 4. 7; 6. 5: ii. 1. 1; 5. 4. Der. LOGIC, -LOGY.

**λόγχη**, ης, (cf. Lat. lancea) the point or spike of a spear, the spear-head, early made by the Greeks of bronze, but afterwards of iron; comm. fr. 6 in. to a foot in length: hence often, by synecdoche, a spear or LANCE (esp., in the Anab., of those used by the barbarians): i. 8. 8: ii. 2. 9: iv. 7. 16; 8. 7.

**λοιδορέω**, ήσω, λελοιδῶρκα, (λοῖδορος a railler) to rail at, revile, abuse, reproach, reprove, A., iii. 4. 49.

**λοιπός**, ή, όν, (λείπω) re-liquous, left behind, remaining, the rest or remainder of, D., iv. 2. 13 s: λοιπόν (έστιν) it [is left] remains, iii. 2. 29: τήν λοιπήν [sc. όδόν] the rest of the way, iii. 4. 46: τὸ λοιπόν the rest, G. partitive, iii. 4. 6: τοῦ λοιποῦ [sc. χρόνου], oftener τὸ λοιπόν, in or during the rest of the time, in future, afterwards, henceforth, thenceforth, 482 e, ii. 2. 5: iii. 2. 8.

**Λουσιᾶτης** or -ώτης, ου, & **Λουσιεύς**, έως, ό, a Lusian, a man of Lusi (Λουσοί), a town in the north of Arcadia, having a celebrated temple of Artemis (Diana), which was revered through the Peloponnese as an inviolable asylum, iv. 2. 21; 7. 11 s. || Sudhená.

**λόφος**, ου, ό, (λέπω to rub off, peel) the neck of a horse or ox, as rubbed by the yoke; hence, in general, an elevation or crest; an eminence or ridge of land, a hill, height, = γή-λοφος: i. 10. 13 s (cf. 12): iii. 4. 39 (cf. 37).

† **λοχαγία**, as, the command of a λόχος, a captaincy, i. 4. 15: iii. 1. 30.

† **λοχ-αγός**, ου, ό, (άγω) the leader of a λόχος, a lochage, centurion, captain, who comm. received twice the pay of a private. The word has the Dor. form, as a term of war, in which the Doric race so excelled, 386 c. i. 7. 2:

**λόχος**, ου, ό, (λέγω to collect) a company or division of soldiers, not fixed in number, but usu. of about 100 men. For the subdivision of the common λόχος, see iii. 4. 21 s. i. 2. 25: iv. 8. 15.

† **Λυδία**, as, Lydia, a fertile province of Asia Minor, west of Phrygia, once a powerful kingdom. It was early

distinguished for its industry, wealth, and progress in the arts; and exerted much influence in the development of Greek civilization. It reached its acme under Cræsus, whose defeat by Cyrus made it a part of the Persian Empire. Its people, before warlike, were then forbidden the use of arms, and naturally became both effeminate themselves and the teachers of effeminacy to their conquerors. i. 2. 5; 9. 7.

† Δύδιος, α, ον, *Lydian*, i. 5. 6.

Λυδός, ου, ό, α *Lydian*, a man of Lydia, iii. 1. 31.

Λύκαιος or Λυκαίος, α, ον, *Lycæan*, pertaining to Mt. Lycæus, a lofty height in southwestern Arcadia, presenting a view of a large part of the Peloponnese, and sacred to Zeus (hence surnamed Lycæan) and Pan: τὰ Λύκαια [sc. ιερὰ], the *Lycæan Rites* or *Festival*, in honor of Lycæan Jove, celebrated by the Arcadians with sacrifices and games, i. 2. 10. || Diofórti, 4659 feet high.

† Λυκαῖονία, ας, an elevated region of Asia Minor, north of Cilicia, occupied by a rude, warlike, independent, and predatory race. It was an early scene of the missionary labors of the apostle Paul, who here found Timothy. i. 2. 19.

Λυκάων, ονος, ό, α *Lycaonian*, iii. 2. 23.

Λύκιος, ου, *Lycius*, a Syracusan, sent by Clearchus for observation, i. 10. 14. — 2. An Athenian, appointed commander of cavalry, and so rendering good service, iii. 3. 20: iv. 3. 22.

Λύκος, ου, ό, *lupus*, a *wolf*, the largest beast of prey in Greece, ii. 2. 9 (prob. sacrificed on this occasion as sacred to Ahriman, the Persian god of evil). Der. LYCO-PODIUM.

Λυμαίνομαι, λυμανομαι, λελύμασμαι, (λύμη outrage) to ruin, spoil, frustrate, A. D., i. 3. 16.

† λυπέω, ήσω, λελύπηκα, to pain, grieve, trouble, distress, annoy, molest, A., i. 3. 8: ii. 3. 23; 5. 14: iii. 1. 11.

λύπη, ης, pain, grief, sorrow, distress, iii. 1. 3.

† λυπηρός, ά, όν, c., painful, grievous, troublesome, annoying, D., ii. 5. 13.

Λύσι-τελέω, ήσω, (λύω to pay, τέλος expense) to pay expenses, to be profitable, advantageous, or expedient, D. I., iii. 4. 36.

λύω, \* λύσω, λελύκα, to LOOSE, let loose, release, set free; to break, break down, destroy, remove, violate; A.; ii. 4. 17, 19 s: iii. 1. 21; 4. 35: λελυμένος unbound, free from bonds, iv. 6. 2. Der. ANA-LYSIS.

λωτο-φάγος, ου, ό, (λωτός the lotus, φαγείν to eat) a *lotus-eater*. The Cyrenean lotus (now *jujube*) was a small sweet date-like fruit, so delicious that, according to the old fable (Hom. Od. ι. 94), all who ate of it forgot their homes, and wished only to remain and feed upon it; while in Arab poetry it is the fruit of paradise. The Loto-phagi of Homer, upon whose shore Ulysses landed, have been located by most geographers upon the coast of Tripoli and Tunis in North Africa. iii. 2. 25.

λωφάω, ήσω, λελώφηκα, (λόφος, as if to withdraw the neck from the yoke?) to rest, cease, iv. 7. 6.

λῶων, \* contr. fr. c. λῶων referred to αγαθός, more desirable, better, D. I., iii. 1. 7.

## M.

μά \* by, an adv. of swearing, comm. negative, unless preceded by ναί, A., i. 4. 8.

μαθεῖν, -ω, -οιμι, &c., see μαθάνω. Μαίανδρος, ου, ό, the *Mæander*, the largest river entering the *Ægean* from Asia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers. Its deposit has greatly extended and changed the coast at its mouth. i. 2. 5, 7 s. || Mendere-Chai.

μαίνομαι, \* μανοῦμαι r., 2 pf. μέμνηα, 2 a. p. ἐμάνην, to be mad, insane, or frenzied, ii. 5. 10, 12. Der. MANIAC.

μακαρίζω, ίσω ιώ, (μακάρ happy) to count or esteem happy or fortunate, A., iii. 1. 19.

† μακαριστός, ή, όν, esteemed happy, envied or enviable, being an object of envy, D., i. 9. 6.

μακρός, ά, όν, c., s., (μήκος length, cf. μέγας magnus) long, of both space and time: μακράν [sc. ὁδόν] a long way, a great distance, far (so c. & s.): μακρότερον adv., farther: μακρόν ήν it was a long distance, or too far: i. 5. 7: ii. 2. 11 s: iii. 4. 16 s, 42.



**Μάκρων**, *ωος*, *ὁ*, *a* *Macronian*. The *Macrōnes* were a warlike tribe dwelling not far from Trebizond. iv. 7. 27; 8. 5.

**μάλα**, by apostroph. **μάλ'**, *c.* *μᾶλλον*, *s.* *μάλιστα*, adv. (much used with adjectives and adverbs to express degree, 510), *very, very much, greatly, exceedingly; very well, certainly*; iii. 4. 15; 5. 3; οὐ μάλα *not at all, by no means*, ii. 6. 15; by exceptional arrangement, αὐτίκα μάλα *very speedily, instantly, at once*, iii. 5. 11: *c.* *more, rather, more certainly*, (sometimes joined w. another compar. for clearness or emphasis, iv. 6. 11) ἢ or *G.* (as *c.*), i. 1. 4s, 8; 9. 5, 24: *s.* *most, most of all, in the highest degree, best, especially*, i. 1. 6; 9. 22, 29.

**μανείς**, *-έντες*, see *μαίνομαι*, ii. 5. 10. **μανθάνω**, \**μαθήσομαι*, *μεμάθηκα*, 2 a. *εἰμαθον*, *to learn, ascertain*, A., I., G. CP., *παρά*, i. 9. 4: ii. 5. 37: iii. 2. 25: iv. 8. 5. Der. MATHEMATICS.

†**μαντεία**, *as, prophecy, oracle*, iii. 1. 7. [**μαντεύομαι**, *εὔσομαι*, (*μάντις*) *to prophesy, declare by oracle*.]

**μάντις**, *εως*, *ὁ ἢ*, (*μαίνομαι*) one who speaks in a state of divine frenzy, a prophet, seer; a diviner, soothsayer, augur; i. 7. 18. Der. NECRO-MANCY.

**Μαρδόνιοι** or **Μάρδοι**, *ων*, the *Mardonii* or *Mardi*, or *-ians*, a warlike people, prob. dwelling near the southern boundary of Armenia, iv. 3. 4.

**μάρσιπος** or **μάρσιππος**, *ου*, *ὁ*, *mar-supium*, *a bag, pouch*, iv. 3. 11. Der. MARSUPIAL.

**Μαρσύας**, *ου*, *Marsyas*, fabled as a Phrygian satyr or peasant who invented the flute, and was most cruelly punished for his presumption in contending with Apollo, i. 2. 8. — 2. *The Marsyas*, a small river of Phrygia, flowing into the Mæander, and fabled to have risen from the tears shed by the shepherds and rural divinities of Phrygia for the cruel fate of their favorite musician, i. 2. 8.

†**μαρτυρέω**, *ἥσω*, *μεμαρτύρηκα*, *to bear witness for or in favor of*, D., iii. 3. 12.

†**μαρτύριον**, *ου*, *testimony, witness, proof*, iii. 2. 13.

[**μάρτυς**, *g.* *μάρτυρος*, *ὁ ἢ*, *a witness*.]

**Μάσκας**, *a*, or **Μασκάς**, *ᾶ*, the *Mascas*, a stream in Mesopotamia, prob. a short canal flowing from and re-entering the Euphrātes, i. 5. 4.

**μαστεύω**, *εὔσω*, *ch. poet.*, (*μάομαι to seek*) *to seek, eagerly desire*, i., iii. 1. 43.

†**μαστιγῶω**, *ώσω*, *to whip, lash, scourge*, iv. 6. 15.

**μάστιξ**, *ἱγος*, *ἡ*, *a whip, lash, scourge*, iii. 4. 25.

**μαστός**, *ου*, *ὁ*, (*μάσσω to squeeze*) *one of the breasts*; hence, a round hill, knoll, hillock; i. 4. 17? iv. 2. 6, 14s.

†**μάχαιρα**, *ας*, *a sword*, esp. a short or curved sword in distinction from *ξίφος*, the longer, straight sword; *a sabre*; *a dagger, large knife*; i. 8. 7.

†**μαχαίριον**, *ου*, *dim.*, *a dagger, dirk, knife*, iv. 7. 16.

†**μάχη**, *ης*, *a battle, fight, encounter, combat*: ἀπὸ τῆς μάχης *from the (place of the) battle, from the battle-ground*: i. 2. 9: ii. 2. 6. Der. LOGO-MACHY.

**μάχομαι**, *μαχέσομαι*, *μαχοῦμαι*, *μεμάχημαι*, *α.* *ἐμαχεσάμην*, *to fight, give battle; withstand, contend*; D., *περί, πρό*, *σύν*: i. 5. 9; 7. 9, 17s: ii. 1. 12; 5. 19.

**μέ** (*μ'*) *me*, **μοί**, *μου*, see *ἐγώ*, i. 3. 3.

**μεγάλη**, *-ου*, &c., see *μέγας*, i. 2. 6.

†**μεγαλο-πρεπής**, *ές*, (*πρέπω*) *befitting the great, magnificent*, i. 4. 17?

†**μεγαλο-πρεπῶς**, *c.* *έστερον*, *s.* *έστατα*, *magnificently, on a magnificent scale, with great liberality*, i. 4. 17?

†**μεγάλως** *adv.*, *greatly, grossly*, iii. 2. 22.

**Μεγαρεῖς**, *έως*, *ὁ*, (*Μέγαρα*, capital of Megaris) *a Megarian*. Megara was early included in Attica; but was conquered by the Dorians, and for a time was subject to Corinth. After it won its independence, its advantages for commerce gave it great prosperity, so that it established several flourishing colonies (Byzantium, &c.), and even vied with Athens in naval power. As an ally of Sparta, it suffered greatly in the Peloponnesian War. Though not distinguished for letters, it claimed the invention of comedy, and gave its name to a school of philosophy founded by Euclides, a disciple of Socrates. i. 2. 3.

**μέγας**, \**μεγάλη*, *μέγα*, *g.* *μεγάλον*, *-ης*, *c.* *μείζων*, *s.* *μέγιστος*, *magnus*, *great, large, stately; mighty, powerful; of great moment or obligation, important*; of a sound, *loud*; i. 2. 4, 7s; 4. 9s: ii. 5. 14: iii. 2. 25: iv. 7. 23. The neut., sing. and pl., is much used



as the acc. of effect or adv. acc., or as an appositive to the sentence or to a part of it : τὰ μεγάλα εὖ ποιεῖν [to do well the great acts] to confer great favors, i. 9. 24 : μέγα ὄνῃσαι or ὠφελῆσαι, βλάψαι μεγάλα, to benefit or injure greatly, iii. 1. 38 ; 3. 14 : τὸ μέγιστον as the chief reason, chiefly, i. 3. 10.

**Μεγαφέρνης**, ου, a Persian of high rank, put to death by Cyrus, i. 2. 20.

**μέγεθος**, εος, τό, (μέγας) greatness, magnitude, size ; of a river, width : ii. 3. 15 : iv. 1. 2.

**μεθ'**, by apostr. for μετά, before an aspirated vowel, ii. 2. 7.

**μεθ-ίστημι**,\* στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, to place differently, remove : *M.*, w. 2 a. and complete tenses act., to change one's own place, to withdraw ; but 1 a. m. to place apart from one's self, set aside, A. ; ii. 3. 8, 21.

**Μεθυδριεύς**, έως, ό, a Methydrion, a man of Methydrion (Μεθ-ύδριον), a city of central Arcadia, so called from its situation between two streams. Its inhabitants were removed to people Megalopolis. iv. 1. 27 ; 7. 12. || Ruins near Pyrgo.

**μεθύω**,\* ὥσω l., to be drunk or intoxicated, iv. 8. 20.

**μείζων**, ου, greater, see μέγας, i. 2. 4.

**μείναι**, μείνας, &c., see μένω, i. 5. 13.

**μειράκιον**, ου, τό, (in form dim. of μείραξ, ό ή, a youth) a youth, stripling, boy, in his teens, ii. 6. 16, 28.

**μείων**, ου, c. referred to μικρός or ὀλιγος, less, in respect to size, power, number, &c. ; smaller, weaker, fewer ; i. 9. 10 : iv. 5. 36 : μείον ἔχειν to have [less success] the worst, be worsted, i. 10. 8 : τοῦτο μείον ἔχειν to have this as a disadvantage or a disadvantage in this, iii. 2. 17.

† **μελανία**, as, blackness, duskiness, i. 8. 8.

**μέλας**,\* ανα, αν, g. ανος, αινης, black, dark, iv. 5. 13, 15. Der. MELAN-CHOLY.

**μελετάω**, ήσω, μεμελέτηκα, (μέλω) to give attention to, practise, I., iii. 4. 17 : iv. 6. 14.

† **μελετηρός**, ά, όν, s., diligent or assiduous in practising, G., i. 9. 5.

**μελίνη**, ης, sing. and pl., panicum, panic, a kind of millet, cf. κέγχρος· ἐπὶ τὰς μελίνας upon the panic (fields) : i. 2. 22 ; 5. 10 : ii. 4. 13.

**μέλλω**,\* μελλήσω, a. ἐμέλλησα or

ἡμέλλησα, to be about to or going to, be on the point of, intend ; also translated by will, would, shall, should, must, am to, were to, &c., cf. 598 a ; to be only about to, to delay ; i. ; i. 8. 1 ; 9. 28 : ii. 6. 10 : iii. 1. 2, 8, 46 s ; 5. 17.

**μέλω**, μελήσω, μεμέληκα, to concern, be a care to, D. : comm. impers., as ἐμοὶ μέλει it concerns or is a care to me, it is my care, I take care, I look or see to it, ὅπως : i. 4. 16 ; 8. 13.

**μεμνημαι**, -ήσομαι, see μμνήσκω.

**μέμφομαι**, ψομαι, to blame, reproach, find fault with, A. εἰς, ii. 6. 30.

**μέν** post-pos. adv. or secondary conj. (66 f), on the one hand, indeed, in the first place, first, but often omitted in translation. It is usu. a prospective particle of distinction, marking the words with which it is connected as distinguished fr. others which follow, and with which a retrospective particle, (comm. δέ, but sometimes ἀλλά, μέντοι, εἴτα, ἔπειτα, καί, &c.) is regularly joined. i. 1. 1 s ; 3. 2, 10 : ii. 1. 13 : iii. 1. 19 s. The regular sequence is sometimes neglected, esp. after intervening clauses, i. 10. 16 : iii. 2. 8. In some combinations of particles, μέν has a force like that of the confirmative μήν, indeed, truly : μέν δὴ νῦν indeed, indeed, truly, so then, then, accordingly, i. 2. 3 : iii. 1. 10 : οὐ μέν δὴ nor [now] yet indeed, yet surely not, i. 9. 13 : ii. 2. 3 : ἐγὼ μὲν οὖν I [indeed] for my part then, ii. 4. 7 (μέν emphasizing ἐγώ, cf. i. 9. 1) : ἀλλὰ . . μέν (or μέντοι) but or well certainly, i. 7. 6. The words upon which μέν throws its emphasis regularly precede it, either wholly or in part. If, as has been supposed, μέν and δέ (of which μήν and δὴ are longer forms) are derived from the first and second numerals (cf. μία, δύο), then their original force would seem to have been, for one thing . . for another thing ; hence, on the one hand . . on the other hand, in the first place . . in the second place, first . . secondly, indeed . . but or and, &c. See δέ, ό.

† **μέν-τοι** indeed truly, assuredly, really, indeed, withal, to be sure ; yet, still, however, but ; i. 3. 10 : ii. 3. 9 s, 22 s : καί . . μέντοι and indeed, and certainly, and moreover, and yet, i. 9. 6, 29 : iv. 6. 16. See μέν.

μένω, μενῶ, μεμένηκα, α. ξεινα, *ma-neo*, to REMAIN, wait, stay, tarry, continue; to wait for, A.; i. 2. 6, 9 s; 3. 11: ii. 3. 24: iv. 4. 19 s.

Μένων, ὠνος, *Menon*, a general from Pharsalus in Thessaly, whose character Xenophon depicts in dark colors. He was a favorite of Aristippus, who placed him, while yet a young man, in command of a mercenary force levied with money furnished by Cyrus. From this he brought 1500 men to the Cyrean army. When the other generals who had been seized through the treachery of Tissaphernes were put to death, Menon was spared, prob. because he claimed the merit of having aided that treachery, and through the intercession of his intimate Ariæus; but he afterwards perished by lingering torture, prob. from having fallen into the hands of the vengeful Parysatis, who thus punished him for his supposed treason. A dialogue of Plato bears his name. i. 2. 6: ii. 6. 28 s.

μέρος, εος, τό, (μείρομαι to share) a share, part, portion, division, quota, detachment; specimen: ἐν τῷ μέρει, κατά μέρος in or according to one's part, place, or turn: i. 5. 8; 6. 2: iii. 4. 23.

†μεσημβρία, ας, (ἡμέρα, 146 b) mid-day, noon; the place of the sun at noon, the south; i. 7. 6: iii. 5. 15.

μέσος, η, ον, (akin to μετά) medius, MIDDLE, of space or time; central: the middle or midst of (in this use as an adj., not immediately preceded by the article, 508 a, 523 b); i. 2. 7, 17; 8. 13: iv. 8. 8 (among or with): subst. μέσον, ον, the middle, midst, or centre: the interval or space between; G.; i. 2. 15; 4. 4; μέσον ἡμέρας midday, noon, i. 8. 8; μέσον τὸ ἑαυτοῦ his own centre, i. 8. 13? (cf. i. 8. 22, 23); διὰ μέσον, ἐν (τῷ) μέσῳ, εἰς τὸ μέσον, through, in, or into the midst or the interval between, sometimes = between, i. 4. 4; 5. 14; 7. 6: ii. 2. 3; ἐκ τοῦ μέσον out of [the space between] the way, i. 5. 14. Der. MES-ENTERY.

Μέσπιλα, ης or ον, ἡ or τὰ, (referred by some to the oriental "mashpil," desolate, and perhaps the origin of the name Mosul) *Mespila*, the ruins of Nineveh in its stricter sense. These lie upon the east bank of the Tigris, opposite Mosul; and include the great

mounds of Koyunjik, containing the remains of the magnificent palaces of Sennacherib and his grandson, and Nebbi Yunas, sacred in Mohammedan tradition as the burial-place of the prophet Jonas. The name Nineveh, in its wider sense, seems to have applied to a vast aggregation of palaces and towns (some specially walled and having also other names, cf. modern London) situated north of the junction of the Tigris and Upper Zab, and together constituting the splendid capital of the mighty Assyrian Empire. It is represented as "an exceeding great city of three days' journey" (Jonah 3. 3.), having according to Diodorus (2. 3) a circuit of 480 stadia (the longer sides 150 stadia, and the shorter 90). Mespila was in the northwest part of its wide-spread ruins, and Larissa (now Nimrud, where the wonderful remains of the palaces of Esarhaddon and others have been disinterred, ch. through the efforts of Layard) in the southwest. The distance between them is set by Xen. at 6 parasangs, and is now estimated to be about 18 miles. The other two corners of the immense quadrangle (which, like the enclosure of Babylon, was doubtless occupied in part by pleasure grounds and land for culture) have been recognized at Khorsabad, where was the beautiful palace of Sargon, and at Keremles, giving an extent not greatly differing from the statement of Diodorus. Nineveh lost its glory in its capture and the overthrow of the Assyrian Empire by the Medes and Babylonians, B. C. 625; but it is represented by Xen. as not wholly destroyed till the Medes were overpowered by the Persians (B. C. 558). iii. 4. 10.

μεστός, ἡ, ον, full of, abounding in; filled, stored, or laden with; G.; i. 4. 19; 10. 18: ii. 5. 9.

μετά \* prep., by apostrophe. μετ' or μεθ', α-MID, among (akin to μέσος medius, and Germ. mit): (a) w. GEN., ch. of persons, among; hence, with; in the army or under the command of; i. 2. 20, 24; 7. 10: ii. 2. 7: μεθ' ὑμῶν εἶναι to be associated with you, adhere to you, i. 3. 5? μετὰ ἀδικίας with, by means of, or through injustice, ii. 6. 18: —

(b) w. Acc., *after* (orig., in order to be among or with), in respect to PLACE, RANK, or oftenest TIME; *next after*, *next to*; i. 3. 16; 7. 2; 8. 4: iv. 8. 8: *μετὰ ταῦτα* or *τοῦτο* *after this*, *hereupon*, *thereupon*, i. 4. 9: iv. 6. 4: *μεθ' ἡμέραν* *after the coming of day*, hence *by day*, iv. 6. 12: — (c) in compos., *among*, *after*, often denoting *distribution* or *interchange* among, and hence, in general, *change*.

**μετα-γινώσκω**,\* *γνώσσομαι*, *ἐγνώκα*, 2 a. *ἐγνων*, *to think differently*, *change one's mind*, ii. 6. 3.

**μετα-δίδωμι**,\* *δώσω*, *δέδωκα*, a. *ἔδωκα* (δῶ, δοίην, &c.), *to distribute*, *impart to*, *share with*, D. A., G., iii. 3. 1: iv. 5. 5 s.

**μετα-μέλει**, *μελήσει*, *it repents one*, or *he repents*, D. P., i. 6. 7.

**μεταξύ** adv., (*μετά*) *in the midst*, *in the mean while*, *between*, G., i. 7. 15: iii. 1. 27; 4. 37.

†**μετά-πεμπτος**, *ον*, *sent for*, *having been sent for*, i. 4. 3.

**μετα-πέμπω**,\* *πέμψω*, *πέπομφα*, *to send one after or for another*: *M. to send for* to come to one's self, *summon*, A. *ἀπό*, *πρός*, *εἰς*, i. 1. 2; 2. 26; 3. 8; 4. 5, 11.

**μετα-στάς**, **-στησάμενος**, see *μεθίστημι*, ii. 3. 8, 21.

**μετ-εἰμι**,\* *ἔσομαι*, *to be with or shared among*: *οὐδενὸς ἡμῖν μέτεστι* *there is to us a share of none*, *we share in none*. D. G. partitive, 421 a, iii. 1. 20.

**μετ-έωρος**, *ον*, (*αἶρω*) *uplifted*, *raised from the ground*, i. 5. 8 (raising them from the ground). Der. METEOR.

†**μετρώω**, *ήσω*, *metior*, *to MEASURE*, iv. 5. 6. Der. GEO-METRY.

†**μετρίως** adv., *in due measure*, *moderately*, *temperately*, *in a conciliatory way*, ii. 3. 20.

**μέτρον**, *ον*, *a measure*, iii. 2. 21. Der. METRE, DIA-METER; Lat. *metrum*.

**μέχρι**\* &, before a vowel, less Att. **μέχρις**, (akin to *μακρός*) adv. of place or time with a prep. or another adv., but oftener w. G. as a prep., *as far as*, *even to*, *up or down to*, *until*: *μέχρι οὗ* *to the region where or time when*, *until*, 557 a: i. 7. 6, 15: iv. 1. 1: — temporal conj., *until*, *till*, i. 4. 13.

**μή**\* (a) the subjective neg. adv., used in expressing negation as desired, feared, or assumed, and esp. w. the

subj., *imv.*, and *inf.*, *not*, 686 (cf. *οὐ*); but often redundant w. the *inf.* after words implying some negation (so even the strengthened *μή οὐ*), 713 d; i. 1. 10; 3. 2 s: iii. 1. 13, 24: *ὅπου μή* *where not*, *except where*, i. 5. 9: *μή πορίσας* [not] *without having supplied*, ii. 3. 5: *μή οὐ* for *μή* with *inf.* after negative clauses, expressions of shame, &c., 713 f, ii. 3. 11: — (b) the neg. final conj., ch. w. subj. and opt., 624 s, *that not*, *lest*, *that* (after words of fearing, 625 a), i. 3. 17; 8. 13: iii. 4. 1. — (c) It has similar uses in compos.; where it is often repeated without doubling the negation, 713, i. 3. 14. See *εἰ*, *ἐάν*, *οὐ*.

‡**μη-δέ**, by apostrophe **μηδ'**, conj., *and not*, *but not*, *nor*, *neither* (cf. *μήτε*), ii. 4. 1; 5. 29: iii. 2. 17: — emphatic adv., *ne . . quidem*, *not even*, *neither*, i. 3. 14: iii. 2. 21; 5. 7.

‡**μηδ-εἰς**, *μηδε-μία*, *μηδ-έν*, *not even one*, *no one*, *no*, *none*: **μηδέν** subst., *nothing*; as adv., *as to nothing*, *not at all*, *by no means*: i. 3. 15; 9. 7 s.

‡**μηδέ-ποτε** *not even at any time*, *never*, iii. 2. 3: iv. 5. 13.

**Μηδία** or **Μήδεια**, *as*, (Μῆδος) *Media* (or *Medēa*), the country of the Medes, which Xen. extends to the river Tigris, making the region specially called Assyria a part of it. In a more limited sense, Media lay north-east of the valley of the Tigris, extending from the Araxes to Persis, with great variety of climate, soil, and products (now the northwest part of Persia). Τὸ Μηδίας τεῖχος *the Median wall*, a wall built at the head of the Babylonian plain, to prevent the incursions of the Medes (as "the Picts' Wall" in England means the wall against the Picts). i. 7. 15: ii. 4. 12, 27. — 2. The wife of the last Median king (acc. to the common account, Astyages), iii. 4. 11. — In the first sense, Μῆδεια is to be preferred, and perhaps Μήδεια in the second.

**Μῆδος**, *ον*, *ῶ*, *a Mede*, iii. 2. 25; 4. 7. The Medes were early a brave people, esp. skilled in the use of the bow and horse, and holding the kindred Persians subject. But after the conquest of Assyria, they became more luxurious, and the sovereignty passed to the Persians, B. C. 558.

μήθ' for μήτε, before an aspirated vowel, iii. 2. 23.

μη-κ-έτι, 165 c, not henceforth or in future, not again, no longer, no more, i. 2. 27; 4. 16; 6. 9.

μήκος, εος, τό, (akin to μακρός) length, i. 5. 9 (pl.): ii. 4. 12.

μήν confirmative adv. post-pos., (μέν) vero, indeed, in truth, surely, certainly; yet, however; comm. attached to other particles: ἀλλὰ μήν (. . γε) but surely (at least), and certainly, yet further, i. 9. 18: iii. 2. 16: ἢ μήν (. . γε) indeed certainly (at least), most certainly, positively, assuredly, in swearing or strong asseveration, ii. 3. 26 s: καὶ μήν and indeed, and yet, i. 7. 5: iii. 1. 17: οὐ μήν (. . γε) not indeed (at least), yet (certainly) not, i. 10. 3, 13. See γέ.

μήν, μηνός, ό, mensis, a MONTH: τοῦ μηνός (433 f) or κατὰ μήνα, by the month, a month, monthly. The Attic months were lunar, beginning with the new moon, and consisting alternately of 29 and 30 days. i. 1. 10; 3. 21; 9. 17. Der. MENISCUS.

μηνύω, ὅσω, μεμήνῡκα, to disclose, make known, expose, A., ii. 2. 20.

μή-ποτε n-unquam, n-ever, i. 1. 4.

μή-πω non-dum, not yet, iii. 2. 24.

μή-τε\* conj., by apostroph. μήτ' or μήθ', ne-que, and not, nor: μήτε . . μήτε neither . . nor: μήτε . . τε ne-que . . et, both not . . and, not only not . . but also. Μήτε is comm. doubled in whole or in part as above, and is thus distinguished fr. the conj. μηδέ. i. 3. 14: ii. 2. 8: iii. 1. 30: iv. 4. 6.

μήτηρ,\* μητρός, ἡ, mater, a MOTHER, i. 1. 3 s: ii. 4. 27. Der. MATERNAL.

†μηχανάομαι, ἥσομαι, μεμηχάνημαι, machinor, to contrive, devise, scheme, seek or try by artifice, A.E., I., ἐκ, ii. 6. 27: iv. 7. 10. Der. MACHINATION.

μηχανή, ἡς, (μῆχος an expedient) machina, a contrivance, device, means, iv. 5. 16. Der. MACHINE, MECHANISM.

μία, see εἰς, ii. 1. 19.

[μίγνῡμι & μίσγω, μίξω, μέμικα I., misceo, to MIX, MINGLE.]

Μίδας, ου, Midas, a king of Phrygia, who had been a pupil of Orpheus, but became proverbial for his folly. Having caught the satyr Silēnus by the sure trap of a fountain mingled with wine, he treated him with such kind-

ness that he was permitted by Bacchus to fix his own reward. He chose the power of changing all he touched to gold, a fatal gift, from which he was relieved by bathing in the Pactōlus, whose sands were thenceforth golden. Appointed judge between Apollo and Pan, he awarded the prize for musical skill to the latter; and the indignant god of the lyre punished him for his bad taste by changing his ears to those of an ass. i. 2. 13.

Μιθριδάτης, ου, Mithridātes, a partisan of Cyrus, but one who, after C.'s death, dealt treacherously with the Greeks; according to vii. 8. 25, satrap of Lycaonia and Cappadocia. The name seems to mean a gift of or to Mithra (the Sun-God, — da, to give), and hence to have been common among his worshippers. ii. 5. 35: iii. 3. 1; 4. 2.

μικρός,\* ὁ, όν, c. μέλων or ἐλάττων, s. ἐλάχιστος, q. v., little, small; weak, insignificant; short (of time or distance), brief; ii. 4. 13: iii. 2. 10: μικρόν a little, a short distance, a short space only, (hence narrowly, i. 3. 2), ii. 1. 6: iii. 1. 11. Der. MICRO-SCOPE.

†Μιλήσιος, α, ου, Milesian, belonging to Milētus: subst. Μιλήσιος a Milesian man, Μιλησία a Milesian woman, i. 1. 11; 9. 9: 10. 3.

Μίλητος, ου, ἡ, Milētus, an Ionian city with four harbors, situated on the northwestern coast of Caria, near the mouth of the Mæander. It was remarkable for the extent of its commerce, the number of its colonies, and the arts, wealth, and luxury of its inhabitants. It suffered greatly from its capture by the Persians, B. C. 494, after which it never regained its former importance. It is prominent in the early history of Greek philosophy as the birthplace of Thales, Anaximander, and Anaximenes. It was also the birthplace of the early historians Cadmus and Hecataeus, of Asia, &c. i. 1. 6 s; 4. 2. || Ruins buried by the deposits of the Mæander.

Μιλτοκύθης, ου, Miltocythes, a Cyrean officer from Thrace, who deserted to the king, ii. 2. 7.

μιμέομαι, ἥσομαι, μεμίμημαι, (μῖμος a MIMIC) imitor, to imitate, mimic, act as in a play, iii. 1. 36.

μιμνήσκω,\* μνήσω, a. p. as m. ἐμνή-

σθην, to remind: *M. to remind one's self, call to mind, make mention of, mention, suggest*; pf. pret. μέμνημαι, f. pf. μεμνήσομαι, memini, I have been reminded, re-MEMBER, mention; G., I., CP.; i. 7. 5: iii. 2. 39.

†μισθο-δοσία, ας, (δίδωμι) the payment of wages, ii. 5. 22.

†μισθο-δότης, ου, (δίδωμι) a paymaster, employer, D., i. 3. 9.

μισθός, ου, ό, wages, pay, hire, reward, recompense, G., i. 1. 10: ii. 2. 20.

†μισθο-φόρος, ου, (φέρω) receiving pay, serving for hire, mercenary: subst. μισθοφόροι hired soldiers, mercenaries: i. 4. 3: iv. 3. 4.

†μισθός, όσω, μεμίσθωκα, to let for hire, A.: *M. to hire, A.: P. to be hired*, 588, επί: i. 3. 1.

μνᾶ, \* ᾰς, a MINA = 100 drachmæ, or  $\frac{1}{60}$  of a talent; as a weight, at Athens, = about 15.2 oz.; as a sum of money, = about \$20; i. 4. 13.

[μνήμων, ου, (μνησκειν) mindful.]

†μνημονεύω, εύσω, ἐμνημόνευκα, to call to mind, recall, recount, reflect or dwell upon, G., iv. 3. 2.

†μνησι-κακός, ήσω, (κακός) to remember an injury, cherish resentment or bear ill-will towards a person for anything, D. G., ii. 4. 1.

μόλις & earlier μόγεις, (μῶλος & μόγος, toil, cf. Lat. mōles) with toil or difficulty, hardly, scarcely, iii. 4. 48.

†μολυβδής, ίδος, ή, a leaden ball or bullet, iii. 3. 17.

μόλυβδος, ου, ό, plumbum, lead, iii. 4. 17.

μοναχή or -χή adv., (μόνος) by one way only, singly, only: ήπερ μοναχή by which way only, iv. 4. 18.

μόνος, η, ου, (μένω) remaining or left alone, alone, only, sole: μόνον adv., only, solely, alone: i. 4. 15: ii. 5. 14, 20. Der. MONO-, MON-, MONK, MONAD.

μόςχειος, ου, (μόςχος calf) of a calf: κρέα μόσχεια veal, iv. 5. 31.

μύζω\* or ᾰ-μύζω, (356 p; μύω to close the mouth) to suck, iv. 5. 27.

Μυριανδός or Μυρί-ανδρος, ου, ή, Myriandus or -drus, a commercial town, built by the Phœnicians on the Gulf of Issus. i. 4. 6. || Between Iscanderún and Arsús.

†μυριάς, ᾰδος, ή, a MYRIAD, the number of 10,000, i. 4. 5; 7. 10 s.

μύριος, α, ου, 10,000, the greatest

number expressed in Greek by one word (comm. pl., exc. w. a collective noun, i. 7. 10); sometimes less definitely for a very large number; i. 1. 9; 2. 9: ii. 1. 19: iii. 2. 31.

μύρον, ου, (μύρω to flow) a fragrant oil or unguent, precious ointment, iv. 4. 13.

†Μύσιος, α, ου, Mysian, i. 2. 10.

Μῦσός, ου, ό, a Mysian. The Mysi were a rude people in Mysia, supposed to have emigrated from Thrace, who maintained a species of independence in their mountain fastnesses, and were troublesome to their neighbors by their predatory habits. From their low repute, Μυσῶν ἔσχατος became proverbial as a term of reproach. i. 6. 7.

μυχός, ου, ό, (μύω to close) a recess, nook, iv. 1. 7.

μῶρος, α, ου, later μωρός, ᾰ, όν, s., mōrus, foolish, silly, stupid, iii. 2. 22.

## N.

νάπη, ης, (νάω to flow) a woody vale, dell, glen, hollow, ravine, iv. 5. 15, 18.

†ναύ-αρχος, ου, ό, (ἄρχω) a naval commander, admiral, esp. a Spartan high-admiral, i. 4. 2.

ναύς, \* νεώς, νηϊ, ναῦν, ή, (akin to νέω to swim) navis, a ship, esp. a war-vessel, with banks of rowers, i. 4. 2 s. Der. NAUTILUS. Cf. πλοῖον, τριήρης.

†ναυσί-πορος, ου, traversed by ships, navigable, ii. 2. 3.

†ναυτικός, ή, όν, NAVAL, NAUTICAL, i. 3. 12.

νεάνισκος, ου, ό, (dim. in form, νέος) a young man, sometimes applied even up to the age of 40, ii. 1. 13: iv. 3. 10.

νεκρός, ου, ό, a dead body, corpse: οἱ νεκροί the dead: iv. 2. 18, 23.

νέμω, \* νεμῶ, νενέμηκα, a. ἐνεμα, to divide, distribute, portion out, award, assign, regulate; to carve; to assign or occupy for pasture; A. D.: νέμεται αἰεὶ it is pastured with goats: *M. of animals, to be at pasture, to graze*: ii. 2. 15: iv. 6. 17.

†νεό-δαρτος, ου, (δέρω to skin) newly skinned or stripped: iv. 5. 14.

νέος, α, ου, c., s., novus, NEW, fresh, young, i. 1. 1. Der. NEO-PHYTE.

†νευρά, ᾰς, a string, esp. of a bow, bowstring, iv. 2. 28.

νεῦρον, ου, nervus, a string, cord, sinew, NERVE, iii. 4. 17.

νεφέλη, ης, (νέφος nūbes, cloud) nebula, a cloud, mist, i. 8. 8 : iii. 4. 8. Der. NEBULAR.

νέω, \* νευσοῦμαι or νέυσομαι, νένευκα, πο, nato, to swim, iv. 3. 12?

νεώς, νεών, see ναῦς, i. 4. 3.

νεωστί adv., (νέος) newly, recently, lately, iv. 1. 12.

νή \* affirmative adv. of swearing, truly by, yes by, by, A. (oftenest Δία), i. 7. 9.

νηξ, νῆες, see ναῦς, i. 4. 2.

νησος, ου, ἡ, (νέω to swim, as if floating land?) insula, an island, isle, ii. 4. 22. Der. POLY-NEsia.

† Νίκ-αρχος, ου, Nicarchus, an Arcadian, who was severely wounded, ii. 5. 33. — 2. An Arcadian lochage, who deserted (doubtless a different person from the preceding, who could not have recovered so quickly), iii. 3. 5.

† νικάω, ἦσω, νενίκηκα, to conquer, prevail over, overcome, defeat, surpass, excel, outdo; to be victor or victorious over, hence in pres., to have conquered, 612 : τὰ πάντα ν. to have [conquered the whole] gained a complete victory : A., AE. : i. 2. 8 ; 9. 11 : ii. 1. 1, 4, 8 s.

νίκη, ης, victory, i. 5. 8 ; 8. 16.

† Νικό-μαχος, ου, Nicomachus, an Œtæan, a commander of light-armed troops, iv. 6. 20.

νοέω, ἦσω, νενόηκα, (νόος) to perceive, observe, to think, devise : A. ; iii. 4. 44.

νόθος, η, ου, illegitimate, natural, bastard, ii. 4. 25.

νομή, ης, (νέμω) pasture-ground, pasturage ; a herd (at pasture) : iii. 5. 2.

† νομίζω, ἴσω ἰώ, νενόμικα, to observe or regard as a custom (P. to be observed as a custom, to be customary, iv. 2. 23) : hence, in general, to regard, esteem, consider, believe, suppose, think, be assured, 2 A., I. (A.), P., i. 1. 8 ; 2. 27 ; 3. 6, 10 ; 4. 9, 16.

† νόμιμος, η, ου, customary, according to law, appointed by law, D. I., iv. 6. 15.

νόμος, ου, ὁ, (νέμω) an assignment or regulation, custom, rule, law ; a law for song, tune, strain ; i. 2. 15 : iv. 6. 14. Der. ECO-NOMY.

νόος, \* ου, contr. νοῦς, νοῦ, ὁ, mind, intellect, NOUS (sportive) : ἔχειν ἐν νῷ to have in mind, to purpose, intend : i. 5. 9 : ii. 4. 2 : iii. 3. 2. See προσέχω.

† νυκτερεύω, εἶσω, to pass the night, to bivouac, iv. 4. 11 ; 5. 11.

νυκτός, -ί, -α, &c., see νύξ, i. 7. 1.

† νύκτωρ adv., noctu, in or during the night, by night, iii. 4. 35 : iv. 4. 9 ; 6. 12.

νῦν, (νέον, neut. of νέος?) nunc, Germ. nun, NOW, at present, often including the near past or future : ὁ νῦν χρόνος (βασιλεὺς) the present time (king) : τὸ νῦν εἶναι for the present, 665 b : i. 4. 14 ; 7. 5 : iii. 1. 40, 46 ; 2. 12, 36 s.

νύξ, νυκτός, ἡ, nox, Germ. Nacht, NIGHT : (τῆς) νυκτός in the night, by night, ii. 2. 1 ; 6. 7 : (τῇ) νύκτα through or during the night, 482 e, iv. 2. 1 : διὰ νυκτός throughout the night, iv. 6. 22 : μέσαι νύκτες the middle hours of the night, midnight, i. 7. 1 : iii. 1. 33.

νῶ, see νόος, i. 5. 9.

## Ξ.

Ξανθι-κλῆς, έους, Xanthicles, an Achæan chosen general to succeed Socrates, iii. 1. 47.

† Ξενίας, ου, Xenias, from Parrhasia in Arcadia, the general (in the service of Cyrus) of whom mention is earliest made, i. 1. 2 ; 2. 1 ; 4. 7 : v. l. Ξενίας.

† ξενικός, ἡ, ὄν, of or relating to foreigners : ξενικόν [sc. στρατεύμα or πλῆθος] a foreign force, i. 2. 1 : ii. 5. 22.

† ξένιος, α, ου, of or pertaining to hospitality : Ζεὺς ξένιος Zeus the god of hospitality or protector of guests : τὰ ξένια the gifts or rites of hospitality, hospitable or friendly gifts or presents : iii. 2. 4 : iv. 8. 23 s.

ξένος, ου, ὁ, hospes, a person related by the ties of hospitality, a guest-friend, a guest or host, G. or D. : a for-cigner, foreign soldier, mercenary (ξέ-νοι foreign or hired troops, &c.) : i. 1. 10 s ; 3. 3 : ii. 4. 15 : iii. 1. 4.

† Ξενο-φών, ὦντος, (contr. fr. Ξενο-φάων giving light to guest-friends, φάω to give light) Xenophon, son of Gryllus, an Athenian of the tribe Egēis, the demus Erchēa, and the order of Knights. There is strong evidence that he was not born till about 430 B. C., though some prefer an earlier date. He became early a pupil of Socrates through the invitation of the sage, who was won by the attractive appearance of the youth ; and also



received instruction in oratory from Isocrates. He joined the Cyrean expedition, which was then professedly against the Pisidians, not as one of the army, but simply as the friend of Proxenus, and by the special request of Cyrus. After the treacherous seizure of the generals, he roused the Greeks from their dejection; and having been chosen successor to Proxenus, was the leading spirit of the famous retreat, though the nominal precedence belonged to Chirisophus as a Spartan, and an older man and general. When the Cyreans enlisted under the standard of Thibron, Xenophon appears to have returned to Athens; but not long after to have rejoined his old comrades in aiding the Spartans against the Persians. As a friend of Sparta and enemy of Persia, Xenophon was sentenced to exile from Athens, probably about the time when Athens took a position friendly to Persia and hostile to Sparta, B. C. 395.

On the recall of the Spartan king Agesilæus, the next year, to defend his native city, Xenophon returned with him; and thus was present at the battle of Coronæa, though it is not probable that he took part in it. He now withdrew from military and political life, making no attempt to obtain revenge for his banishment, but settling for a quiet, rural, literary, and, through his charge of a temple, sacred life, under Lacedæmonian protection, at Scillus in Triphylian Elis. At the same time, his vicinity to Olympia gave him signal advantages for renewing or forming acquaintance with persons from the whole Greek world. He was followed from Asia Minor by a wife, Philesia (perhaps a second wife, the first having died before the Cyrean expedition), and two sons, Gryllus and Diodōrus. The latter received a military training at Sparta, and when Sparta and Athens were united against Thebes, so that there could be no conflict between regard for his native and for his patron city, were sent by Xenophon to serve in the Athenian army. In the battle of Mantinæa, B. C. 362, Gryllus fell fighting most bravely, and accord-

ing to some having slain the Theban commander Epaminondas. Xenophon resided at Scillus more than 20 years; but was forced to leave this delightful retreat, when the Eleans took possession of it, after the battle of Leuctra (B. C. 371). He retired to Lepreum and afterwards to Corinth, which seems from this time to have been his chief residence, and where he is stated to have died, well advanced in age (probably a few years after 357 B. C.). As his sentence of banishment was repealed, upon the motion, it is said, of its very proposer, Eubulus, he may have spent a part of his old age in his native Athens.

Besides his longer works, the *Anabasis*, *Cyropædia*, *Hellenica*, and *Memoirs of Socrates*, he wrote several shorter essays, or sketches. The *Anabasis* appears to have been based upon a journal kept by him during the Expedition, and to have been mainly completed for his own use and that of his friends soon after his return; but not to have received its last touches till after his establishment at Scillus. Its publication seems, however, to have been preceded by an abstract of it, or a work based upon it, put forth, doubtless with Xenophon's consent, by Themistogenes, a Syracusan. The character of Xenophon was marked by energy, courage, sagacity, a keen sense of honor, attachment to friends, uprightness, and piety. i. 8. 15: ii. 5. 37: iii. 1. 48, 47.

**Ξέρξης**, *ov*, (Pers. *kshérshé*, *king*; Hdt. translates by *ἀρχὸς warrior*, 6. 98) *Xerxes* I., king of Persia B. C. 486 - 465, the son of Darius I. and Atossa, a daughter of Cyrus. Darius had older sons born before his accession to the throne; but, through the influence of Atossa, appointed Xerxes his successor, as the first-born of Darius *the king*. The reign of Xerxes was most noted for his invasion of Greece in pursuance of his father's plans, with a countless host, for his bridging the Hellespont and cutting off Mt. Athos, for the checks at Thermopylæ and Artemisium, and the signal defeats of Salamis, Plataeæ, and Mycale. The disasters, follies, and vices of his reign terminated in his assassination by two



of his chief officers, the crown descending to his son Artaxerxes I. i. 2. 9 : iii. 2. 13. See Δαρείος.

† ἔστος, ἡ, ὄν, smoothed, polished, wrought, iii. 4. 10.

[ἔξω or ξύω to scrape, shave, polish.]

† ξηραίνω, ἀνώ, to dry, A., ii. 3. 15.

ξηρός, ἄ, ὄν, dry, SERE, iv. 5. 33.

ξίφος, εος, τό, (ξέω?) a sword, esp. a large, straight, pointed, and double-edged sword. This was comm. carried by the Greeks in a sheath on the left side, by a belt from the right shoulder. ii. 2. 9. Cf. μάχαιρα.

ξυγ- older for συγ-, see ξύν.

ξυλή, ης, (ξύω, see ξέω) a curved Spartan dagger, iv. 7. 16 : 8. 25.

† ξυλίζομαι, ἰσμαι I., to gather or collect wood, ii. 4. 11.

† ξύλινος, η, ὄν, of wood, wooden, i. 8. 9.

ξύλον, ὄν, (ξύω, see ξέω) a stick or log of wood, pole, i. 10. 12 : comm. pl., wood, fuel, trees, i. 5. 12 : ii. 1. 6 ; 2. 16 : iv. 5. 5. Der. Xylo-graphy.

ξύν\* (in compos. also ξυ-, ξυγ-, ξυλ-, ξυμ-, ξυρ-, ξυσ-) an older form for σύν cum, with, ii. 3. 19 ; 5. 2. For all words in which it is found, see σύν and its compounds. Some editors now exclude it from the Anab., even in passages where it appears in the best mss.

## O.

ὅ which, ὅ τι whatever, see ὅς, ὅστις, i. 3. 17, 19. — ὁ- prefixed to an indefinite or interrogative beginning with π, makes an indefinite relative.

ὁ, ἡ, τό,\* the definite or prepositive article, the (often not translated, 520a) ; also as a demonstrative or personal pron. (after καί, taking the orthotone forms ὅς, ἡ, οἱ, αἱ, 518f), that, this, he, she, it ; 249 s, 518 s : i. 1. 1 s ; 8. 16 s : ὁ μὲν . . ὁ δέ this (on the one hand, indeed) . . (on the other hand, but, and) that, the one . . the other, one . . another, &c., οἱ μὲν . . οἱ δέ these . . those, some . . others, the one party . . the other party, &c., i. 1. 7 ; 8. 20 ; 10. 4 : iii. 4. 16, 30 (so w. τῖς, 530 b, iv. 3. 33) : cf. i. 9. 6 : ὁ μὲν . . οἱ δέ he (indeed) . . and the rest, ii. 2. 5 ; cf. 3. 10, 23 s : ὁ (ἡ, οἱ, αἱ) δέ but or and he (she, they), comm. w. a change of subject, 518 e, i. 1. 3 s, 9 ; 2. 2, 16 s : iv. 5. 10 : τὰ μὲν

. . τὰ δέ, [as to some things . . as to others] partly . . partly, now . . now, iv. 1. 14 : τῇ μὲν [sc. χώρα or ὁδῷ] . . τῇ δέ in this place . . in that place, here . . there, in one view or respect . . in another view or respect, iii. 1. 12 ? iv. 8. 10. The art. is sometimes doubled, and sometimes omitted where it would be regularly used, 523 a, j, 533 s, i. 4. 4. It is often used w. an ellipsis of its subject (which also explains its pronominal use), 527 s : οἱ παρά (σύν, ἐξ, μετά, &c.), the men or those from (with, &c.), οἱ ἐκείνου his men, i. 1. 5 ; 2. 15, 18 : οἱ τότε [the then men] those then living, οἱ ἐνδόν (ἐξω) those within (without), 526, ii. 5. 11, 32 : τὰ Κύρου the [affairs] relation of Cyrus, τὰ παρὰ βασιλέως the messages or communications from the king, τὰ περὶ Προξένου the fate of Proxenus, i. 3. 9 : ii. 3. 4 ; 5. 37 : εἰς τὸ πρόσθεν [to the region before] forward, i. 10. 5 : cf. i. 7. 4. It is thus used in forming many adverbial phrases, 529 : τὸ πρῶτον at first, τὸ πρόσθεν before, i. 10. 10. A noun, or a relative and verb, are often used in translating an art. and part., 678 a : οἱ φεύγοντες (ἐκπεπτωκότες) the exiles, ὁ ἡγησόμενος who will guide, i. 1. 7 : ii. 4. 5 : τὸν βουλόμενον [him that] any one that wished, i. 3. 9. It often implies a possessive, genitive, or distributive pronoun, 530 e, 522 b : πρὸς τὸν ἀδελφόν to [the] his brother, τῷ στρατιώτῃ to each soldier, i. 1. 3 ; 3. 21.

ὀβολός, οὔ, ὁ, (supposed to have been so named from its shape or stamp ; ὀβελός spit, nail) obolus, an obol, =  $\frac{1}{8}$  drachma, or about 3  $\frac{1}{2}$  cents, i. 5. 6.

† ὀγδοήκοντα indecl., octoginta, eighty, iv. 8. 15.

ὀγδοος, η, ὄν, (ὀκτώ) octāvus, eighth, iv. 6. 1.

ὁ-δε, ἡ-δε, τό-δε,\* demonstr. pron., (ὁ, -δε) hic, hic-ec, this, this one, the following ; more deictic than οὗτος, and often referring to that which follows, as οὗτος to that which precedes, while both are nearer in reference than ἐκεῖνος : τῇδε [sc. χώρα or ὁδῷ] in this place or way, here, thus : i. 1. 9 ; 5. 15 s ; 9. 29 : ii. 3. 19 ; 5. 41.

† ὁδο-ποιέω,\* ἥσω, ὥδο-ποίηκα or -πεποίηκα, ἱρῖ. ὥδο-ποίησιν, to make, prepare, or repair a road, D., AE., iii. 2. 24 : iv. 8. 8.

ὁδός, οὐ, ἡ, *via, iter, a way, path, road, highway, route; a way, method, means; length of the way, distance; a journey, march, expedition; i. 2. 13; 4. 11; ii. 6. 22; iv. 3. 16; often understood w. an adj. or art., iii. 5. 15; iv. 2. 9. Der. METH-OD, METH-ODIST.*

θεν adv., (ὅς) unde, from which or what place, whence, from which or whence, from what source or quarter, i. 2. 8; 3. 17 (sc. ἐκείσε): ii. 5. 26.

†θεν-περ from which very place, whence indeed, whence, ii. 1. 3.

οἱ the, see ὁ. — οἱ who, see ὅς. — οἱ enclit., to him, see οὐ, i. 1. 8.

οἶδα (οἶδ'), οἶσθα, &c., see ὁράω.

οἶει 2 sing. of οἶομαι, i. 7. 9.

†οἶκα-δε (-δε, 225i) to one's home, for home, home-ward, home: ἡ οἶκαδε ὁδός the way home: i. 2. 2; 7. 4: iii. 2. 24s.

†οἰκέλος, α, ον, s., familiāris, belonging to the house or family, domestic, akin, familiar, intimate: οἱ οἰκεῖοι the members of a family, household, kindred, friends, relatives: D., G.: ii. 6. 28: iii. 2. 26, 39; 3. 4.

†οἰκέτης, ου, a member of a family; a domestic, servant: ii. 3. 15: iv. 5. 35.

†οἰκέω, ἦσω, ῥηκα, to inhabit, occupy, dwell or live (in), A., ὑπέρ, ἀνά, ἐν, &c., i. 1. 9; 2. 6; 4. 6, 11: iii. 2. 23.

†οἰκία, ας, a house, dwelling, ii. 2. 16.

†οἰκο-δομέω, ἦσω, ῥκοδόμηκα, (δέμω to build) to build, construct, erect, a house, wall, tower, &c., A., i. 2. 9.

†οἰκοθεν adv., from home, iii. 1. 4.

†οἰκοι adv., at home, in one's own country: οἱ οἰκοι those at home, one's family or countrymen: τὰ οἰκοι things at home: i. 1. 10; 2. 1; 7. 4.

†οἰκο-νόμος, ου, ὁ, (νέμω) a steward, manager, ECONOMIST, i. 9. 19.

οἶκος, ου, ὁ, (akin to Lat. vicus, Eng. -wick, -wich, 139) a house, home, ii. 4. 8.

οἰκτεῖρω, \* ἐρῶ, (οἶκρος pity, fr. οἶ oh!) to pity, commiserate, A., i. 4. 7: iii. 1. 19.

οἶμαι methinks, see οἶομαι, i. 3. 6.

οἶνος, ου, ὁ, vinum, WINE, 141, i. 2. 13; 5. 10: iv. 4. 9; 5. 26.

†οἶνο-χόος, ου, ὁ, (χέω to pour) a wine-pourer, cup-bearer, iv. 4. 21.

οἶομαι \* (nude 1 sing. οἶμαι, ipf. ῥμην, more comm., esp. when the verb is parenthetic; 2 s. οἶει), οἶήσομαι, ῥμμαι, a. p. ῥήθην, to think, suppose,

believe, expect; sometimes used not from doubt, but for modesty or irony; i. (A.); i. 3. 6; 7. 4, 9, 14: iii. 1. 15, 17, 29 (parenthetic, methinks), 35.

οἶος, \* α, ον, rel. pron. of quality, sometimes complem., (ὅς) qualis, of which or what kind, sort, or nature; such as, what kind of, what (in quality), how great; = ὅτι τοιοῦτος that such, 558: i. 3. 13; 7. 4: ii. 3. 15; 6. 8: [such as to] suitable, proper, i., 556 c, ii. 3. 13: οἶον χαλεπώτατον such as is most difficult, of the most difficult kind, 556 a, iv. 8. 2: οἶον adv., as, as for instance, as if, iv. 1. 14: οἶός τε [such as to] competent, able, possible, (w. ἐστὶ often understood) i., i. 3. 17: ii. 4. 6, 24: ὥς οἶόν τε μάλιστα πεφυλαγμένως [so as is possible, most guardedly] as guardedly as possible, ii. 4. 24.

†οἶος-περ, ᾤπερ, ονπερ, also written separately, = οἶος strengthened, just such as, such indeed as, just such a one as, just as, &c.; i. 3. 18; 8. 18.

οἷ-περ, see ὅσ-περ, iii. 2. 10.

οἷς, \* οἶός, ἡ ὁ, ονῖς, a sheep, iv. 5. 25.

οἶσθα, see ὁράω, ii. 3. 21.

†οἷστος, contr. οἷστός, οὐ, ὁ, an arrow, ii. 1. 6.

οἷσω, f. of φέρω, ii. 1. 17.

Οἰταῖος, ου, an Œtæan, a man from the region of Mt. Œta (now Katavóthra, 7071 feet high), in the south of Thessaly, iv. 6. 20.

οἷ-τινες, see ὅστις, i. 3. 18.

οἷχομαι, \* οἷχέσθαι, ῥχημαι? pf. α. οἷχωκα or ῥχωκα, to go, depart; hence, to disappear, perish: pres. as pf., I have gone or departed, I am gone or absent, opposed to ἦκω I am come, 612; and ipf. as both plp. and aor.: i. 4. 8; 10. 16: iv. 5. 24, 35: ὁπόθεν οἷχοιτο [whencesoever he was gone] where he was missing, iii. 1. 32. The part. of a verb of motion is often used with οἷχομαι as a stronger form of expression for the simple verb, 679 d: as ῥχετο ἀπελαίνων he [departed riding off] rode off, ῥχετο πλέων he sailed away, ii. 4. 24; 6. 3: cf. iii. 3. 5.

οἷωνός, οὐ, ὁ, (οἶος alone) a bird that flies alone, as an eagle, vulture, &c., esp. observed for auguries; hence, an augury, omen, presage, token, G., iii. 2. 9.

†ὁκνέω, ἦσω, to hesitate, be reluctant or apprehensive, fear, i., μῆ, i. 3. 17: ii. 3. 9; 4. 22.

ὄκνος, ου, ὁ, *reluctance, hesitation, backwardness*, iv. 4. 11.

†ὀκτακᾶςιοι, αι, α, (ἐκατόν) octingenti, eight hundred, i. 2. 9.

ὀκτώ indecl., octo, Germ. acht, EIGHT, i. 2. 6; 8. 27. Der. OCTAVE.

†ὀκτω-καί-δεκα (or ὀκτὼ καὶ δέκα) indecl., octō-decim, eighteen, iii. 4. 5.

ὀλεθρος, ου, ὁ, (δολῶμι to destroy) destruction, loss, i. 2. 26.

ὀλίγος, η, ου, ε. ἐλάσσω & μείω, s. ὀλίγιστος, small, little; of time or distance, short; pl. few, a few: ὀλίγον adv., little, a little: ἐπὶ ὀλίγων few deep: see ἐπὶ, παρά: i. 5. 2? 14: iii. 3. 9: iv. 8. 11. Der. OLIG-ARCHY.

ὀλισθάνω,\* ὀλισθήσω l., ὀλισθήκα l., 2 a. ὀλισθον, to slip, slide, iii. 5. 11.

†ὀλισθηρός, ά, όν, slippery, iv. 3. 6.

ὀλκάς, άδος, ή, (ἐλκω) a vessel which is towed; hence, a ship of burden, merchantman, i. 4. 6. Der. HULK.

†ὀλοῖ-τροχος, ου, ὁ, (τροχός wheel, fr. τρέχω) a stone making an entire wheel, a round stone, iv. 2. 3.

ὅλος, η, ου, tōtus, WHOLE, entire, all, i. 2. 17: ii. 3. 16: iii. 3. 11: iv. 8. 11. Der. CATH-OLIC.

Ὀλύνθιος, ου, αν Olynthian, a man of Olynthus (Ὀλυνθος, a flourishing and powerful city on the northern coast of the Aegean, at the head of the Toronaic Gulf, a Chalcidian colony. Some of the most familiar orations of Demosthenes were delivered for the preservation of this city from the machinations of Philip of Macedon, but in vain. It was destroyed B. C. 347. i. 2. 6. || Aio Mamás.

ὀμαλής, ές, & ὀμαλός, ή, όν, (ὀμός) even, level, smooth; sometimes w. χώριον ground, or ὁδός way, understood; i. 5. 1: iv. 6. 12. Der. AN-OMALOUS.

†ὀμαλῶς evenly, in an even line, uniformly, i. 8. 14.

ὀμ-ηρος, ου, ὁ, (ὀμοῦ, ἀρ-) one who joins together, a surety, hostage, i. fut. as gen., iii. 2. 24.

ὀμίλῳ, ήσω, ὠμίληκα, (δμίλος a crowd, assembly) to associate or be intimate with, D., iii. 2. 25. Der. HOMILY.

ὀμίχλη, ης, a mist, fog, iv. 2. 7.

ὀμνῶμι,\* & ὀμνύω, ὀμοῦμαι, ὀμώμοκα, a. ὠμοσα, to swear, take an oath; to swear by, 472 f; A. D., I. (A.), AE., ἐπὶ: ii. 2. 88: iii. 2. 4.

†ὅμοιος, α, ου, like, alike, similar,

th., same kind of; in like condition or on an equality with; D. G. (iv. 1. 17?): at Sparta, οἱ ὅμοιοι the peers, those who had the full rights of citizenship, iv. 6. 14: ἐν τῷ ὁμοίῳ in a like position, on equal ground, iv. 6. 18: ὅμοιοι ἦσαν θαυμάζειν or θαυμάζοντες (or -ουσιν) they seemed to be wondering, 657 j, iii. 5. 13. Der. HOMEO-PATHY.

†ὁμοίως in like or the same manner, alike, i. 3. 12.

†ὁμο-λογέω, ήσω, ὠμολόγηκα, (λέγω) to speak in agreement with another, to agree, agree upon, acknowledge, confess, A., I. (A.), i. 6. 7 s; 9. 1, 14.

†ὁμο-λογουμένως adv., (fr. pt. of preceding) confessedly: ὁ. ἐκ πάντων [confessedly by all] by the acknowledgment, admission, or consent of all, ii. 6. 1.

†ὁμο-μήτριος, α, ου, (μήτηρ) born of the same mother, iii. 1. 17.

†ὁμο-πάτριος, α, ου, (πατήρ) by the same father, iii. 1. 17.

[ὁμός, ή, όν, Ep., one and the same. Der. HOMO- in compounds.]

ὁμόσαι, -σας, see δμνῶμι, ii. 3. 27.

ὁμόσει (ὁμός) to the same place with the enemy, or to meet them; to the charge, to close quarters; iii. 4. 4.

ὁμο-τράπεζος, ου, (ὁμός, τράπεζα) sitting at the same table: masc. subst., a table-companion, partaker at the same table; among the Persians, a courtier who was specially honored by admission to the prince's table: D.: i. 8. 25: iii. 2. 4. So συν-τράπεζος, i. 9. 31.

ὁμοῦ adv., (ὁμός) in the same place; together, in union or combination; at the meeting of arms, in collision; at the same time; i. 10. 8: iv. 2. 22; 6. 24 (D. or G. 450, 445 c).

ὀμφαλός, ου, ὁ, umbilicus, the navel, iv. 5. 2.

ὁμῶς adv., (ὁμός) at the same time, however, nevertheless, notwithstanding, yet, still; often w. a conj., as δέ, ἀλλά, &c.; i. 3. 21; 8. 13, 23: ii. 2. 17; 4. 23.

ὄν, see εἶμι. — ὄν whom, see ὄς.

ὄναρ,\* τό, ὄνειρος, ὁ, or ὄνειρον, τό, g. ὄνειρον or ὄνειρατος, pl. ὄνειρατα or ὄνειρα, a dream, night-vision, iii. 1. 11s: iv. 3. 8, 13. Der. ONEIRO-MANCY.

ὀνίνημι,\* ὀνήσω, α. ὀνήσα, α. p. ὀνήθην, to benefit, do one a service, 2 A., iii. 1. 38?

ὄνομα, ατος, τό, (γνο- in γινώσκω) Lat. nōmen (fr. nosco), what one is

known by; a NAME; re-NOWN, reputation; i. 2. 23; 4. 11; 5. 4: ii. 6. 17. Der. AN-ONYMOUS.

δνος, ου, ὁ ἥ, asinus, an ass: δνος ἀλέτης a grinding-jack, a mill-stone, esp. the upper one: i. 5. 2, 5: ii. 2. 20.

δντος, -ι, -α, -ες, &c., see εἰμί, i. 1. 11. Der. ONTO-LOGY.

δξος, εος, τῷ, (δξύς sour) Fr. vin-aigre, sour wine, vinegar, ii. 3. 14.

δ-περ, see δσ-περ, iii. 2. 29.

δ-πη or δ-πη adv., wherever, where; by or in whatever or what way, how, as; in whatever or what direction, whither (soever); i. 3. 6; 4. 8: ii. 1. 19: iv. 2. 12, 24.

δ-πηνίκα adv., (πηνίκα; at what point of time?), at whatever point of time, &c., iii. 5. 18?

δπισθιν adv., (akin to ἐπομαι) from behind, behind, in the rear: ἐκ τοῦ δπισθεν from behind, εἰς τοῦ δπισθεν backwards: οἱ δπισθεν those behind or in the rear, the rear: τὰ δπισθεν the rear: &c.: i. 7. 9; 10. 6, 9: iii. 3. 10; 4. 40: iv. 1. 6; 2. 25 s.

†δπισθο-φυλακέω, ἦσω, to form the rear-guard; to guard, cover, bring up, or command the rear; ii. 3. 10.

†δπισθο-φυλακία, as, the charge of the rear, iv. 6. 19.

†δπισθο-φύλαξ, ακος, ὁ ἥ, guarding the rear, of the rear-guard: οἱ δπισθο-φύλακες subst., the rear-guard: iii. 3. 7: iv. 1. 6, 17; 3. 27; 5. 16; 7. 8.

†δπλίξω, ἴσω ὦ, ὦπλικά l., to arm, equip, A.: M. to arm one's self: i. 8. 6: ii. 2. 14; 6. 25: iv. 3. 31.

†δπλισις, εως, ἥ, warlike equipment, ii. 5. 17.

†δπλήτης, ου, a heavy-armed foot-soldier, man-at-arms, hoplite. The ὄπλι-τι, encased in metal and well trained in the use of arms, were the chief dependence of a Greek army, and were among the best soldiers the world has ever known. They carried a helmet, cuirass, shield, greaves, spear, and sword. i. 1. 2; 2. 3, 9.

†δπλιτικός, ἥ, ὢν, relating to or consisting of hoplites: ὄπλιτικόν, sc. στρά-τευμα, heavy-armed force, heavy infantry, hoplites, iv. 8. 18.

†δπλο-μαχία, as, (μάχομαι) the use of heavy arms, the art of fighting with them; infantry-practice; ii. 1. 7.

δπλον, ου, an implement, esp. of war:

pl. arms, esp. heavy arms; armor; the arms as stacked or deposited in an encampment (comm. in front of the men's quarters), the place of arms, or, in general, the camp: τὰ δπλα by metonymy for οἱ δπλῖται the men at arms: ἐν(τοῖς) δπλοῖς in or under arms, armed: i. 2. 2: ii. 2. 4, 20; 4. 15: iii. 1. 3, 33; 2. 28, 36; 3. 7. Der. PAN-OPLY.

†δ-πόθεν whencesoever, whence; (elliptically, 551 f) anywhere whence, any place or source from which; iii. 1. 32; 5. 3.

†δ-ποι whithersoever, whither, wherever, where; (elliptically, 551 f) any place to which; i. 9. 13? ii. 4. 19 s: iii. 5. 13, 17.

†δ-ποῖος, α, ου, of whatever or what kind or nature, whatsoever, whatever or what (in quality); what kind or sort of; such as; ii. 2. 2; 6. 4.

[δ-πος an old rel. indef. pron., remaining in δπου, ὅπη, &c.]

†δ-πόσος, η, ου, how much or great (soever), as much or large as: ὀπόσον, sc. χωρίον, as far as: iii. 2. 21; 3. 10: iv. 4. 17: pl. how many (soever), whatever (in number), as many as, often preceded by the pl. of πᾶς, 550 f, i. 1. 6; 2. 1; 8. 27.

†δπότ-αν or ὀπότ' ἄν, = ὀπότε ἄν, w. the subj., 619 b, ii. 3. 27.

†δ-πότε whenever, when; at whatever time, as soon as; at a time when, 550 b; since: ἦν ὀπότε [there was when] sometimes: ὀπότε γε at least when, if indeed, since: i. 2. 7; 6. 7: iii. 2. 2, 15 s, 36: iv. 2. 27.

†δ-πότερος, α, ου, whichever or which, of two persons, parties, courses, &c., iii. 1. 21, 42; 4. 42.

†δ-που wherever, where, to or in a place where: ὅπου μή [where not] except where: οὐκ ἦν ὅπου there was no place where: i. 3. 6; 5. 8 s: iii. 2. 9, 34: iv. 5. 30 s; 8. 26.

[δπτάω, ἦσω, (akin to ἔψω) to bake.]  
†δπτός, ἥ, ὢν, (shortened for ὀπτητός) baked, burnt, as brick, ii. 4. 12.

δ-πως\* adv., in whatever or what way, how, as; conj., in order that, so that, that; i. 1. 4, 6; 6. 11; 8. 13: ii. 5. 7: οὐκ ἔστιν ὅπως [there is not how] it cannot be that, ii. 4. 3: ὅπως ἔσεσθε [sc. ὀπᾶτε] see that you be, 626, i. 7. 3.

δράω,\* ὀρομαι, ἐδράκα or ἐδράκα, ipf. ἐδρών, 2 a. εἶδον (ἰδω, -οιμι, -έ,

-εἶν, -ών), *a. p.* ὥφθην, *to see* (including both sensation and perception, real or imaginary, and even mere mental discernment, while βλέπω is rather *to look*, of the outward sense, θεάσθαι *to gaze upon a spectacle*, and σκοπέω *to look as a watchman or searcher*), *to behold, discern, perceive*, *A.* (often by attraction from a dependent clause, 474 b) *P.*, *CP.*, *i.* 2. 18 : *iii.* 1. 11s, 15 ; 2. 8, 23s, 29 : ὀρώμενος *seen, visible*, *iv.* 3. 5 : — 2 *pf.* οἶδα\* (οἶδαμην or ἴσμεν, εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς), 2 *plp.* ἦσθαι, *f.* εἶσομαι, [*to have seen, hence*] *to know* (in general presenting this result more simply than its synonymes, γιγνώσκω, ἐπίσταμαι, &c.), *to understand, be acquainted with, be assured*, *A.* (sometimes by attraction from a dependent clause, 474 b) *P.*, *CP.*, *i.* 3. 5, 15 ; 8. 21 : *ii.* 1. 13 ; 5. 13 : *iii.* 5. 11 : *iv.* 1. 22 : χάριν εἰδέναι [*to know*] *recognize or feel an obligation*, *D. G.*, *i.* 4. 15 : εἰδώς *knowing, from certain knowledge, with certainty*, *i.* 7. 4 : ἐκασταχόσε εἰδέναι [*to be acquainted*] *to know the country in every direction*, *iii.* 5. 17. *Der.* PAN-ORAMA.

δργή, ἡς, *anger*, *i.* 5. 8 : *ii.* 6. 9.

†δργίζω, ἰσω ἰω, *to make angry, enrage* ; *M. w. a. p.*, *to be angry, wroth, or enraged*, *D.*, *i.* 2. 26 ; 5. 11.

δργυιά, ἄς, (ὀρέγω *to stretch out*) *the extent of the outstretched arms, a fathom*, about 6 feet (= 4 πήχεις), *i.* 7. 14.

†δρθιος, *a, ov, s.*, *steep up, steep* (cf. πανήγης) ; τὸ δρθιον [*sc. χωρίον*] *the steep ground* ; δρθιον ἵέναι *to go up a steep ascent* : of a military company, [*straight up towards the enemy*] *in a column*, *i. e.* with narrow front, and much greater depth (cf. φάλαγξ) : *i.* 2. 21 : *iv.* 2. 3, 11 ; 6. 12 ; 8. 12s.

δρθίς, ἡ, ὄν, (akin to δρνῦμι and Lat. orior) *erect, upright, straight ; right* ; *ii.* 5. 23 : *iv.* 8. 20. *Der.* ORTHO-DOX.

†δρθρος, *ov, ὁ*, *the rising of the morning light, dawn, daybreak*, *ii.* 2. 21.

†δρθῶς *rightly, right, properly, correctly, justly* : ὁ. ἔχω (*q. v.*) *to be proper* : *i.* 9. 30 : *iii.* 2. 7 ; 3. 12.

δρῶζω, ἰσω ἰω, ὠρικα, (δρος *a bound*) *to bound, separate ; to define, determine* ; *A.* : *iv.* 3. 1. *Der.* HORIZON.

δρριον, *ov, (δρος a bound) a boundary, bound* : *ch. pl.*, *borders, confines, frontier*, *iv.* 8. 8.

δρκος, *ov, ὁ*, (akin to εἰργω *to restrain*) *an oath* : οἱ θεῶν δρκοὶ *the oaths* [of the gods as their keepers] *by the gods* : *ii.* 5. 3, 7s : *iii.* 1. 20, 22. *Der.* EX-ORCISM.

δρμάω, ἦσω, ὠρμηκα, (δρμή) *to start quickly, rush, hurry, hasten*, *i.*, ἐκ, εἰς, &c. : δρμᾶν ὁδὸν *to start on or commence an expedition* : *M.* *to start, set forth, make incursions*, ἀπό, ἐξ : *i.* 1. 9 ; 2. 5 ; 8. 25 ; 10. 1 : *iii.* 1. 8 ; 4. 33, 44.

δρμέω, ἦσω, (δρμος) *to be moored, lie at anchor*, *i.* 4. 3, 6.

δρμή, ἡς, (akin to δρνῦμι) *the start or point of starting ; motion, movement, impulse* ; *ii.* 1. 3 : *iii.* 1. 10 ; 2. 9.

†δρμίζω, ἰσω ἰω, *to moor or anchor* (*trans.*), *A.*, *iii.* 5. 10.

[δρμος, *ov, ὁ*, (εἶρω *to tie*) *a place where vessels are fastened, anchorage.*]

†δρνίθειος, *a, ov, of a bird, bird's* : κρέα δρνίθεια *fowl*, *iv.* 5. 31.

δρνις,\* ἴθος, *acc.* δρνιν & δρνίθα, ὁ ἡ, (akin to δρνῦμι) *a bird, fowl, esp. domestic ; cock or hen* ; *iv.* 5. 25. *Der.* ORNITHO-LOGY.

[δρνῦμι, δρσω, δρωπα, *to rouse, raise* : *M.* *orior, to rise.*]

†Ορόντας or †Ορόντης, *ov or a, Oron-tas or -es*, *a Persian nobleman of the royal family, condemned to death for treason against Cyrus*, *i.* 6. 1, 3s. — 2. Satrap of Armenia, married to Rhodogūne, daughter of the king, but afterwards disgraced for misconduct in the war against Evagoras of Cyprus, *ii.* 4. 8s : *iii.* 5. 17.

δρος, *eos* (*g. pl.* ὀρέων & ὀρῶν both found), τὸ, (akin to δρνῦμι) *a mountain*, *i.* 2. 21s, 24s. *Der.* OREAD.

†δρυκτός, ἡ, ὄν, *dug, dug out, excavated* ; of a ditch, *artificial* ; *i.* 7. 14 : *iv.* 5. 25.

δρύττω,\* ὕξω, ὀρώρυχα, *to dig, quarry*, *A.*, *i.* 5. 5.

†Ορχομένιος, *ov, an Orchomenian*, *a man of Orchomenus* (†Ορχομένος), *an ancient city in eastern Arcadia, of early importance* (πολύμηλος *rich in flocks*, *Il. B.* 605), *ii.* 5. 37. || Kalpáki.

δς, ἡ, οἷ, αἷ, as forms of the art., see ὁ : *i.* 8. 16 : *iii.* 4. 47.

δς, ἡ, δ,\* *rel. pron., qui, who, which, what, that* ; often referring to an antecedent understood or expressed in the same clause, often attracted in case to its antecedent, and sometimes used as complet., 551, 554, 563 ; *i.* 1. 2 ; 2.

1 s, 20; 3. 16 s; 9. 25, 28. Forms of *δς* are often used adverbially; or an adv. or conj. may be used in translating them: *οὐ* [sc. *τόπου* or *χωρίου*] *in which place, where, to the place where* [sc. *ἐκεῖσε*], i. 2. 22: ii. 1. 6: *ἧ* [sc. *ὁδῶ* or *χώρα*] *in what way, direction, or place, as, where, on the route by which*; iii. 4. 37: iv. 5. 34: *ἧ ἐδύνατο τάχιστα* [what way he could most quickly] *as rapidly as possible, with all possible speed* (some translate, *by the quickest route*), *ἧ δυνάτον μάλιστα* *as strictly as possible*, 553 c, i. 2. 4; 3. 15; *δὲ ὅ* *on which account, wherefore*, i. 2. 21. See *ἀπό, ἐν, ἐπὶ, μέχρι, εἰμ.*

*δοσιος, α, ον, pious, religious, conscientious*, ii. 6. 25.

*δοσος, η, ον*, rel. pron. of quantity, also used as complem., 563, (*δς*) *quantus, as much, great, or large as, how much or great*; pl. comm. = *quot, as many as, how many*: often translated by the simpler *who, which, that, what*, esp. when preceded by *πᾶς* or a numeral, 550 d, f; sometimes by *whoever* or *whatever, such as, so great that* (& pers. pron.), &c.: i. 1. 2; 2. 1: ii. 1. 1, 11, 16: iii. 1. 19: *δσον χρόνον* *whatever time, as long as*, ii. 4. 26: *ὅσῳ* w. compar., *by how much, the, according as*, 468, i. 5. 9: iv. 7. 23. The neut. *δσον* is greatly and variously used, often as an indecl. adj. or subst., or as an adv., 507 e, 556, *as much as, as large as, as far as, as many as*; hence, *about* (w. numerals and words of measure, i. 8. 6: iv. 5. 10); *enough* (esp. w. inf., iv. 1. 5); *so far that, as this that, as that, that*; iii. 1. 45; 3. 15: iv. 8. 12:—w. superl., *as . . as*, e. g. *δσον ἐδύνατο μέγιστον* *as loud as they could*, 553 c, iv. 5. 18.

† *δοσοο-περ, ηπερ, ονπερ*, strengthened fr. *δσος, just or even as much or many as, &c.*, i. 7. 9: iv. 3. 2.

*δοο-περ, ηπερ, ὅπερ*, strengthened fr. *δς, who or which indeed, which very, just who or which*; *οὐπερ* *just where, ἥπερ* *just as or where*; &c.; i. 4. 5: ii. 3. 21: iii. 1. 34; 2. 10, 29: iv. 8. 26.

*δοοριον, ου, ch. pl. legumes, pulse, esp. beans*, iv. 4. 9; 5. 26.

*δοο-τις, ητις, ὅτι*, (g. *οὔτινος* or *ὅτου*, d. *ὅτινι* or *ὅτω*, g. pl. *ὄντινων* or *ὄτων*, the shorter forms much prevailing in the Anab.) rel. indef. pron., also

complem., *whosoever, whoever, which-(so)ever, what(so)ever; one or any one who, a man who, anything which; who, which, what, that*; sometimes referring to a definite antecedent, and often in the sing. referring to the pl., 501, 550 b, f; i. 1. 5; 3. 5, 11 s, 18; 6. 7: ii. 5. 39: iii. 2. 4: *δοτις* = *that he*, 558, ii. 5. 12, 21: w. fut., denoting purpose, 558 a, i. 3. 14: *δοτου δὲ παρεγγυήσαντος* *some one indeed [whoever it might have been] having suggested it*, iv. 7. 25. See *εἰμ.*

† *δοταν* = *δρ' ἂν* or *δοτε ἂν*, w. subj., *when, whenever*, iii. 3. 15; 4. 20.

*δοτε*, by apostroph. *δοτ' or δο'*, rel. adv. of time, (*δς*) *quum, quando, when, while*, i. 2. 9: iii. 1. 37:—w. opt., *when, whenever, as soon or often as*, ii. 6. 12: iv. 1. 16. See *εἰμ.*

*δοτι* \* conj., (fr. neut. of *δοτις*, cf. quod) complem., *that*; more positive, direct, or actual than *ὥς*, 702 a (sometimes even used before direct quotation or the inf., 644, 659 e, i. 6. 8: ii. 4. 16: iii. 1. 9 ?):—causal, *because*: i. 2. 21; 3. 7, 9 s: ii. 3. 19:—as an intensive adv., w. superl., = *quam*, 553 c, as *δοτι ἀπαρασκευαστότατον* (*πλείστον*) *as unprepared (many) as possible*, i. 1. 6: cf. iii. 4. 5. Words logically following *δοτι* sometimes precede it for greater emphasis, or through some attraction, 719 η, i. 6. 2: ii. 2. 20.

*δο τι, ὅτου, ὅτω, ὅτων*, see *δοτις*.

*οὐ* \* (before a smooth vowel *οὐκ*, before an aspirated vowel *οὐχ*, and sometimes prolonged to *οὐχί*), *not*, the objective neg. adv., esp. denying fact, and ch. used with the ind., opt., and pt., 686 (sometimes by litotes, 686 i), i. 2. 11: ii. 1. 13; 5. 21: iii. 1. 13: *πλοῖα οὐκ ἔχομεν* *we have [not] no boats*, ii. 2. 23: *οὐκ ἔφασαν ἰέναι* *they said that they would not go*, they refused to go, 662 b, 686 i, i. 3. 1, cf. 8: *οὐ μὴ* in strong denial of the future, 627, ii. 2. 12. In introducing a question, *οὐ*, or *ἂν οὐ*, implies that an affirmative answer is expected, 687, iii. 1. 18, 29. *Οὐ* has similar uses in compos.; where it is often repeated without doubling the negation, i. 3. 5; 8. 20; 9. 13: iii. 1. 38. See *μή*.

*οὐ* *whose*; as adv., *where*; see *δς*.

*ου, οἱ, ἑ\** encl., sui, sibi, se, pl. *σφείς, &c.*, of him or himself, of her



or *herself*, &c.; 3d pers. pron., comm. reflexive, but ch. yielding its place to other pronouns, 539 a, b, f. Of the sing., only the dat. occurs in the Anab. i. 1. 8; 2. 8: iii. 5. 16: iv. 3. 28.

[†οὐδ-αμός, ἡ, ὅν, (old ἀμός = εἰς), = οὐδ-εἰς.] Hence the adverbs, οὐδαμοῦ *nowhere*, i. 10. 16: οὐδαμόθεν *from no place or quarter*, ii. 4. 23.

οὐ-δέ, by apostroph. οὐδ', conj., and *not*, but *not*, *nor*, *neither*, *nor yet* (cf. οὐτε); used after a neg. clause, as καὶ οὐ after an affirmative one; i. 2. 25; 6. 11; 8. 23: cf. i. 4. 7 s:—emphatic adv., *ne . . quidem*, *not even* or *also*, *certainly not*, *by no means*, *neither*, i. 3. 12, 21; 6. 8: οὐ . . οὐδέ *not by any means*, ii. 2. 16.

†οὐδ-εἰς, \* οὐδε-μία, οὐδ-έν (εἰς) *not even one*, *no one*, *no*, *none*: οὐδέν subst., *nothing*; as adv., *as to nothing*, *by no means*, *not at all*: i. 1. 8; 2. 22; 3. 11; 6. 7 s; 8. 20: ii. 5. 1.

†οὐδέ-ποτε *not even at any time*, *never*, ii. 6. 13.

οὐθ' by apostroph. before an aspirated vowel, for οὐτε *neither*, *nor*, ii. 5. 7.

οὐκ, οὐχ, οὐχί, *not*, see οὐ, i. 4. 8.

†οὐκ-έτι *no longer*, *no farther*, *no more*, *not now*, i. 8. 17; 10. 1, 12, cf. 13: ii. 2. 12 (w. μή, see οὐ).

†οὐκ-οὖν declarative, and οὐκ-οὖν interrog., *not therefore*, *not then*, *certainly not*. This distinction of accent is not observed by all. In οὐκοῦν, neg. interrogation sometimes passes into assertion, *therefore*, *then*, 687 c. i. 6. 7: ii. 5. 24: iii. 2. 19; 5. 6.

οὖν \* (post-pos. adv.), as contr. fr. the impers. pt. ἐὼν *it being* (fr. εἶμι), may signify *this being so*, or *this being as it may*; hence comm., *therefore*, *then*, *now*, *accordingly*, *in this state of things*; but sometimes, *yet*, *however*, *be this as it may*, *however that might be*, *at any rate*, *certainly*, esp. in δ' οὖν: i. 1. 2; 2. 12, 15 s, 22, 25; 3. 5 s; 5. 14.

οὐ-περ as adv., *just where*, *the very place where*, iv. 8. 26; see ὅσπερ.

οὐ-ποτε *n-unquam*, *n-ever*, i. 3. 5.

οὐ-πω *non-dum*, *not yet*, *not as yet*, i. 5. 12; 8. 8; 9. 25.

οὐ-πώ-ποτε (also written οὐ πώποτε) *not yet at any time*, *never before*, i. 4. 18.

οὐρά, *ās*, *the tail*: of an army, *the rear*, iii. 4. 38, 42?

†οὐρ-ἄγός, οὐ, ὅ, (ἄγω) *a rear-leader*,

*the rearmost* or *last man* in a file, who of course became the first when the direction of the file was reversed, iv. 3. 26, 29.

οὐρανός, οὐ, ὅ, *heaven*, *the heavens*, *sky*, iv. 2. 2. Der. URANUS.

οὖς, \* ὠτός, τό, *auris*, *an ear*, iii. 1.

31. Der. PAR-OTID.

οὓς *whom*, *which*, see ὅς, i. 4. 9.

οὔσα, οὔσι(ν), see εἶμι, i. 4. 15; 5. 9.

οὐ-τε conj., by apostroph. οὐτ' or οὐθ', *ne-que*, and *not*, *nor*: οὐτε . . οὐτε *neither . . nor*: οὐτε . . τε *neque . . et*, *both not . . and*. Οὐτε is commonly thus doubled in whole or part, as both primary and secondary connective, and is thus distinguished from the conj. οὐδέ. i. 2. 26; ii. 5. 4. Cf. μητέ.

οὐ-τινος, see ὅστις, i. 4. 15.

οὗτος, \* αὐτή, τοῦτο, demonstr. pron., (ὁ αὐτός) *hic*, *this*, pl. *these*; sometimes *that*, *those*; comm. referring to that which precedes or is contained in a subordinate clause (so οὕτως, τοιοῦτος, &c., cf. ὅδε, &c., 543 s): as a pers. pron., *he*, *she*, *it*, *they*: i. 1. 7 s, 9, 11; 3. 7 s: καὶ οὗτοι *these also*, and *these* or *those too*, καὶ ταῦτα and *that too*, 544 a, i. 1. 11; 4. 12: ii. 5. 21: τούτους *those well known*, 542 b, i. 5. 8: ταῦτα *here*, 509 b, iii. 5. 9? *therefore*, 483 b, iv. 1. 21: τοῦτο ἔστω *so be it!* i. 8. 17.

†οὔτοσ-ε, \* αὐτῇ, τουτί, (paragogic -ε, Att. & deictic, 252 c) *hic-ce*, Fr. *celui-ci*, *this here*, *this . . here present*, i. 6. 6.

†οὕτως, \* comm. οὕτω before a consonant, 164, *thus*, *so*, *in this way* or *manner*, *to such a degree*, *so much* or *very*, *on this condition* or *supposition*, i. 1. 5, 9 s: ii. 6. 6: iv. 7. 4: οὕτως . . ὅστις *so . . that he*, 558, ii. 5. 12. See οὗτος, ἔχω.

οὐχ, οὐχί, *not*, see οὐ, iii. 1. 13.

ὀφείλω, \* λήσω, ὠφείλῃκα, 2 a. ὠφελον, *to owe*: P. *to be owed*, *be due*: ὠφελον \* *ought*, *O that!* *would that!* i. 1, 638 s: i. 2. 11: ii. 1. 4.

ὀφέλος, \* τό, in nom. & acc., (ὀφέλλω *to further*) *advantage*, *profit*, *good*, *use*, G., i. 3. 11: ii. 6. 9.

ὀφθαλμός, οὐ, ὅ, (ὀπ- in ὀψομαι) *an eye*: ἔχην ἐν ὀφθαλμοῖς *to have in or under eye*, *keep in sight*: i. 8. 27: iv. 5. 12 s, 29. Der. OPHTHALMIC.

†ὀχετός, οὐ, ὅ, *a conduit of water*, *duct*, *ditch*, *channel*, ii. 4. 13.

ὀχέω, ἤσω, (ὀχος *carriage*, fr. ἔχω)



to carry, bear: *P.* to be borne, ride, ἐπί, iii. 4. 47.

† ὄχημα, ατος, τό, a vehicle, conveyance, support, iii. 2. 19.

ὄχθη, ης, (ἐχω) a high bank, esp. of a river, iv. 3. 3, 5, 17, 23.

ὄχλος, ου, ὁ, (akin to vulgus, Germ. Volk, Eng. folk) a crowd, throng, multitude, rabble, esp. the crowd or retinue of camp-followers; hence, annoyance, trouble: ii. 5. 9: iii. 2. 27, 36; 3. 6.

ὄχυρός, ἄ, ὄν, (ἐχω) fit for holding, tenable, strong, fortified, secure: pl. ὄχυρά strong-holds: i. 2. 22, 24: iv. 7. 17: cf. ἐχυρός.

ὀψέ adv., (akin to ἔπομαι· contr. fr. ὀπισθε?) late: ὀψέ ἦν (ἐγίγνετο) it was (became) late: ii. 2. 16: iii. 4. 36.

† ὀψίζω, ἰσω ὦ, to be or come late, iv. 5. 5.

† ὄψις, εως, ἡ, sight, appearance, spectacle, ii. 3. 15.

ὀφθαλμοί, see ὀράω. Der. OPTIC.

## II.

παγ-κράτιον, ου, (πᾶν κράτος) a contest demanding the entire strength; the pancratium, a severe "rough and tumble" exercise, in which wrestling and boxing were combined, iv. 8. 27.

παθεῖν, see πάσχω, i. 8. 20; 9. 8.

† πάθος, εος, τό, affliction, ill-treatment, affection, disease, i. 5. 14: iv. 5. 7. Der. PATHOS, PATHETIC.

παιανίζω, ἰσω ὦ, (παιάν a PÆAN, war-song) to sing or chant the pæan or war-song, i. 8. 17; 10. 10: iii. 2. 9?

† παιδεία, ας, education, training, discipline, iv. 6. 15s. Der. CYCLO-PÆDIA.

† παιδεύω, εῖσω, πεπαιδευκα, to bring up a child, train, educate, A., i. 9. 2s.

† παιδικά, ὦν, τά, deliciæ; as sing., a darling, favorite, object of love; ch. of a boy; ii. 6. 6, 28.

† παιδίον, ου, τό, dim., a little or young child, iv. 7. 13.

† παιδίσκη, ης, dim., a young girl, maiden, iv. 3. 11.

παῖς, παιδός, ὁ ἡ, a child, whether son or daughter, boy or girl; a youth, boy, lad; hence, a page, waiter, servant (cf. puer); i. 1. 1; 9. 2s: ii. 6. 12: iv. 5. 33: see ἐξ. Der. PED-AGOGUE.

παῖω, \* παῖσω, πέπαυκα, to strike, as w. the hand or anything in it, to smite,

beat, wound; often joined w. βάλλω, in a sense clearly distinct; A. A.E.; i. 8. 26s; 10. 7: iii. 1. 29; 4. 49.

πάλαι adv., long ago, long since, long before; formerly, previously; i. 4. 12: iv. 5. 5; 8. 14.

† παλαιός, ἄ, ὄν, c. παλαιότερος or παλαιύτερος, old, ancient: τὸ παλαιόν anciently: iii. 4. 7: iv. 4. 9; 5. 35. Der. PALÆ-ONTO-LOGY.

† παλαίω, αῖσω, πεπάλαυκα l., to wrestle, iv. 8. 26. Der. PALÆSTRA.

πάλη, ης, (πάλλω to shake) wrestling, common in the Greek games, iv. 8. 27.

πάλιν adv., again, back again, back, i. 1. 3; 6. 7s. Der. PALIN-ODE.

παλλακίς, ἰδος, ἡ, (πάλλαξ a youth) a concubine, mistress, i. 10. 2.

παλτόν, οὔ, (πάλλω to brandish) a dart, javelin, or light spear, used by the Asiatics for both throwing and striking (like the modern jereed); whence two were often carried; i. 5. 15; 8. 3, 27.

† παμ-πληθής, ἐς, (πλήθος) very numerous, vast, countless, iii. 2. 11.

† πάμ-πολύς, -πόλλη, -πολυ, very much or great, very numerous, vast: pl. very many, a great many: ii. 4. 26: iii. 4. 13: iv. 1. 8; 6. 26.

πᾶν neut. of πᾶς; in compos., παγ- before a palatal, and παμ- before a labial; iv. 2. 22. Der. PAN-ACEA.

† πᾶν-οὔργος, ου, s., (contr. fr. παν-όεργος, fr. ἔργον) ready for all work, unprincipled, knavish, crafty, perfidious, treacherous, ii. 5. 39; 6. 26.

† πάντ', before a rough breathing πᾶνθ', by apostroph. for πάντα, see πᾶς.

† παντά-πᾶσι(v) adv., all to all, all in all, altogether, wholly, entirely, absolutely, at all, i. 2. 1: ii. 5. 18, 21.

† πανταχὴ or -χῇ, or πανταχοῦ, everywhere, in any or all places, anywhere, ii. 5. 7; 6. 7: iv. 5. 30.

† παν-τελῶς, (τέλος) quite to the end, completely, entirely, wholly, ii. 2. 11.

† πάντῃ or -τῇ everywhere, on all sides, throughout, i. 2. 22: ii. 5. 7.

† παντο-δαπός, ὅ, ὄν, (δάπεδον ground?) of every region or kind, all kinds of, various, i. 2. 22: iv. 4. 9.

† πάντοθεν from every quarter, on all sides, iii. 1. 12.

† παντοῖος, α, ου, of all or various kinds, all or various kinds of, various, i. 5. 2: ii. 4. 14.

† **πάνυ** adv., *wholly, altogether, very, very much; at all*; i. 5. 7; 8. 14.

**πάομαι** \* (ch. poet., pres. not in use), **πάσομαι**, **πέπαμαι**, *potior, to acquire*: pf. pret. [to have acquired] *to possess, have in possession*, A., i. 9. 19: iii. 3. 18.

**παρά** \* prep., by apostroph. **παρ'**, *beside*: (a) w. GEN., *comm. of person, from beside, from the side or sphere of, from, often implying some action or influence; hence sometimes w. pass. verb, by*, 694. 9; i. 1. 5; 3. 16; 7. 2; 9. 1: ii. 1. 17s; 6. 14:—(b) w. DAT., *comm. of person, at or by the side of, beside, near, about, with; at the court of; in the house, service, care, or esteem of*; i. 1. 5; 2. 27; 3. 7; 9. 29: ii. 6. 26: iv. 3. 27: τὰ παρ' ἐμοὶ *the advantages in my service*, i. 7. 4:—(c) w. ACC. of person, *to the side of, to, towards*, i. 2. 12; 3. 7; 6. 3:—of place (sometimes of person, &c.) *through the space beside, along side of, along, beside, by, past, near, about*, i. 2. 13, 24; 5. 5; 8. 5: *παρὰ πότον with drink*, ii. 3. 15:—of words expressing obligation, opinion, &c., [along by or beside] *beyond, contrary to, against, in violation of*, i. 9. 8: ii. 1. 18; 5. 41. (d) Its uses in compos. are similar.

**παρά-βαίνω**, \* **βήσομαι**, **βέβηκα**, 2 a. **ἔβην**, *to go beyond, transgress, violate, break*, A., iv. 1. 1.

**παρά-βοηθέω**, **ήσω**, **βεβοήθηκα**, *to hasten [by other troops] forward to give aid*, iv. 7. 24.

**παρ-αγγέλλω**, **ελῶ**, **ἡγγέλκα**, a. **ἡγγείλα**, *to send word to or along, pass the word, and thus to direct, command, order, bid; to summon; to give out or issue a password*; D. I. (A.), CP., A., *eis*: κατὰ τὰ παρηγγελμένα *according to the instructions given*: i. 1. 6; 2. 1; 5. 13; 8. 3, 15s: ii. 2. 8, 21: iii. 4. 3.

† **παρ-άγγελσις**, **εως**, **ἡ**, *a word of command, summons*, iv. 1. 5.

**παρά-γίνομαι**, \* **γενήσομαι**, **γεγένημαι** & 2 pf. **γέγονα**, 2 a. **ἐγενόμην**, *to come to or near, come, arrive, to present one's self or be present, join*, D., *eis*, *én*, i. 1. 11; 2. 3; 7. 12.

**παρά-άγω**, \* **ἄξω**, **ἤχα**, 2 a. **ἤγαγον**, *to lead or conduct by or along, bring up or forward*, A. *eis*, &c., iii. 4. 14.

**παράδεισος**, ου, ὁ, (fr. the Pers., first found in Xen.) *a park*, i. 2. 7; 4. 10: ii. 4. 14. Der. PARADISE.

**παρα-δίδωμι**, \* **δώσω**, **δέδωκα**, a. **ἔδωκα** (**δῶ**, **δοίην**, **δός**, **δοῦναι**, **δούς**), *tra-do, to give or deliver up or over, give, grant*, A. D. I., ii. 1. 8s, 12: iv. 5. 22.

**παρα-δραμεῖν**, see **παρα-τρέχω**.

**παρα-θαρρύνω** or **-θαρσύνω**, **ὑνῶ**, *to cheer [along] on, encourage*, A., ii. 4. 1: iii. 1. 39.

**παρα-θέω**, \* **θεύσομαι**, *to run by or past*, A., iv. 7. 12.

**παρ-αινέω**, \* **έσω**, **ἤνεκα**, (**αἰνέω** *to commend*) *to advise, exhort*, AE., i. 7. 2.

**παρα-καλέω**, \* **καλέσω** **καλῶ**, **κέκληκα**, a. **ἐκάλεσα**, a. p. **ἐκλήθην**, *to call [along] forward, summon, invite, exhort, urge, encourage, call to, call in*, A. I., **ἐπί**, i. 6. 5s: iii. 1. 24.

**παρα-κελεύομαι**, **εὔσομαι**, **κεκέλευσμαι**, *to urge along or forward, exhort, encourage*, D. I., i. 7. 9; 8. 11.

† **παρα-κέλευσις**, **εως**, **ἡ**, *encouragement, cheering on*, G.? iv. 8. 28.

**παρ-ακολουθέω**, **ήσω**, **ἡκολούθηκα**, *to follow beside or near, accompany, attend*, iii. 3. 4: iv. 4. 7.

**παρά-λυπέω**, **ήσω**, **λελύπηκα**, *to annoy [along side] by competition or interference*: οἱ παραλυποῦντες *trouble-some rivals*, ii. 5. 29.

**παρ-αμείβω**, **ψω**, *to interchange*: M. *to change one's self or one's own* (army, line of battle, &c.), *eis*, i. 10. 10 (acc. to some, *to pass by*).

**παρ-αμελέω**, **ήσω**, **ἡμέληκα**, *to pass by in neglect, to neglect, treat with neglect, disregard, violate*, G., ii. 5. 7.

**παρα-μένω**, \* **μενῶ**, **μεμένηκα**, *to stay beside, remain steadfast*, ii. 6. 2.

**παρα-μηρίδιος**, ου, (**μηρός**) *along the thigh*: neut. subst., *a thigh-piece, cuisse*, i. 8. 6.

**παρα-πέμπω**, \* **ψω**, **πέπομφα**, *to send by or along, despatch*, A. *eis*, iv. 5. 20?

**παρα-πλήσιος**, a, ου, or os, ου, *near by, similar, like*, D., i. 3. 18; 5. 2.

**παρα-β-ρέω**, \* **ρέυσομαι**, **ἐβρύηκα**, 2 a. p. or a. **ἐβρύην**, *to flow by, to (melt and) run down beside*, D., **παρά**, iv. 4. 11.

**παρασάγγης**, ου, *a parasang* (Pers. *farsang*), the comm. Persian road-measure, equal, acc. to Hdt. (2. 6) and Xen. (ii. 2. 6), to 30 stadia, = about a league or 3 geographical miles, or nearly 3½ statute miles. It was usu. estimated, and of course variously acc. to the difficulty of the route and the time occupied. i. 2. 5s, 10s.

**παρα-σκευάζω**, ἄσω, pf. *p.* ἐσκευάσμαι, to put things side by side, to arrange, prepare, procure, A., ii. 6. 8: — ch. *M.*, to prepare one's self or one's own; to prepare, provide, or procure for one's self or one's own; to make preparation, make ready; A., I., P. (w. ὡς), ὅπως, ὥστε, ἀπό, ἐπί, ὡς εἰς: i. 8. 1; 10. 6, 18: iii. 1. 14, 36; 2. 24.

**παρα-σκευή**, ἡς, preparation, i. 2. 4.

**παρα-σκηνέω**, ἦσω, to encamp by or near, D., iii. 1. 28.

**παρα-σχεῖν**, -σχῆσω, see παρ-έχω.

**παρα-τάττω**, τάξω, τέταχα, to arrange side by side, draw up in order of battle or in battle-array, A.: pf. *p.* pt. παρα-τεταγμένος so drawn up, i. 10. 10: iv. 3. 3, 5; 6. 25.

**παρα-τείνω**,\* τενῶ, τέτακα, to stretch along, extend, A. ἐπί, &c., i. 7. 15.

**παρα-τίθημι**,\* θήσω, τέθεικα, a. ἐθηκα (θῶ, &c.), to place beside or near, set before, A. D., iv. 5. 30 s.

**παρα-τρέχω**,\* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run by, past, or along, A., eis, ἐπί, παρά, iv. 5. 8; 7. 6 s, 11.

† **παρ-ηγνύω**,\* ἦσω, ἡγγύηκα, to pass from hand to hand, pass along, as a word of command or request; hence, to give or pass the word of command, to command, order, charge, exhort, request, propose, cheer on, I. (A.), AE., iv. 1. 17: 7. 24 s.

**παρ-εγενόμην**, see παρα-γίγνομαι.

**παρ-έδοσαν**, see παρα-δίδωμι.

**πάρ-ειμι**,\* ἔσομαι, (εἶμι, εἶην, εἶναι, ὦν, &c.) to be by, near, at or on hand, with, or present (esp. as a friend or assistant); hence, to have come, to come, arrive, attend, be ready; D.; eis, ἐπί, or πρὸς w. A., 704 a; i. 1. 1 s; 2. 2 s: iii. 1. 46: τὰ παρόντα (πράγματα) the present state of affairs, present occurrences or circumstances, i. 3. 3: iii. 1. 34; ἐν τῷ παρόντι at the present time, in the present crisis, ii. 5. 8: — **πάρε-στι(ν)** impers., it is present to one, i. e. in his power, possible, feasible, iv. 5. 6. Have may be sometimes used in translating πάρεμι as well as εἶμι, 459, ii. 3. 9: iii. 2. 18.

**πάρ-ειμι**,\* ipf. ἦεν, (εἶμι) to go or come by or along, pass by, in, or through, to pass; to pass by to the front, come forward; A., ἐπί, παρά: iii. 2. 35: iv. 5. 30.

**παρ-εἶχον**, -έξω, see παρ-έχω.

**παρ-εκλήθην**, see παρα-καλέω.

**παρ-ελαύνω**,\* ἐλάσω ἐλῶ, ἐλήλακα, a. ἤλασα, to ride or march by, past, or along, A., ἐπί, i. 2. 16 s; 8. 12, 14.

**παρ-έρχομαι**,\* ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, to come or go by, past, along, or through; to pass by, over, through, &c.; to pass in, enter; of time, to pass, elapse; A., eis: i. 4. 4 s; 7. 16, 18.

**παρ-έσομαι**, -έστω, see παρ-ειμι.

**παρ-ετέτατο**, see παρα-τείνω, i. 7. 15.

**παρ-έχω**,\* ἔξω & σχήσω, ἔσχηκα, 2 a. ἔσχον, to have or hold by or near another; hence, to hand to, offer, afford, supply, furnish, provide, present, give, render; to cause or make for a person, and hence, to produce, excite, or inspire in him; to give up, deliver up, surrender, yield; A. D. I., eis: i. 1. 11: ii. 1. 11; 3. 22, 26 s; 4. 10 s: — *M.* to render or make for one's self, A., ii. 6. 27.

**παρ-ηγγύων**, see παρ-εγγνύω.

**παρ-ῆεν**, see πάρ-ειμι (εἶμι), iv. 2. 19.

**παρ-ήλασα**, see παρ-ελαύνω, i. 2. 17.

**παρ-ήλθον**, see παρ-έρχομαι, i. 7. 16.

**παρ-ῆν**, -ῆ, -ῆσθα, see πάρ-ειμι.

**παρθένος**, ου, ἡ, a virgin, maiden, iii. 2. 25. Der. PARTHENON.

**παρ-ιέναι**, -ιών, see πάρ-ειμι (εἶμι).

**πάρ-οδος**, ου, ἡ, a way by, passage, pass, i. 4. 4 s; 7. 15 s: iv. 2. 24.

**παρ-οίχομαι**,\* οἰχήσομαι, ὄχημαι?, to pass or have passed by: pt. past, ii. 4. 1.

**Παρράσιος**, ου, a Parrhasian, a man of Parrhasia (Παρράστια), a district of southwest Arcadia, about Mt. Lycæus, i. 1. 2.

**Παρύσατις**, ιδος, ιδι, υ or ιδα, ι, Parysatis (= a Peri's daughter?), half-sister and wife of Darius II., and mother of Artaxerxes II. and Cyrus, an ambitious, daring, imperious, intriguing, and cruel woman, of great influence over her husband and sons. Of the latter, Cyrus was her favorite, and she avenged his death cruelly. She even poisoned her daughter-in-law, the queen Statira. i. 1. 1, 4; 4. 9.

**παρ-ών**, -οὔσα, -όν, see πάρ-ειμι.

**πᾶς**,\* πᾶσα, πᾶν, g. παντός, πάσης, all, every, the whole; all kinds of, every kind of: sing. comm., without the art., every; but w. the art., whole or all: pl. comm. all (also translated by every w. the sing.): i. 1. 2, 5: ii. 5. 9:

— subst. *πάν everything, all, τὸ πᾶν the whole, πάντα all things* (or *everything*), i. 9. 2, 16; ἐπὶ πᾶν ἐρχεσθαι to [come to everything] resort to every means, iii. 1. 18. See *διά, διαπαντός, νικάω*. Der. PAN-THEISM. Cf. *omnis*.

**Πασίων**, *ωος, Pasion*, a Megarian general in the service of Cyrus, who took offence and deserted, i. 2. 3; 4. 7 s.

**πάσχω**,\* *πέισμαι*, 2 pf. *πέπονθα*, 2 a. *ἔπαθον*, *pation*, to receive any effect, whether good or evil (comm. the latter, unless otherwise stated), to be treated or affected, suffer: *εὖ or κακῶς* (ἀγαθὸν or κακὸν) *π.* to receive for good or evil, to receive good (benefit, favor, pleasure) or suffer ill (harm, injury, pain), to be well or ill treated, benefited or harmed: A. ὑπό: i. 3. 4 s; 8. 20: iv. 3. 2: τὰ μὲν ἔπαθεν he received some wounds, i. 9. 6. Der. PASSIVE.

**πατάσσω**, *άζω* (ch. poet. exc. aor. *ἐπάταξα*, see 50 τύπτω) to strike, smite, piece, iv. 8. 25.

**Πατηγίας**, *ου or α, Pategyas*, a Persian attendant of Cyrus, i. 8. 1.

**πατήρ**,\* *πατρός, ὁ*, Sans. *pitar*, Zend *patar*, Lat. *pater*, Germ. *Vater*, a FATHER, i. 4. 12. Der. PATERNAL.

† **πάτριος**, *α, ου*, *patrius*, of or from one's father or ancestors, *paternal, ancestral*; according to ancestral usage; iii. 2. 16: v. l. *πατρός*.

† **πατρίς**, *ιδος, ἡ*, *patria*, one's fatherland, native land or city, country, i. 3. 3, 6: iii. 1. 3 s: iv. 8. 4.

† **πατρώος**, *α, ου*, descending from one's father, *paternal, hereditary*, i. 7. 6: iii. 1. 11; 2. 16?

**παύω**,\* *παύσω, πέπανκα*, to stop (trans.), make or cause to cease, put an end to, remove, relinquish, A. P., ii. 5. 2, 13: iv. 8. 10: — *M.* to stop (intrans.), cease, desist, PAUSE, rest, leave off, give up, end, finish, G., P., i. 2. 2; 3. 12; 6. 6: iii. 1. 19: iv. 6. 6.

**Παφλαγών**, *ονος, α* *Paphlagonian*, a man of the Paphlagonians (on the north coast of Asia Minor), described by the Greeks as excellent horsemen, but as rude, ignorant, credulous, and superstitious, i. 8. 5 (as adj.).

**παχύς**, *εᾶ, ὅ, thick, large, stout*, iv. 8. 2. Der. PACHY-DERM. [iv. 3. 8.

**πέδη**, *ης, (πούς)* *pedica*, a FETTER, **πέδιον**, *ου, (πέδον)* *ground*, akin to *πούς*) a plain, a flat or level region;

sometimes used in naming cities (cf. Lich-field); i. 1. 2; 2. 11, 21 s; 5. 1.

**πεζός**, *ής, ὄν, (πούς)* *on foot, of infantry*, i. 3. 12: ii. 2. 7: subst. **πεζός** a foot-soldier, *οἱ πεζοὶ the infantry, foot*, i. 10. 12: iii. 3. 15: adv. **πεζῇ** *on foot, by land*, i. 4. 18.

† **πειθ-αρχέω**, *ήσω, (ἀρχή)* to yield to authority, *obey*, D., i. 9. 17.

**πείθω**,\* *πείσω, πέπεικα*, (2 pf. pret. *πέποιθα* to trust), *α. ἔπεισα*, to persuade, induce, prevail upon; in pr. and ipf., to try to persuade, use persuasion, advise, urge, 594; A. I., CP.; i. 2. 26: ii. 6. 2: iii. 1. 29: — *P. & M.* to be persuaded, believe, obey, submit, yield or listen to, comply, follow one's direction or advice, D. I. (A.), i. 1. 3; 2. 2; 3. 6, 15; 4. 14 s: *πειθόμενος* as adj., obedient, ii. 6. 27.

**πεινάω**\* (*αἰς ἧς, &c.*), *ήσω, πεπεινηκα*, (*πείνα* hunger, akin to *πένομαι*) to hunger, be hungry, i. 9. 27.

**πείρα**, *ας, trial, proof, experience, acquaintance*, G. *ἔτι*, iii. 2. 16: *ἐν πείρᾳ γενέσθαι* to have been well acquainted with, i. 9. 1 (cf. *ἐμπείρως*).

† **πειράω**, *άσω, πεπειράκα* I., comm. *M.*, to try, endeavor, attempt; to make trial or proof of, test; I., G., *ὅπως*: i. 1. 7; 2. 21: iii. 2. 3, 38 s; 5. 7. Der. PIRATE, EM-PIRICAL.

**πείσας, πεισθείς, -θῶ**, see *πείθω*.

**Πεισιδής**, see *Πισιδής*, i. 1. 11?

**πέισσομαι**, f. m. of *πάσχω & πείθω*, i. 3. 5 s, 15.

**πειστέον ἔστιν**, (*πείθομαι*) *one (we, they, &c.) must obey*, 682, D.: *ὥς π. εἶη Κλεάρχῳ* that C. must be obeyed: ii. 6. 8.

**πελάζω**,\* *πελάσω πελῶ*, ch. poet.; (*πέλας* near) to come near, approach, D., i. 8. 15? iv. 2. 3.

† **Πελοποννήσιος**, *α, ου*, *Peloponnesian*: *οἱ Πελοποννήσιοι* subst., the Peloponnesians, who were in general accounted the best soldiers in Greece, and who often, especially from the more mountainous parts, carried their vigor and bravery to a foreign market: i. 1. 6.

**Πελοπόννησος**, *ου, ἡ*, (*Πέλοπος νῆσος*, the island of Pelops), the Peloponnese or -esus, so named from its being so nearly surrounded by water, and from the sovereignty exercised over it by Pelops, an ancient king of Pisa in Elis, who, with his family, formed

the subject of many myths and tragedies. i. 4. 2. || Moréa.

Πέλται, ὦν, αἱ, *Peltæ*, a city in the western part of Phrygia, i. 2. 10. || On or near the plain Baklan-Ovâh.

† πελταστής, οὗ, a *targeteer*, *peltast*. The πελτασταὶ not only carried a lighter shield (πέλητη), but were in other respects more lightly armed than the ὀπλίται; and were therefore less adapted to the shock of arms, but better fitted for rapid movements. i. 2. 6, 9; 7. 10; 10. 7.

† πελταστικός, ἡ, ὅν, *relating to or consisting of peltasts*: πελταστικόν, sc. στρατεύμα, *light-armed force, light infantry, targeteers*, i. 8. 5.

πέλητη, ἡς, a *target, targe, or pelta*, a small, light shield, often of crescent shape, more used by the Thracians and other barbarians than by the Greeks. It had comm. a wooden (often wicker) frame, covered with leather, and sometimes strengthened by a thin metallic front. i. 10. 12.

πέμπτος, ἡ, ον, (πέντε) *fifth*, iii. 4. 24: iv. 7. 21.

πέμπω, \* πέμψω, πέπομφα, *to send*, D. A. P. (esp. fut. 598 b), εἰς, παρά, πρὸς, &c., i. 1. 8; 3. 8, 14: ii. 1. 2, 17. Der. pompa, POMP, POMPOUS.

πένομαι, in pr. and ipf., *to toil for daily bread, be poor, live in poverty*, iii. 2. 26.

† πεντακόσιοι, αἱ, α, (ἐκατόν) *five-hundred*, i. 2. 3s, 6.

πέντε indecl., *quinque, five*, i. 2. 8, 11. Der. PENTA-GON.

† πεντε-καί-δεκα (or πέντε καὶ δέκα) indecl., *fif-teen*, i. 4. 1: iv. 7. 16.

† πεντήκοντα indecl., *fifty*, i. 4. 19; 7. 12: ii. 2. 6. Der. PENTECOST.

† πεντηκοντήρ, ἡρος, ὁ, α *commander of fifty*, or of half a lochus, iii. 4. 21.

† πεντηκοστής, ὅς, ἡ, α *body of fifty*, or half a lochus: κατὰ π. *by fifties*, iii. 4. 22.

πέπαμαι, see πάομαι, iii. 3. 18.

πέπονθα, see πάσχω, iii. 2. 8.

πέπρακα, -άσομαι, see πιπράσκω.

πέπτωκα, see πίπτω, i. 8. 28.

πέρ \* encl., (root or shorter form of περί, cf. Lat. per) orig. *through, throughout*; hence, *altogether, just, very, even, indeed, particularly, in particular*; often added to a relative or particle for strength or emphasis

(comm. written as part of the same word, but sometimes separately); i. 3. 18; 7. 9; 8. 18: see εἴτερ, ὅσπερ, &c.

† περαίνω, ἀνῶ, (πέρας *an end*) *to finish, complete, accomplish, execute*, A., iii. 1. 47; 2. 32.

† πέρᾱν adv., *across, on the other side*, G.: τὸ πέραν *the other side*: i. 5. 10: iii. 5. 2, 12: iv. 3. 29, 33.

† περάω, ἄσω, πεπεράω, *to cross*, A., iv. 3. 21: v. l. διαπεράω.

πέρδιξ, ἱκος, ὁ ἡ, *perdix, a PARTRIDGE*, i. 5. 3.

περί \* prep., (πέρ per) *through the circuit, around, about*: (a) w. GEN. of theme (that which discourse, thought, or action is concerned about), *about, concerning, respecting, in respect to, for*, i. 2. 8; 5. 8? 6. 6: ii. 1. 12, 21s:—expressing valuation, as, w. ποιῆσθαι, *περί παντός* [*concerning every interest*] *of all or the utmost concern or moment, all-important*, περί πλείονος or πλείεστος *of more or the most account, value, or consequence, of greater (higher) or the greatest (highest) importance*, i. 9. 7, 16: ii. 4. 3: iii. 2. 4:—(b) w. DAT. of a part of the body, *around, about*, i. 5. 8:—(c) w. ACC., *around, about*; sometimes translated *with, among, towards, against, on the banks of, in respect to, in behalf of*, &c.: of place, i. 6. 4: iv. 4. 3; 5. 8, 36: of person, i. 2. 12; 4. 8; 5. 7s; οἱ περί Ἀριστείδου *A. and those with him*, ii. 4. 2, cf. ἀμφί, 527 a, and iv. 5. 21: of time, i. 7. 1: of object of concern, relation, &c., iii. 2. 20; εἶναι περί *to be busy about*, iii. 5. 7:—(d) in compos. as above, and also denoting superiority (the greater surrounding the less).

περι-βάλλω, \* βαλῶ, βέβληκα, 2 a. ἔβαλον, *to throw one's arms around, embrace*, A., iv. 7. 25.

περι-γίγνομαι, \* γενήσομαι, γεγένημαι, 2 pf. γέγονα, 2 a. ἐγενόμην, *to become superior to, prevail over, overcome, conquer*, G., i. 1. 10.

περι-εἰλέω, \* ἥσω, or περι-ἵλλω, (εἰλέω or εἰλέω *to roll, wrap*) *to wrap or tie around*, iv. 5. 36: v. l. περιδέω.

περί-εἰμι, \* ἔσομαι, (εἰμί) *to be superior, excel, surpass, exceed, prevail*, G., i. 8. 13; 9. 24: iii. 4. 33.

περί-εἰμι, \* ipf. ἤεν, (εἶμι) *to go round or about*, A., iv. 1. 3.

περι-έχω, \* ἔξω or σχήσω, ἔσχηκα,

2 a. ἔσχον, to surround, encompass, protect, A., i. 2. 22.

περι-ῆν, -ῆσαν, see περί-ειμι (εἶμι).

περι-ῖασι, -ῖόντες, see περί-ειμι (εἶμι).

περι-ίστημι,\* στήσω, ἔστηκα (2 pf. pt. ἑστώς), 2 a. ἔστην, to station round : pf. and 2 a. to stand round, iv. 7. 2.

περι-μένω,\* μενῶ, μεμένηκα, a. ἔμεινα, to stay about, remain, wait; to wait for, await, A.; ii. 1. 3, 6; 4. 1.

Πέρινθος, ου, ἡ, Perinthus, a flourishing city of Thrace on the north shore of the Propontis, a Samian colony, later renowned for its obstinate defence against Philip of Macedon, ii. 6. 2. || Eregli, from a later name Ἡράκλεια.

περίξ adv., (περί) round about, around, G., ii. 5. 14 : iv. 4. 7.

περί-οδος, ου, ἡ, a way round, circuit, iii. 4. 7, 11. Der. PERIOD.

περι-πατος, ου, ὁ, (πατέω to walk) a walk round, walk (both the act and the place), ii. 4. 15. Cogn. PERIPATETIC.

περι-πεσεῖν, see περι-πίπτω, i. 8. 28.

περι-πήγνυμι,\* πήξω, πέπηχα l., to freeze about, trans.: P. to be frozen about or on the feet, iv. 5. 14.

περι-πίπτω,\* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall or throw one's self about or upon, to fall on and embrace, D., i. 8. 28.

περι-πλέω,\* πλεύσομαι, πέπλευκα, to sail round, i. 2. 21.

περι-πτύσσω, ὕξω, to fold round, enfold, enclose, i. 10. 9.

περι-ῤ-ρέω,\* ρεύσομαι & ῥνήσομαι, ἑρῤῥήκα, to flow round, encompass, A., i. 5. 4 : 2 a. p. or a. περι-ἑρῤῥήν to drop off, as water flowing about an object, D., iv. 3. 8?

περιστέρα, ἄς, a dove, pigeon, held sacred by the Syrians from the tradition that the great queen Semiramis was nourished as an infant by doves, and at death changed into a dove, i. 4. 9.

†περιττεύω or περισσεύω, εὔσω, to reach beyond, outflank, G., iv. 8. 11.

περιττός or περισσός, ἡ, ὅν, (περί) over and above, superfluous, spare, iii. 2. 38 : οἱ περιττοὶ the men or forces beyond, iv. 8. 11.

περι-φανῶς (περι-φανής seen around, fr. φαίνω) conspicuously, evidently, manifestly, iv. 5. 4.

περί-φοβος, ου, greatly alarmed, much terrified, in great alarm or terror, iii. 1. 12.

Πέρσης, ου, a Persian, one of a people early restricted to the country of Persis (Περσίς, in its native form Parsa, whence the modern Fars) north-east of the Persian Gulf and south of Media, but by successive conquests extending their power "from India even unto Ethiopia, over an hundred and seven and twenty provinces" (Esther, 1. 1), an empire far greater than any before presented in history. In the time of Xen., the Persians had lost their early simplicity and vigor, and soon after fell an easy prey to the arms of Alexander. After their unsuccessful attempts to conquer Greece in the reigns of Darius and Xerxes, they interfered in Greek affairs chiefly by their money, which they employed in subsidizing states and corrupting public men. i. 2. 20 (as adj.); 5. 8.

†Περσίζω, ἴσω ἰώ, to speak Persian, iv. 5. 34.

†Περσικός, ἡ, ὅν, Persian, i. 2. 27.

†Περσιστί adv., in the Persian language, in Persian, iv. 5. 10.

πεσεῖν, -ὠν, see πίπτω, iii. 1. 11.

πέτομαι,\* πετήσομαι, usu. πτήσομαι, 2 a. ἐπτόμην & ἐπτάμην, to fly, i. 5. 3.

†πέτρα, ας, a rock; a mass of rock, large stone; i. 4. 4 : iv. 2. 3, 20? 7. 4, 10? 14. Der. PETRI-FY, PETR-OLEUM.

πέτρος, ου, ὁ, a stone, iv. 2. 20? 7. 12. Der. PETER.

πεφ- in redupl. for φεφ-, 159 a.

πεφυλαγμένως (fr. pf. p. pt. of φυλάττω) guardedly, cautiously, ii. 4. 24.

πῆ, πῆ, πῆ, or πῆ, also encl., adv., (πός) in some or any way, by any means; πῆ μὲν . . πῆ δέ, in one view or respect . . in another, on some accounts . . on others, partly . . partly : iii. 1. 12? iv. 8. 11, 13.

πηγή, ἡς, a fountain, spring, source, comm. in pl., i. 2. 7s; 4. 10 : iv. 1. 3.

πήγνυμι,\* πήξω, πέπηχα l., (2 pf. πέπηγα am fixed), to make fast or solid, stiffen, freeze, benumb with cold, A., iv. 5. 3.

πηλός, οὔ, ὁ, mud, mire, i. 5. 7 s.

πῆχυς, εως, ὁ, a cubit, = 1½ Greek feet, iv. 7. 16.

Πίγρης, ητος, ὁ, Pigres, an inter-



preter to Cyrus, prob. a Carian, i. 2. 17; 5. 7; 8. 12.

**πίεζω**, έσω, *to press, oppress*, A.: *P. to be hard pressed, pressed or crowded together, oppressed or weighed down*, i. 1. 10; iii. 4. 19, 27, 48; iv. 8. 13.

**πικρός**, ά, όν, *bitter*, iv. 4. 13.

**πίμπλημι**, \* *πλήσω, πέπληκα, (πλέωσ full) to fill*, A. G., i. 5. 10.

**πίνω**, \* *πίομαι (ῥ), πέπωκα, 2 a. ἔπιον, pōto, to drink*, A., iv. 5. 32. Der. POTATION, SYM-POSIUM.

**πίπτω**, \* *πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall, eis: to fall in battle, be slain*: i. 8. 28; ii. 3. 18; iii. 1. 11; iv. 5. 7. Der. A-PTOTE, DI-PTOTE.

**Πισίδης** or **Πεισίδης**, όν, *a Pisidian*. The Pisidæ were a race of bold, tameless robbers, occupying the western range of Mt. Taurus, where, in their mountain fastnesses, they long maintained their independence, and annoyed their neighbors by their ravages. The important but difficult work of their subjugation seemed a proper object for an expedition by Cyrus. The present occupants of this region have a marked resemblance to them. i. 1. 11; 2. 1; 9. 14.

† **πιστεύω**, εύσω, *πεπίστευκα, to trust, believe, confide in, rely upon*, D. I. (A.), i. 2. 2; 3. 16; 9. 8.

**πίστις**, έως, ή, (*πείθω*) *faith, confidence, trust; good faith, fidelity; a ground of confidence, an assurance, pledge*; i. 2. 26; 6. 3; iii. 2. 8; 3. 4.

**πιστός**, ή, όν, c., s., (*πείθω*) *that may be trusted, trusty, trustworthy, faithful, devoted; trusted, confidential, in one's confidence*; D.: *οί πιστοί*, a special term for the *trusty* or *confidential attendants* or *officers* of a Persian prince: i. 4. 15; 5. 15; 6. 3; ii. 5. 22: *πιστά* subst., *trustworthy things, tokens of good faith, pledges, assurances, solemn sanctions*, I. (A.), i. 6. 7; ii. 3. 26; 4. 7; iv. 8. 7 s.

† **πιστότης**, ητος, ή, *faithfulness, fidelity*, i. 8. 29.

**πίτυς**, vos, ή, pīnus, *a pine-tree*, pine, iv. 7. 6.

**πλάγιος**, α, όν, (*πλάγος side*) in a side direction, *slanting, oblique*: *eis πλάγιον obliquely*: *eis τὰ πλάγια to or against the sides or flanks, to the right and left*: i. 8. 10; iii. 4. 14.

**πλαίσιον**, όν, (akin to *πλατύς*) *a*

*rectangle; of troops, a square*. This square, which could present a front to the enemy on each side, might be either hollow, or filled with troops, or, as was common on a harassed march, occupied in the centre by the camp-followers and baggage. i. 8. 9; iii. 2. 36; 4. 19, 43.

**πλανάομαι**, ήσομαι, *πεπλάνημαι, (πλάνη a wandering) to wander about*, i. 2. 25. Der. PLANET.

**πλάττω**, πλάσω, πέπλακα I., *to mould, shape*: *M. to fabricate, frame, invent*, e. g. falsehoods, 582 γ, A., ii. 6. 26. Der. PLASTIC, PLASTER.

**πλατύς**, εία, ύ, c. ύπερος, *wide, broad*, iii. 4. 22. Der. PLATY-PUS.

† **πλεθριαίος**, α, όν, *extending a hundred feet*, i. 5. 4; 7. 15; iv. 6. 4.

**πλέθρον**, όν, *a plethron or plethrum, a hundred feet (in our measure, about 101 ft., 1½ in.)*, i. 2. 5, 23; iii. 4. 9.

**πλείων** or **πλέων** *more, πλείστος most*, see πολύς, i. 1. 6; 3. 7.

**πλέω**, \* *έξω, plecto, plico, to plait, braid*, A., iii. 3. 18. Der. COM-PLEX.

**πλεον-εκτέω**, ήσω, *πεπλεονέκτηκα, (πλέον έχω) to have or get more, have the advantage, gain the ascendancy*, G. D. of respect, iii. 1. 37.

**πλευρά**, âs, *a rib (pl. side or sides); a side or flank of an army*: iii. 2. 36 s; iv. 1. 18; 7. 4. Der. PLEURISY.

**πλέω**, \* *πλεύσομαι or -σοῦμαι, πεπλευκα, a. ἔπλευσα, to sail, go by sea, έν, πρόσ, &c.*, i. 7. 15; 9. 17.

**πλέων**, **πλέον**, see πολύς, i. 2. 11.

**πληγή**, ης, (*πλήττω to strike*) plāga, *a blow*, i. 5. 11; ii. 4. 11. Der. PLAGUE.

† **πλήθος**, eos, τό, *fulness, abundance, multitude; great quantity, extent, or number; amount, total, number or numbers; the multitude, mass, main or common body*: i. 5. 9; 7. 4; 8. 13; iii. 1. 37; iv. 4. 8.

**πλήθω** in pr. and ipf., (*πλέωσ full*) *to be full*, i. 8. 1; ii. 1. 7: see αγορά, πίμπλημι. Der. PLETHORIC.

**πλήν** \* (*πλέον more than*) adv. as prep., *except, save*, G., i. 1. 6; 8. 6: —conj., *except, but; except that, save that*; i. 2. 24; 8. 20, 25; 9. 29.

**πλήρης**, es, (*πλέωσ full*) plēnus, *full, com-plete, filled with, abounding in*, G., i. 2. 7; 8. 9. Cog. PLENTY.

† **πλησιάζω**, άσω, *πεπλησίακα, to come or draw near, approach*, D., i. 5. 2.



[*πλησίος*, α, ον, poet., *near*:] hence adiv. *πλησίον*, *near, nigh, close by*, G., i. 8. 1: ii. 2. 18: also used w. the art. as an adj. (c. *πλησιαίτερος*, s. -αίτατος), *near, neighboring, nearest*, D., i. 10. 5: ii. 4. 16: iv. 8. 13:—fr. *πέλας near*.

† *πλίνθινος*, η, ον, *made or built of brick*, iii. 4. 11.

*πλίνθος*, ου, ή, *a brick*, whether baked by fire or dried in the sun, ii. 4. 12: iii. 4. 7. Der. PLINTH.

*πλοῖον*, ου, (πλέω) *a vessel*, esp. *a merchant or transport vessel*, more oval in form than the ship of war (ναῦς or *τριήρης*) and chiefly propelled by sails; *a ship of burden, transport; a boat*, (as for crossing or bridging a river, &c.) ; i. 2. 5; 4. 7 s, 18; 7. 15.

[-*πλοος* -fold, akin to *πλέκω*, 240. 4.]  
† *πλούσιος*, α, ον, c., *rich, wealthy*, i. 9. 16: iii. 2. 26?

† *πλούτέω*, ήσω, *πεπλούτηκα*, *to be or become rich, to possess or acquire wealth*, α., i. 9. 19: ii. 6. 21.

[*πλούτος*, ου, ό, (πλέος *full*) *wealth, riches*. Der. PLUTUS.]

† *πνεῦμα*, ατος, τό, *wind, breath*, iv. 5. 4. Der. PNEUMATICS.

*πνέω*,\* *πνεύσομαι*, *πέπνευκα*, *to blow, breathe*, iv. 5. 3. Der. DYS-PNEA.

*πο-δαπός*, ή, όν, (πός; & *δάπεδον* *ground*, or *ἀπό* *ejus*? *of what country*? iv. 4. 17.

† *ποδ-ήρης*, es, (ἀρ-) *reaching to the feet*, i. 8. 9.

† *ποδιζω*, ισω *ιῶ*, *to fasten by the feet, fetter*, iii. 4. 35.

*ποδός*, *ποδών*, &c., see *πούς*, i. 2. 8.

*πόθος*, ου, ό, *fond desire, longing for*, G., iii. 1. 3.

*ποιέω*, ήσω, *πεποίηκα*, *to MAKE or DO*, but translated variously acc. to the connection: thus, *to MAKE, form, construct, erect, appoint, render, institute, organize; to cause, produce, secure, give, induce, influence, enable*; A. D., 2 A. (or A. & adj.), 1. (A.), *ώστε*: i. 1. 2; 6. 2, 6; 7. 4, 7: *π. ἐκκλησίαν* *to call an assembly*, i. 4. 12; *φόβον π.* *to strike terror*, i. 8. 18:—*to DO, perform, accomplish, effect, execute; to do* (good, evil, &c.), *bestow, inflict; to act, proceed*; AF. (esp. neut. adj.) A., D.; i. 1. 11; 5. 2, 7; 9. 11: iv. 2. 23; w. *εὖ*, *κακῶς*, &c., *to treat, serve, do well or ill by, do good or evil to, benefit, injure*, &c., A.,

i. 4. 8; 6. 9:—*M. to MAKE or DO for one's self, make one's own*; in general like the act., but more subjective, and oftener used with an acc. as = a verb cognate w. the acc. (*ἐξέτασιν ποιέσθαι* or *ποιεῖν* *to make a review, to review*, i. 2. 9, 14); A., 2 A.; i. 1. 6; 7. 2, 20; 9. 20: iv. 5. 28: *σπονδὰς ποιεῖν* *to offer a libation*, but *σπονδὰς ποιέσθαι* *to offer a libation together, to make a treaty or truce*, ii. 3. 8: iv. 3. 14:—*to put, place, bring, set, station, form, ch.* in expressing military position or arrangement, A., i. 6. 9; 10. 9: *ὀρθίους ποιέσθαι* or *ποιεῖν* *to form in columns*, iv. 8. 10, 12, 14 s; *τριχῇ ποιέσθαι* *to form in three divisions*, iv. 8. 15 (cf. *δίχα*):—in expressing value, *to make to one's self, make of account, esteem, regard, account*, A., 1. *περί, παρά*, i. 9. 7, 16: ii. 3. 18. Der. POEM, POET.

† *ποιητέος*, α, ον, *to be or that must be made or done* (one must make or do), D. A., i. 3. 15: iii. 1. 18, 35.

*ποικίλος*, η, ον, *variegated, many-colored, embroidered, tattooed*, i. 5. 8.

*ποιός*, α, ον, interrog. (*πός*;) *quālis?* *of what kind? what kind or state of? what?* ii. 5. 7, 13: iii. 1. 14.

† *πολεμέω*, ήσω, *πεπολέμηκα*, *to war, make or carry on war, be at war, perform in war*, D. AE., *πρός* or *ἐπί*, i. 1. 5, 8 s; 3. 4; 6. 1, 6: iv. 1. 1.

† *πολεμικός*, ή, όν, s., *warlike, skilled or able in war, fitted for war*, ii. 6. 1, 7: *τὰ π.* *warlike affairs*, iii. 1. 38: *σημαίνειν τὸ π.* *to give the signal for attack, sound the charge*, iv. 3. 29.

† *πολέμιος*, α, ον, c., s., *relating to war; hostile, at war with; belonging to an enemy, of enemies, the enemy's*: subst. *πολέμιος* *an enemy*, οἱ π. *the enemy*, ή *πολεμία* [sc. *χώρα*] *the enemy's country*, τὰ π. *the affairs of war or military affairs*: D., G.: i. 2. 19; 3. 12; 4. 5; 5. 16; 6. 1, 8: iii. 3. 5: iv. 3. 12; 7. 19 s.

*πόλεμος*, ου, ό, (*πολέω* *to haunt*) *bellum, war, warfare*, *πρός*: *τὰ εἰς τὸν π. ἔργα* *warlike exercises*: *ὁ θεῶν π.* *the hostility of the gods*: i. 6. 6; 9. 5, 14: ii. 5. 7: iv. 4. 1. Der. POLEMICS.

† *πολι-ορκέω*, ήσω, (*ἐργω*) *to hem in a city, besiege, invest, beleague, blockade*, A., i. 1. 7; 4. 2: iii. 4. 8: iv. 2. 15.

*πόλις*, εως, ή, (akin to *πολύς*) *a city*,

*town*, comm. fortified, and often distinguished in the Anab. as inhabited or deserted (several cities on the route being in the latter condition from war or political changes); a body of citizens, *state*; i. 1. 6, 8s. Der. NA-PLES.

† πόλισμα, ατος, τό, (πολίζω) that which is built up like a city, a city, *town*, usu. of the smaller size, iv. 7. 17.

‡ πολίτεύω, εύσω, to be a citizen, live or dwell as a citizen, iii. 2. 26.

[πολίτης, ου, citizen. Der. POLITICS.]

† πολλάκις many times, often, frequently, repeatedly, i. 2. 11.

† πολλα-πλάσιος, α, ον, (πλάττω to form) manifold, manifold more; many times as much, many, or numerous: πολλαπλάσιοι ὑμῶν many times your own number: i. 7. 3: iii. 2. 14, 16.

† πολλαχοῦ in many places, on many occasions, often, iv. 1. 28.

† πολυ-άνθρωπος, ον, populous, ii. 4. 13.

† Πολυ-κράτης, εος, Polycrates, a trusted and useful lochage from Athens, iv. 5. 24: v. l. Πολυβώτης or -βάτης.

πολύς,\* πολλή, πολύ, c. πλείων or πλέων, s. πλείστος, (akin to πλέως full) much; many or numerous, ch. in pl.; also, acc. to the subject, large, great, in great quantity or numbers, in abundance, abundant, plentiful, extensive, long, deep, loud, &c.; i. 1. 6; 2. 18; 3. 2, 7, 14; 7. 4: sometimes pleonastically used or followed by καί q. v., 702 c, ii. 5. 9; 3. 18: iv. 6. 27 (cf. iii. 5. 1): πολλοί many, οἱ πολλοί the many, the most, the majority, iii. 1. 3, 10: οἱ πλείστοι or πλείστοι (533 e) plurimi, the most (also p. very many), i. 5. 2, 13: — πολύ subst. or adv., much, a great part, greatly, very, a great distance, far, long; so πολύ- or πολλῶ often w. the compar.; ἐκ πολυλοῦ, sc. διαστήματος, from a distance; i. 5. 2s: ii. 5. 32: iii. 3. 9: iv. 1. 11: see ἄξιος, ἐπὶ τὸ πολὺ the [great] greater part, the most, i. 4. 13: ὡς ἐπὶ τὸ πολὺ as things are for the most part, commonly, 711, iii. 1. 42 s? πολλά many things, much, often, διὰ πολλά for many reasons, i. 9. 22: iv. 3. 2: — πλείων or πλέον plus, subst. or adj. (often as indecl. 507 e), or adv., more, i. 2. 11; 4. 14 (by pleonasm): ἐκ πλείονος from a greater distance, sooner, i. 10. 11: — πλείστον or πλείστα subst. or adv., the most, farthest; very much;

most or very plentifully; ii. 2. 12: iii. 2. 31. See ποιέω. Der. POLY-GON.

‡ Πολύ-στρατος, ου, Polystratus, an Athenian, father of Lycius, iii. 3. 20.

‡ πολυ-τελής, ές, (τέλος) expensive, costly, rich, i. 5. 8. [drink, iv. 5. 27.

πόμα or πῶμα, ατος, τό, (πίνω) a † πονέω, ήσω, πεπόνηκα, to labor, toil, incur toil, undergo hardship; to obtain by toil, A.: i. 4. 14: 9. 19.

† πονηρός, ά, όν, causing toil or hardship (or in this sense πόνηρος); hence bad, evil, disastrous, mischievous, wretched, worthless, troublesome, dangerous; base, vile, villanous, wicked, unprincipled, evil-disposed, πρὸς: ii. 5. 21: iii. 4. 19, 35.

† πονήρως or πονηρῶς, with toil or difficulty, iii. 4. 19.

πόνος, ου, ό, (πένομαι) toil, labor, hardship, trouble, difficulty: ii. 5. 18.

πόντος, ου, ό, a sea or sea-basin (while θάλαττα signifies rather the water of the sea, or the body of seawater); hence, even the region about a sea, as its basin; iv. 8. 22.

† πορεία, ας, a journey, march, passage, course, route, way, mode of travelling: τὴν π. ποιέεισθαι to make the march, pursue one's journey, to march, proceed: i. 7. 20: ii. 2. 10: iii. 1. 5; 4. 36, 44: iv. 4. 18.

† πορευτέος, α, ον, necessary to be passed or crossed, which one must cross, D.: πορευτέον (έστιν) it is necessary to march or proceed, one must, &c., AE.: ii. 2. 12; 5. 18: iv. 1. 2; 5. 1.

πορεύω, εύσω, a. p. as m. έπορεύθην, (πόρος) to make go, convey: M. to go, proceed, march, advance, set forth, journey, travel, esp. by land, AE., διά, επί, παρά, πρὸς, &c., i. 2. 1, 4; 3. 4, 7: ii. 2. 11 s, 14: iii. 4. 46.

† πορίζω, ίσω ή, πεπόρικα, to provide, supply, furnish, bestow, A. D., ii. 3. 5: iii. 3. 20; 5. 8: — M. to provide for one's self, supply one's self with, procure, A., ii. 1. 6: iii. 1. 20. Der. PORISM.

πόρος, ου, ό, (πέρα) a way across or through, passage, ford; hence, a resource, provision, means, πρὸς: ii. 5. 20: iv. 3. 13, 20. Der. PORE.

πόρρω (later for πρόσω, old Att. πρόσω, 104, 157) far from, c., 1. 3. 12.

πορφύρεος, έα, εον, contr. οὖς, ά, οὖν, (πορφύρα the purple-fish) purpureus, purple, i. 5. 8. Cog. PORPHYRY.

[πός an old indef. and interrog. pron., remaining in πού, ποῦ, πῇ, πῆ, &c.]

ποσί, see πούς, i. 5. 3.

πόσος, η, ον, interrog., (πός;) *quantus? how much? how large or great?* ii. 4. 21.

ποταμός, οὔ, ὁ, (ποτός, as if *drinkable water*) a river, i. 2. 5, 7 s: see 522 i. Der. MESO-POTAMIA.

ποτέ encl. indef. adv., (πός) *at some or any time, once, ever*; sometimes strengthening a direct or indirect interrog., as *ἅποι ποτέ where in the world*; i. 5. 7; 9. 6: iii. 5. 13.

πότερος, α, ον, (πός;) *which of two?* hence adv., *πότερον or πότερα* in inquiry between two suppositions (the second, which is connected by ἢ, being sometimes understood), *whether*, usu. expressed in Eng. in indirect question only (cf. Lat. *utrum . . an*), i. 4. 13: ii. 1. 10, 21; 5. 17.

ποτός, ἡ, ὄν, (πο- in πίνω) *drinkable, POTABLE, to drink*: subst. *ποτόν* or *-ά* *drink*: i. 10. 18: ii. 3. 27: iv. 5. 8?

†πότος, ον, ὁ, a *symposium or banquet, drinking*, ii. 3. 15.

ποῦ interrog. adv., (πός;) *ubi? where?* ii. 4. 15.

πού encl. indef. adv., (πός) *some-where, anywhere*; hence, as a general indef., *perhaps, I suppose*; i. 2. 27: ii. 3. 6: iv. 8. 21 (of time)?

πούς,\* ποδός, ὁ, pes, Sans. *pad*, a FOOT: ἐπὶ πόδα ἀναχωρεῖν *to retreat [stepping back upon the foot] facing the foe or without turning*. As a measure of length, the standard Greek foot (the Olympic) was about  $\frac{1}{3}$  of an inch longer, while the Roman was about  $\frac{1}{3}$  of an inch shorter, than our own. i. 2. 8; 5. 3. Der. ANTI-PODES.

πράγμα, ατος, τό, (πράττω) a thing done, deed, affair, event, occurrence, circumstance, case, matter: pl. *affairs, state of affairs, business, troublesome business*; hence, trouble, annoyance, difficulty: i. 1. 11; 3. 3; 5. 13: ii. 1. 16: iv. 1. 17. Der. PRAGMATIC.

πράεων, see πρᾶος, i. 4. 9.

πρᾶνής, ἐς, (πρό) *prōnus, inclined forward, PRONE*; *sleep in descent*: τὸ π. the steep, slope, place or ground below: i. 5. 8: iii. 4. 25: iv. 8. 28.

πράξις, εως, ἡ, (πράττω) *transaction, business, undertaking, enterprise*, i. 3. 16, 18 s: ii. 6. 17. Der. PRAXIS.

πρᾶος (or πρᾶός),\* πρᾶεῖα, πρᾶον, *gentle, tame*, i. 4. 9.

πράττω, πράξω, πέπραχα, (περάω) to pass through an action, incident, or course of conduct or fortune; to do, transact, PRACTISE, perform, effect; to manage, bargain, negotiate; to take or pursue a course; AE. *διά, περί, &c.*; i. 6. 6: ii. 5. 21: — to do for one's self, fare, succeed, εὖ, κακῶς, &c., i. 9. 10: iii. 1. 6; 4. 6. Ποιέω refers rather to the effect produced, and πράττω to the occupation through which it is produced; while ποιέω refers more to the effect produced upon another than πράττω. To express definite acts, ποιέω is more used; but to express a course of action or fortune, πράττω. Der. PRACTICAL.

πράως or πράως, (πρᾶος) *mildly, calmly*, i. 5. 14.

πρέπω, ἐψω, to suit, become, bescem, ch. impers., D., i., i. 9. 6: iii. 2. 7, 16.

†πρεσβεύω, εὔσω, πεπρέσβευκα, to be an ambassador or envoy, or to go, come, or act as one, D., παρά, ii. 1. 18.

πρέσβυς,\* εως, υν, υ, pl. εις, ὁ (in sing. poet., 238 a), c. ὑτερος, s. ὑτατος, (πρέπω?) *old*; as subst., (after old men were ch. so sent) an ambassador, envoy, deputy: c. older, elder, elderly; subst., an elder: s. oldest, eldest: i. 1. 1 s; 9. 5: ii. 1. 10: iii. 1. 14, 28, 34. Der. PRESBYTER, PRIEST.

πρίασθαι, &c., to buy, see ὠλεῖμαι.

†πρίν\* adv. or conj., prius, before, before that, ere, sooner than, until, even used after words already expressing precedence (πρόσθεν, φθάνω, &c.); comm. w. a finite mode after negation, but otherwise I.(A.), 703 a; i. 1. 10; 2. 2, 26; 4. 13, 16; 8. 19: ii. 5. 33: iv. 5. 1 (πρίν ἤ?), 30.

πρό\* prep. w. gen., (cf. prae, pro) before: local, before, in front of (to protect, &c.), i. 2. 17; 4. 4; 7. 11, 20: — temporal, before, i. 7. 13. In compos. before, beforehand, previously, forward, forth, publicly, in behalf or defence of. — Hence, c. & s. adjectives πρό-τερος, (πρό-ατος) πρῶτος, q. v., 262 d; cf. prae, prior, primus, fore, former, foremost or first. Der. PROPHET, PRO-EM.

προ-αγορεύω, εὔσω, ἡγόρευκα, (comm. f. ἐρῶ, pl. εἶρηκα, 2 a. εἶπον) to say or announce before others, proclaim, pub-

lish, communicate publicly, A. D., ὅτι, i. 2. 17: ii. 2. 20.

**προ-άγω**, \* ἄξω, ἦχα, 2 a. ἦγαγον, to lead or proceed forward, advance, A., iv. 6. 21.

**προ-αισθάνομαι**, \* θήσομαι, ἦσθηναι, 2 a. ἦσθόμην, to perceive or discover beforehand, A. P., i. 1. 7.

**προ-άρχομαι**, ἄρξομαι, ἦργμαι, to begin first or before the rest, I., i. 8. 17?

**προ-βαίνω**, \* βήσομαι, βέβηκα, 2 a. ἔβην, to step or go forth or forward, advance, proceed, iii. 1. 13: iv. 2. 28?

**προ-βάλλω**, βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw before: — M. to throw before one's self, A.; π. τὰ ὄπλα to throw forward or hold forth one's arms, to present arms; προβεβλημένος, sc. τὴν ἀσπίδα, having thrown his shield before, πρό· i. 2. 17: iv. 2. 21. Der. PRO-BLEM.

**πρόβατον**, ου, (προ-βαίνω) usu. pl., animals that go forth to pasture, cattle; ch. of small cattle, esp. sheep; ii. 4. 27: iii. 5. 9.

**προ-βουλεύω**, εὖσω, βεβούλευκα, to plan in advance or behalf of another, lead in counsel, G., iii. 1. 37.

**πρό-γονος**, ου, ὁ, (γίγνομαι) a forefather, ancestor, iii. 2. 11, 13.

**προ-δίδωμι**, \* δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), to give forth, give up, surrender, betray, desert, forsake, abandon, A. D., i. 3. 5: iii. 1. 2, 14; 2. 2.

† **προ-δότης**, ου, a traitor, ii. 5. 27.

**προ-δοῦναι**, -δοῦς, see προ-δίδωμι.

**προ-δραμών**, see προ-τρέχω, i. 5. 2.

‡ **προ-δρομή**, ἦς, a running forth, outrun, sally, iv. 7. 10.

**προ-δῶ**, -δώσω, see προ-δίδωμι.

**πρό-εimi**, \* ipf. ἦειν, (εἶμι) to go forward or before, go on, advance, proceed, precede, ἀπό, εἰς, &c., i. 2. 17; 3. 1; 4. 18: ii. 1. 2, 6, 21? 2. 19.

**προ-εἶπον**, 2 a. to προ-αγορεύω or προ-λέγω, i. 2. 17.

**προ-ειστήκειν**, see προ-ίστημι, i. 2. 1?

**προ-ελαίνω**, \* ἐλάσω ἐλῶ, ἐλήλακα, to ride forward or before, push on or forward, advance, i. 10. 16.

**προ-ἐλήλυθα**, ἐλθών, see προ-έρχομαι.

**προ-έρχομαι**, \* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go, come, or march forward or before, to advance, proceed, A. of extent, εἰς, ii. 3. 3: iii. 3. 6; 4. 37.

**προ-έσθαι**, -έμενος, see προ-ίημι.

**προ-έχω**, \* ἔξω, ἔσχηκα, to have one's self before another, to surpass, have the advantage of, G. or r. A., iii. 2. 19.

**προ-ῆεν**, see πρό-εimi, i. 8. 14.

**προ-ἦλθον**, see προ-έρχομαι, ii. 3. 3.

† **προ-θυμέομαι**, ἦσομαι, a. προῦθυμήθην, to be eager, earnest, zealous, very desirous, anxious; to desire or seek earnestly, urge; I. (A.): τὸ προθυμεῖσθαι eagerness: i. 9. 24: iii. 1. 9.

† **προ-θυμία**, as, readiness, good-will, alacrity, eagerness, zeal, i. 9. 18.

**πρό-θύμος**, ου, c., s., having a forward mind, with good-will, willing, forward, ready, prompt, earnest, eager, zealous, i. 3. 19; 4. 15; 7. 8: iii. 2. 15.

‡ **προ-θύμως**, c. ὅτερον, willingly, readily, earnestly, eagerly, zealously, i. 4. 9; 10. 10: iii. 1. 5.

**προ-ἰδοιμι**, -ἰδωμαι, see προ-οράω.

**προ-ἰέναι**, -ἰών, see πρό-εimi, i. 3. 1.

**προ-ίημι**, \* ἦσω, εἶκα, a. ἦκα (ῶ, &c.), to send forth, send or grant to one: M. to give up one's self or one's own, commit, intrust; to give up, betray, desert, abandon; A. D., i. 9. 9 s, 12.

**προ-ίστημι**, \* στήσω, ἔστηκα, to place before: pf. pret., to stand or be at the head of or in command of, preside over, lead, rule, command, G., i. 2. 1.

**προ-καλύπτω**, ὄψω, (καλύπτω to cover) to place a covering before, cover, veil, A., iii. 4. 8.

**προ-κατα-καίω** & Att. κάω, \* καύσω, κέκαυκα, to burn [down] or destroy in advance or before others, i. 6. 2.

**προ-κατα-λαμβάνω**, \* λήψομαι, εἴληφα, 2 a. ἔλαβον, pf. p. εἴλημμαι, a. p. ἐλήφθην, to seize or occupy in advance or beforehand, or before or against others, to pre-occupy, secure, A. D., i. 3. 14, 16: ii. 5. 18: iii. 4. 38.

**Προ-κλῆς**, έους, Procles, a descendant of the Spartan Damaratus, and prince of Teuthrania in Asia Minor, who befriended the Cyreans, ii. 1. 3.

**προ-μετωπίδιον**, ου, (μέτ-ωπον forehead, fr. ὦψ eye) a covering for the forehead, frontlet, head-piece, i. 8. 7.

**Πρό-ξενος**, ου, Proxenus, a Cyrean general from Thebes in Boeotia, and an intimate friend of Xenophon, who writes his eulogy without concealing his defects as a commander, i. 1. 11; 5. 14: ii. 1. 10; 6. 16: iii. 1. 4.

**προ-οίμην**, see προ-ίημι, i. 9. 10.

**προ-οράω**, \* ὀψομαι, ἐώρακα or ἐόρακα, 2 a. εἶδον, to see in front or before one, perceive beforehand, see coming, i. 8. 20.

**προ-πέμπω**, \* πέμψω, πέπομφα, to send before, forward, or forth, A., ii. 2. 15.

**προ-πίνω**, \* πίομαι (ῖ), πέπωκα, 2 a. ἐπιον, to drink first, then passing the cup to another, the usual Greek method of drinking his health; hence, to drink to one, drink one's health, A. D., iv. 5. 32.

**προ-πονέω**, ἥσω, πεπόννηκα, to labor in advance or behalf of another, lead in toil, G., iii. 1. 37.

**πρός** \* (πρό, 689 i) prep., (a) w. GEN., in front of (esp. w. the idea of some action or influence proceeding from), in sight of, before, by, from, on the part of, i. 6. 6; ii. 5. 20: hence to express agency, w. pass., &c., i. 9. 20; ii. 3. 12? 18: in adjuration, as πρὸς (τῶν) θεῶν by the gods, ii. 1. 17: iii. 1. 24:—in the direction fronting, in the direction of, on the side of, towards, iv. 3. 26; πρὸς τοῦ τρόπου in [the direction of] accordance with the character, i. 2. 11:—(b) w. DAT., in front of, on the frontier of, face to face with, near, by, at, beside; besides, in addition to; i. 2. 10; 8. 4. 14: ii. 3. 4: iii. 2. 33: iv. 5. 9, 22:—w. dat. om., as adv., 703 b, besides [this], moreover, further, iii. 2. 2:—(c) w. ACC. of PERSON (so esp. used), sometimes of PLACE, TIME, or THING, to the front of, towards, to, before, at, near, against, upon, with, (πρὸς w. acc. often = dat., esp. w. words of motion, of address, or of friendly or hostile action or relation), i. 1. 3, 5 s; 2. 1; 3. 4, 9; 4. 11; 5. 7, 13; 9. 22: ii. 4. 25; 6. 12: iv. 5. 21:—hence, in general, of the object to or towards which anything is directed or related in view, thought, feeling, purpose, &c., in view of, in respect to, concerning, about, for, to, in comparison or accordance with, i. 4. 9; 10. 19: ii. 3. 11 s; 5. 20, 29: iv. 3. 31; πρὸς ταῦτα in view of or in reply to these things, in respect to this, to or upon this, thereupon, accordingly, i. 3. 19 s; ii. 3. 21:—(d) in compos., to, towards, against, besides. Der. PROS-ELYTE, PROS-ODY.

**προσ-άγω**, \* ἀξίω, ἤχα, 2 a. ἤγαγον, to lead to or against, bring forward, introduce, apply, urge, A. els, πρὸς:

w. acc. om., as intrans., to advance: i. 10. 9: iv. 1. 23; 8. 11.

**προσ-αἰτέω**, ἥσω, ἤτηκα l., to ask in addition or besides, ask for more, 2 A., i. 3. 21.

**προσ-βαίνω**, \* βήσομαι, βέβηκα, to step against or upon, πρὸς, iv. 2. 28?

**προσ-βάλλω**, \* βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw or strike against, to [throw one's self] advance against, assault, attack, make an attack, πρὸς, iv. 2. 11; 6. 13; 7. 2.

**προσ-βατός**, ἡ, ὄν, (βαίνω) accessible, iv. 3. 12; 8. 9.

**προσ-βολή**, ἡς, (βάλλω) an attack, assault, charge, iii. 4. 2.

**προσ-γίγνομαι**, \* γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to be added, joined, or attached to, to join, esp. as an ally, D., iv. 6. 9.

**προσ-δέω**, \* δεήσω, δεδέηκα, to need in addition: impers. προσδεῖ there is need besides, there is further or additional need, G., iii. 2. 34.

**προσ-δίδωμι**, \* δώσω, δέδωκα, to give besides or in addition, to add, A., i. 9. 19.

**προσ-δοκάω**, ἥσω, δεδόκηκα l., (akin to δοκέω, the simple δοκάω not used) to think towards, expect, look or wait for, A., i. (A.), iii. 1. 14.

**προσ-δραμών**, see προσ-τρέχω.

**πρόσ-εimi**, \* ἵψι, ἤειν, (εἶμι q. v.) to go or come to or towards, come up or on, come near, approach, advance, D., els, πρὸς, i. 5. 14; 7. 5; 8. 11: ii. 4. 2.

**προσ-ελαύνω**, \* ἐλάσω ἐλῶ, ἐλήλακα, to ride or march to, towards, up, forward, or against, i. 5. 12; 7. 16.

**προσ-έρχομαι**, \* ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, to come or go to or towards, come up or near, come on or forward, approach, advance, D., els, i. 3. 9; 8. 1: iv. 4. 5; 8. 2, 4. Der. PROS-ELYTE.

**προσ-ετάθην**, see προσ-τάττω.

**προσ-έχω**, \* ἔξω, ἔσχηκα, 2 a. ἔσχον, to [hold to] apply, A. D.: προσέχειν (τὸν νοῦν) to apply or direct the mind or attention, give thought or heed, give or pay attention, show regard, be intent upon, i. 5. 9: ii. 4. 2: iv. 2. 2.

**προσ-ῆεν**, -ῆσαν or -ῆσαν, see πρόσ-εimi, i. 8. 11: iii. 3. 7.

**προσ-ήκω**, ἤξω, ἤκα l., to come, extend, appertain, or belong to, be related to, D., ἐπί, i. 6. 1: iii. 1. 31 (he has nothing to do with): iv. 3. 23:—**προσ-ήκει**

it belongs to, befits, becomes, behooves, is fitting or proper, D. I. (A.), iii. 2. 11.

**προσ-ήλασα**, see προσ-ελαύνω.

**προσ-ῆσαν** or **-ῆσαν**, **-ῆτε**, see πρόσ-εimi, i. 8. 11.

**πρόσθεν** adv. of PLACE and oftener TIME, (πρό, πρὸς) before, in front of, previously, formerly, i. 3. 18; 6. 1: πρόσθεν . . πρὶν [previously . . before] before that, before, until, (w. neg.) 703 ζ, i. 1. 10: iii. 2. 29: iv. 3. 12: πρόσθεν . . ἢ sooner than, before, ii. 1. 10:—**ὁ π.** the previous, preceding, foregoing, or former, i. 3. 19: ii. 3. 1, 22: τὰ π. the [things in] front, the van, iii. 2. 36: εἰς τὸ π. to the front, in advance, forward; in front of, G.; i. 10. 5: iii. 1. 33; 4. 38:—**τὸ π.** as adv., previously, before, i. 10. 10 s.

**προσ-θέσθαι**, see προσ-τίθηναι, i. 6. 10.

**προσ-ἰᾶσι(ν)**, **-ιών**, see πρόσ-εimi.

**προσ-ίηναι**, \* ἦσω, εἰκα, to let go to, permit to approach, ad-mit to, A. πρὸς, iv. 5. 5:—*M.* to let come to one's self, receive, admit, permit, A., iii. 1. 30 (εἰς ταῦτόν to the same place, rank, or office, to companionship): iv. 2. 12.

**προσ-καλέω**, \* καλέσω καλῶ, κέκληκα, to call to, summon, invite, A., i. 9. 28.

**προσ-κυνέω**, ἦσω, -κεκύνηκα l., (κυνέω\* to kiss) to kiss the hand to, salute, worship, adore, do homage or reverence to, bow down or (in oriental fashion) prostrate one's self before, A., i. 6. 10; 8. 21: iii. 2. 9, 13.

**προσ-λαμβάνω**, \* λήψομαι, εἰληφα, 2 a. ἔλαβον, to take, receive, or obtain besides, in addition, or as an aid; to take hold besides, take part; A. πρὸς: i. 7. 3: ii. 3. 11 s.

**προσ-μίγνυμι**, \* μίξω, to mingle or join with, join or come up to, iv. 2. 16.

**πρόσ-οδος**, ου, ἡ, income, revenue, gain, profit, reditus; i. 9. 19.

**προσ-ὀμνῦμι**, \* ὀμοῦμαι, ὀμώμοκα, a. ὥμοσα, to swear besides or in addition, I., ii. 2. 8.

**προσ-ποιέω**, ἦσω, πεποίηκα, to make over to: *M.* to make over to one's self, to take to one's self what does not so belong, pretend, feign, make a feint, make as if one would, profess, I., i. 3. 14: ii. 1. 7: iv. 3. 20; 6. 13.

**προσ-πολεμέω**, ἦσω, πεπολέμηκα, to war or prosecute a war against, A.? i. 6. 6.

**προστατέω**, ἦσω, (προ-ίστημι) to preside over, manage, G., iv. 8. 25.

**προσ-τάττω**, τάξω, τέταχα, a. p. ἐτάχθην, to appoint to or enjoin upon any one, command, A. D., i. 6. 10.

**προσ-στερνίδιον**, ου, (στέρνων) a breast-plate, breast-piece, i. 8. 7.

**προσ-τίθηναι**, \* θήσω, τέθεικα, 2 a. m. ἐθέμην, to add to: *M.* to add one's self to, accede to, agree to, concur in, D., i. 6. 10.

**προσ-τρέχω**, \* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run to, run up to, D., iv. 2. 21; 3. 10.

**πρόσω** adv., c. προσωτέρω, s. -τάτω, (πρό, πρὸς) forward(s), forth; forth from, far from, far off, at a distance, at the outposts, G.; far into, G., 420 a; ii. 2. 15: iv. 1. 3; 3. 28: τοῦ πρόσω, [for the region forward, 430 a] forward, in advance, farther, i. 3. 1:—c. farther, farther off, iv. 3. 34.

**προσ-ὤμωσα**, see προσ-ὀμνῦμι, ii. 2. 8.

**πρόσ-ωπον**, ου, (ὤψ) the face, countenance, looks; so plur., ii. 6. 11. Der. PROSOPO-ΡΕΙΑ.

† **προτεραιός**, α, ου, preceding: τῇ π., sc. ἡμέρα, on the day before, ii. 1. 3.

**πρότερος**, α, ου, (πρὶ q. v.) prior, former, preceding, previous; with adv. force (509 a), or (τὸ) πρότερον as adv., before, sooner, previously, G.; i. 2. 25 s; 4. 12; 7. 18: iv. 4. 14.

**προ-τίμᾶω**, ἦσω, τιτίμηκα, f. m. τιμήσομαι (ch. as p., 576 a), to honor before or above others, prefer, select, esteem, i. 4. 14; 6. 5.

**προ-τρέχω**, \* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run forward or before, outrun, G., ἀπὺ, i. 5. 2: iv. 7. 10.

**προῦ-** by crasis for **προ-ε**, as,

**προῦδεδώκειν**, see **προ-δίδωμι**, iii. 1. 2.

**προ-φαίνω**, \* φανῶ, πέφαγκα, to show before or forth: *M.* to appear before or beforehand; to appear in front, in the distance, or in prospect; to come in sight, make one's appearance; D.; i. 8. 1: ii. 3. 13 (v. l. φαίνω).

† **προφασίζομαι**, ἵσταιμι, ἰούμαι, to plead or urge as an excuse, A., iii. 1. 25.

**πρό-φασις**, εως, ἡ, (φημί) a pre-text, pre-tence, excuse, G., I., i. 1. 7; 2. 1.

**προ-φύλαξ**, ακος, ὁ, a sentinel in front, advanced or outer guard, out-guard, vedette; pl. an outpost, picket, &c.; ii. 3. 2; 4. 15: iii. 2. 1.

**προ-χωρέω**, ἦσω, κεχώρηκα, to go for-



ward, advance, prosper, succeed; to be favorable or useful, suit one's convenience or be for his advantage; i. 9. 13.

πρωῖ adv., c. πρωϊότερον, contr. **πρῶ**, πρωϊότερον, (πρό) *early* in the morning, ii. 2. 1: iii. 4. 1 (earlier than usual, *very early*, 514).

† **πρωτεύω**, εὖσω, πεπρώτευκα l., to be first, hold the first place, παρά, ii. 6. 26.

**πρώτος**, η, ον, (πρό q. v.) *primus*, first, in place, rank, or time, *foremost*, *chief*, *earliest*; often w. adverbial force (509); i. 3. 1; 6. 9: ii. 2. 12, 16? 6. 17, 26: — **τὸ πρῶτον** subst., *the first*; ἀπὸ or ἐπὶ τοῦ πρώτου from or at the first, iv. 3. 9; (τὸ) πρῶτον as adv., or as an appositive to a sentence, *first*, at (the) first, in the first place, as the first thing, i. 2. 16; 9. 2, 5, 7; 10. 10: ii. 5. 7: iii. 2. 1. Der. PROTO-TYPE.

**πταίω**, πταίσω, ἐπταίκα, (akin to πίπτω) to fall, strike, or dash against or upon, iv. 2. 3: v. l. παίω.

**πτάρνυμαι**,\* 2 a. a. ἐπταρον, to sneeze, iii. 2. 9.

**πτέρυξ**, υγος, ή, (πτερόν wing, fr. πέτομαι) the wing of a bird; a flexible skirt or flap at the bottom of the Greek corselet, usu. of leather strengthened by metallic plates; i. 5. 3: iv. 7. 15.

**πυγμή**, ής, (πύξ with the fist) pug-nus, the fist; boxing (rendered more severe among the Greeks by the use of the cestus), iv. 8. 27. Der. PYGMY.

**Πυθαγόρας**, ου, Pythagoras, a Spartan admiral, i. 4. 2. The commander of this fleet is named Σάμος or Σάμος in Hel. 3. 1. 1; Diod. 14. 19.

**πυκνός**, ή, ον, (πύκα closely) close or near-together, dense, thick, compact, firm, in c'ose array, ii. 3. 3: iv. 8. 2.

**πύλη**, ης, one fold of a double gate: comm. pl., gate or gates; hence, entrance, pass, passage, esp. a narrow entrance or pass into a country, sometimes really barred by gates; as πύλαι τής Κιλικίας καὶ τής Συρίας the Syro-Cilician Gates, a narrow pass between Mt. Amānus and the Gulf of Issus, barred by two walls with gates, of which those on the Syrian side are specially called αἱ Σύριαι πύλαι, i. 4. 4s. Der. THERMO-PYLÆ, PYL-ŪRUS. So

‡ **Πύλαι**, sc. αἱ Βαβυλώνιαι, the [Babylonian] Gates, Pylæ, a pass into

Babylonia, on the north side of the Euphrates and, as some think, through the Median Wall, i. 5. 5. — The Cilician Pass (πύλαι τής Κιλικίας), over Mt. Taurus into Cilicia, “perhaps,” says Ainsworth, “one of the most remarkable and picturesque mountain-passes in the world,” while Chesney adds that it is one of the longest and most difficult, is mentioned, i. 2. 21; now Golek-Bogház.

**πυνθάνομαι**,\* πύσσομαι, πέπυσμαι, 2 a. ἐπυνθόμην, to learn by inquiry, hear, ascertain; to ask, inquire, inquire into; G. CP., A. P., I. (A.), περί: i. 5. 15; 7. 16: iii. 1. 7: iv. 6. 17.

**πῦρ**,\* πῦρός, τό, FIRE: pl., Dec. 2, πυρά, -ων, -οῖς, fires, esp. watch-fires: ii. 5. 19: iv. 1. 11. Der. EM-PYREAN.

‡ **πύραμις**, ἰδος, ή, a flame-shaped structure, a PYRAMID, iii. 4. 9. One of the most prominent objects among the Ninevite ruins is the pyramid or conical mound here mentioned, situated at the northwest corner of the great platform on which the wonderful palaces of Nimrūd were erected, and still, after the wear of so many centuries, about 150 feet high. It was once a lofty tower 167 feet square at the base, erected doubtless as a sepulchral or religious monument.

**Πύραμος**, ου, ό, the Pyramus, the largest river of Cilicia, rising in Cataonia, breaking through Mt. Taurus, and carrying so much alluvium through its fertile plain, that Strabo quotes an oracle that at length its deposits would unite Cyprus to the mainland, i. 4. 1. || The Jelhūn, about 160 miles long.

† **πῦρινος**, η, ον, made of wheat, wheaten, iv. 5. 31.

**πυρός**, οὔ, ό, (πῦρ, fr. the color?) comm. pl., wheat, i. 2. 22: iv. 5. 5.

**πῶ** encl. adv., (orig. dat. of πός: by any means) yet, up to this time, hitherto; used w. a neg. (often written w. it as one word, cf. dum), not yet, never yet, &c.; i. 2. 26; 5. 12.

**πωλέω**, ήσω, (πέλω to be in business) to sell, A. D., i. 5. 5. Der. MONO-POLY.

**πῶλος**, ου, ό ή, a colt, filly, young horse, iv. 5. 24, 35. Cf. pullus, FOAL.

**πῶμα**, drink, see πόμα, iv. 5. 27?

**πῶ-ποτε** ever yet, ever, at any time, stronger than ποτέ: comm. w. a neg.



(sometimes written w. it as one word, cf. unquam), i. 4. 18; 9. 18s.

πῶς interrog. adv., (πός;) quomodo? how? in what way, manner, or condition? i. 7. 2: ii. 5. 20: iii. 2. 27?

πῶς encl. indef. adv., (πός) in some or any way or manner, by any means, somehow; hence, for some reason, somewhere, nearly, perhaps: ὠδέ πως somehow thus, to this effect: i. 7. 9: ii. 3. 18; 5. 2; 6. 3: iv. 1. 8; 8. 21? See ἄλλως.

## P.

ῥάδιος, α, ον, c. ῥάων, s. ῥᾶστος,\* easy, i., ii. 6. 24: iv. 6. 12; 8. 13.

†ῥαδίως, c. ῥᾶον, s. ῥᾶστα, easily, readily, iii. 5. 9: iv. 6. 10.

†ῥαθυμέω, ἦσω, to live at ease, lead a life of ease or indolence, ii. 6. 6.

†ῥαθυμία, ας, indolence, sloth, a life of ease, ii. 6. 5.

†[ῥά-θυμος, ον, of easy mind, indolent.] ῥᾶον, ῥᾶστον, see ῥάδιος, iv. 6. 12.

ῥέω,\* ῥεύσομαι & ῥύησμαι, ἐρρύηκα, 2 a. a. or p. ἐρρύην, (cf. ruo, rush) fluo, to flow, run (of water), ἀπὸ, διὰ, &c., i. 2. 7s, 23; 4. 4; 7. 15. Der. RHEUM.

ρίπτω & ριπτέω,\* ῥίψω, ἐρρίψα, a. ἐρρίψα, to throw, cast, hurl, throw off or down, throw over or about, A. D., εἰς, i. 5. 8: iii. 3. 1: iv. 7. 13.

Ῥόδιος, α, ον, Rhodian: Ῥόδιος subst., a Rhodian, a man of Rhodes (Ῥόδος, from ῥόδον rose?), a large and important island near the southwest coast of Asia Minor, colonized by the Dorians, and having a city of the same name (built B. C. 408), at the entrance of whose harbor stood the famed Colossus. The Rhodians were famed as slingers. iii. 3. 16s; 5. 8.

ῥοφέω, ἦσω or ἦσομαι, to sup up, suck, iv. 5. 32.

ῥύμα, ατος, τό, (ῥυ- to draw) a drawing, shot: ἐκ τόξου ῥύματος from the distance of a bow-shot, iii. 3. 15.

ῥώμη, ης, (ῥώννυμι to strengthen) strength, a military force, iii. 3. 14.

## Σ.

σάγαρις, εως, ή, (fr. Pers.) a battle-axe, halberd, bill, iv. 4. 16.

σάκιον or σάκκιον, ον, (dim. of σά-

κος saccus, a SACK) a small bag, a wrapper of sackcloth, iv. 5. 36.

†σαλπιγκτής or σαλπικτής, ού, α trumpet, iv. 3. 29, 32.

σάλπιγξ, ιγγος, ή, tuba, a trumpet, trump, usu. of bronze and straight, while the κέρας (cornu, horn) was curved. It was greatly used in Greek armies to direct and inspire their movements. iii. 4. 4: iv. 2. 7s.

†σαλπίζω,\* σαλπίσω l., a. ἐσάλπιγξα, to sound or blow with a trumpet, A. E.: ἐπεὶ ἐσάλπιγξε, sc. ὁ σαλπιγκτής, when the trumpeter blew, at the sound of the trumpet, 571 b: i. 2. 17.

Σάμιος, ον, ὁ, a Samian, a man of Samos (Σάμος), one of the most important islands in the Ægean, colonized by the Ionians, and early famed for its arts, commerce, and maritime power, standing with the neighboring Miletus and Ephesus at the head of the Ionian states. Its chief city and harbor had the same name. It was the birthplace of Pythagoras. Its patron deity was Hēra (Jūno), who had here her greatest temple. i. 7. 5. || Samo.

Σάρδεις, εων, αἱ, Sardes or Sardis, an ancient city on the Pactōlus, the capital of Lydia, the luxurious residence of Cræsus, the chief city of the dominions of Cyrus the Younger, and later the seat of one of the early churches; still showing, in its ruins, traces of its former magnificence; i. 2. 2s, 5; 6. 6: iii. 1. 8. || Sart.

†σατραπεύω, εῖσω, to be a satrap, to rule or govern as satrap, G., A., 472 d, i. 7. 6: iii. 4. 31.

σατράπης, ον, (fr. Pers.) a SATRAP, a Persian viceroy or governor of a province, ruling at the pleasure of the king, but with largely discretionary power over life and property. Acc. to Hdt. (3. 89), Darius I., the great organizer of the Persian Empire, divided it into 20 satrapies. i. 1. 2; 9. 7.

Σάτυρος, ον, ὁ, a Satyr, a fabulous being combining the forms of a man and a goat, an attendant upon Bacchus, and devoted to the pleasures of sense, i. 2. 13.

σαυτοῦ, -ῶ, -όν, see σεαυτοῦ.

σαφής, ἐς, clear, plain, manifest, evident, iii. 1. 10.

†σαφώς clearly, plainly, manifestly, evidently, certainly, i. 4. 18: ii. 5. 4.

σέ te, *thee, you*, see σὺ, ii. 5. 3 s.  
 †σε-αυτοῦ,\* ἧς, contr. **σαντοῦ**, ἧς, refl. pron., of *thyself* or *yourself*; in gen. often = tuus, *your own*; i. 6. 7.  
**σημαίνω**, ανῶ, σσήμαγκα l., a. ἐσήμηνα or -ἀνα 152 c, (σῆμα *sign*) to make or give a sign or signal; to indicate or show by an omen or other sign, signify, give notice; often referring to ὁ σαλπικτής implied, as ἐσήμηνε [the trumpeter gave the signal] the signal was given, 571 b; AE., D. I. (w. ὥς), CP.; ii. 1. 2; 2. 4: iii. 4. 4: iv. 3. 29.  
**σημεῖον**, ου, (σῆμα *sign*) signum, a sign, mark, signal, standard, i. 10. 12: ii. 5. 32.

†σησαμίνος, η, ον, made from *sesumē*, iv. 4. 13.

**σῆσαμον**, ου, SESAMÉ, oil-seed, sing. and pl., the seed of the sesamum, an oriental leguminous plant still much cultivated for the food and the excellent and abundant oil furnished by its seed, i. 2. 22.

σιγή, ἧς, *silence*, i. 8. 11: ii. 2. 20.

**σίγλος**, ου, ὁ, (akin to Heb. *shekel*) a *siglus*, = 7½ Attic oboli, or about 25 cents, i. 5. 6.

**Σικυνίως**, ου, ὁ, a *Sicyonian*, a man of Sicyon (Σικυών), a very ancient city, with a small territory, on the northern coast of the Peloponnese, between Achaia and Corinth. It was conquered by the Dorians; but retained a large Ionian element, and varied in its political relations and form of government. It was famed for its schools of painting and sculpture; and in general for the arts of peace, rather than for energy in war, or the maintenance of liberty. iii. 4. 47. || Vasiliká.

**Σιλᾶνός**, ου, Silānus, a soothsayer from Ambracia in Epirus, more shrewd than trustworthy, i. 7. 18.

**σίνομαι**,\* Ion. σινήσομαι, to harm, do harm or damage, inflict injury, iii. 4. 16.

†Σινωπέυς, ἑως, ὁ, a *Sinopean*, iv. 8. 22: a man of

[Σινώπη, ἧς, Sinōpe, a Milesian colony on the Paphlagonian coast, the most prosperous and powerful city on the shores of the Euxine. It had a great commerce and valuable fisheries, and sent out itself several colonies. It was the birthplace of the Cynic Di-

ogenes, and of Mithridātes the Great. || Sinub, still of some consequence from its excellent harbor.]

**σίτ-αγωγός**, ον, (σίτος, ἄγω) carrying corn, for the conveyance of grain, i. 7. 15.

†σίτιον, ου, bread, food, i. 10. 18.

**σίτος**, ου, ὁ, corn or grain, esp. wheat, whether unground, simply ground, or cooked; hence, flour or meal, bread, and, in general, food; i. 4. 19; 5. 5 s, 10: ii. 1. 6: iii. 1. 3:—pl.

**σίτα** (τά, 226 b) *victuals, provisions, food*, ii. 3. 27. Der. PARA-SITE.

**Σιττάκη**, ἧς, *Sittace*, a large and populous city on the west bank of the Tigris, ii. 4. 13. || Near Akbara or, acc. to some, Sheriat-el-Beidha.

**σιωπάω**, ἥσομαι, σεσιώπηκα, (σιωπή *silence*) to be or remain silent, keep silence, i. 3. 2.

**σκεδάννυμι**,\* σκεδάσω σκεδῶ, a. ἐσκέδασα, pf. p. ἐσκέδασμαι, to scatter or disperse, trans., iii. 5. 2.

**σκέλος**, εος, τό, a leg, iv. 2. 20; 7. 4. Der. ISO-SCELES.

†σκεπτεός, α, ον, necessary to consider: σκεπτεόν ἐστὶ impers., one or we must consider, ὅπως, i. 3. 11: iv. 6. 10.

**σκέπτομαι**, comm. in pres. and ipf. **σκοπέω**,\* σκέφομαι, ἔσκερμαι, a. ἐσκεψάμην, specio, to look intently, observe closely, view, see, discern, examine, spy, reconnoitre, explore, ascertain: to look out or for, look out for, keep a lookout, watch, provide; to look or see to, consider, regard; A., CP., πρὸς: i. 9. 22: ii. 4. 24: iii. 1. 13; 2. 20. Der. SKEPTIC, MICRO-SCOPE.

†σκευή, ἧς, equipment, attire, dress, iv. 7. 27. — [σκενάζω to prepare.]

**σκεῦος**, εος, τό, an article of furniture, equipment, or baggage, utensil: pl. baggage, luggage, iii. 1. 30; 2. 28.

†σκευοφορέω, ἥσω, to carry baggage, be a porter, iii. 2. 28; 3. 19.

†σκευο-φόρος, ον, (φέρω) carrying baggage: subst. -ος a baggage-carrier, porter; -ον, sc. κτήνος, a common beast of burden: τὰ σκευφόρα the baggage-animals, baggage-train, baggage; i. 3. 7; 10. 3, 5, 17: iii. 2. 28, 36; 3. 19.

†σκηνέω, ἥσω, & σκηνόω, ὥσω, ἐσκήνωκα, to pitch or to occupy a tent (the former sense belonging rather to σκηνόω, and the latter rather to σκηνέω), encamp or be encamped, quarter or be

quartered, lodge, ἐν, κατά, &c., i. 4. 9 : ii. 4. 14 : iv. 4. 14 ; 5. 23, 33 ; 7. 27.

σκηνή, ἡς, a tent : αἱ σ. the tents, camp : i. 2. 17 s ; 4. 3. Der. SCENE.

† σκηνόω, ὥσω, see σκηνέω, iv. 5. 23.

† σκῆνωμα, ἀπος, τό, a tent : pl. tents, quarters, encampment, ii. 2. 17.

† σκηπτός, οὔ, ὁ, a thunderbolt, iii. 1. 11.

† σκηπτούχος, ου, ὁ, (σκηπτρον a staff, SCEPTRE, ἔχω) a sceptre-bearer, wand-bearer, usher, a Persian household-officer, comm. a eunuch, i. 6. 11.

[σκήπτω, ἤψω, to lean, fall, dart.]

σκληρός, ἄ, ὁν, (σκέλλω to dry) hard, rough, iv. 8. 26.\* Der. SCLEROTIC.

† σκληρῶς in hardship, with difficulty, iii. 2. 26 : v. l. ἀκλήρους.

σκοπέω, in pr. & ipf., see σκέπτομαι.

σκοπός, οὔ, ὁ, (σκέπτομαι) a scout, spy, sentinel, ii. 2. 15. Der. SCOPE.

† σκοταῖος, α, ον, in the dark, before morning or after nightfall, ii. 2. 17 : iv. 1. 5, 10.

σκότος, εος, τό, darkness, the dark : ἐστὶ or γίνεταί σκότος it is or becomes dark : ii. 2. 7 ; 5. 7, 9 : iv. 5. 17.

Σκύθης, ου, a Scythian, one of the nomadic barbarians who occupied the most northern known parts of eastern Europe and western Asia. From their skill as bowmen, their name was applied by the Greeks to a kind of archers armed and trained in Scythian fashion : Σκύθαι τοξῆται, or Σκυθο-τοξῆται, Scythian archers. iii. 4. 15 (as adj.): om. by some.

† Σκυθῖνοί, ὧν, οἱ, the Scythini, or -inians, a mountain tribe, not far from the southeast shore of the Euxine, perhaps of Scythian origin, iv. 7. 18.

σμῆνος, εος, τό, a bee-hive, a swarm of bees, iv. 8. 20.

Σόλοι, ὧν, οἱ, Soli, an important maritime city of Cilicia, built by Argives and Rhodians ; who at length spoke such bad Greek, from mingling with the native Cilicians, as to give rise to the term *solecism* (σολοικισμός). It was the birthplace of the Stoic Chrysippus and the poet Aratus ; and was later named Πομπηιοῦπολις from Pompey the Great, who here settled a colony of reformed pirates. i. 2. 24. || Eski-Shehr (i. e. old city) near Mezetli.

Σοῦσα, ὧν, τά, (Pers. susan, *bily*) Sûsa (Shushan, Neh. 1. 1) chief city

of the province of Susiāna (Elam, Dan. 8. 2), and one of the capitals of the Persian Empire, comm. occupied by the king, from its genial climate, in the winter or spring, ii. 4. 25 : iii. 5. 15. || Extensive ruins at Sûs, where the remains of the great palace of Darius I. have been lately disinterred.

† Σοφ-αῖνετος, ου, Sophænetus, from Stymphālus in Arcadia, one of the oldest of the Cyrean generals. As his name does not appear after the Cyreans reached the Bosphorus, it is probable that he took this opportunity of leaving the army, perhaps displeased with his fine or thinking his age too little respected, and that Phryniscus was appointed in his place. He may have written a history of the expedition to justify himself, since we find a Sophænetus mentioned as the author of such a history. i. 1. 11.

† σοφία, ας, wisdom, skill, i. 2. 8. Der. SOPHIA, PHILO-SOPHY.

σοφός, ἡ, ὁν, wise, intelligent, clever, gifted, accomplished, i. 10. 2.

† σπανίζω, ἴσω ἰῶ, to lack, want, be in want of, &c., ii. 2. 12.

† σπάνιος, α, ον, scarce, scanty, i. 9. 27.

[σπάνις, εως, ἡ, scarcity, want.]

Σπάρτη, ἡς, Sparta (on the west bank of the Eurōtas, now the Iri), also called Λακεδαίμων, the capital of Laconia, and that city of Greece in which its military spirit and prowess, and the subordination of the individual to the state culminated. It was the especial residence of the Dorian conquerors of Laconia, a great military and land-holding aristocracy (οἱ ὅμοιοι the peers, iv. 6. 14), owning estates throughout the province, which were chiefly cultivated by the conquered people reduced to a state of serfdom under the name of Helots. The Spartan citizens were so few in comparison with their slaves and subjects, that they could hope to maintain their ascendancy only by a thorough system of military and political training. Hence they submitted to the rigid and peculiar laws of Lycurgus, observed great simplicity in their personal habits, subordinated domestic to public life, accounted luxury, ease, and self-indulgence as crimes, disdained the protection of walls, and

lived at Sparta as in a camp. ii. 6. 4. || New Sparta (near Mistra), lately built to cherish the memory of ancient greatness.

†Σπαρτιάτης, ου, *a Spartan*, a man belonging by birth to the class of Spartan citizens, iv. 8. 25.

σπάρτον, ου, (σπείρα *a twisted cord*) *a cord, rope*, iv. 7. 15.

σπάω, άσω, έσπακα, pf. p. έσπασμαι, *to draw*: *M. to draw one's own*, A.; i. 8. 29. Der. SPASM.

σπένδω,\* σπείσω, έσπεικα l., α. έσπεισα, libo, *to make or offer a libation, to pour*, iv. 3. 13s:—*M. to make or agree to a treaty, peace, or truce* (since in this mutual libations were common), D., προς, επί, i. 9. 7s: iii. 5. 16: iv. 4. 6.

σπεύδω, σπεύσω, έσπευκα l., *to hasten, make haste, press on, be in haste, be eager*, I., i. 3. 14; 5. 9: iii. 4. 20, 49: iv. 8. 14.

σπολάς or στολάς, άδος, ή, (στέλλω) *a leathern waistcoat, worn under or instead of the metallic θώραξ*, iii. 3. 20: iv. 1. 18. The form σπολάς appears to be Dor., 168. 2: see λοχαγός.

σπονδή, ής, (σπένδω q. v.) *a libation, drink-offering*: pl. libations, hence comm., *a treaty, truce, or armistice, peace*, i. 9. 8: ii. 3. 4s: iv. 3. 14.

†σπουδάξω, άσομαι, έσπούδακα, *to be busy, zealous, or in earnest, to work zealously or hard*, ii. 3. 12.

†σπουδαιο-λογέω, ήσω, (σπουδαίος earnest, λόγος) *A. & M. to engage in earnest conversation, converse seriously*, i. 9. 28.

σπουδή, ής, (σπεύδω) *haste, speed, expedition, earnestness*, i. 8. 4: iv. 1. 17.

†στάδιον, ου, pl. οι στάδιοι & τὰ στάδια, *a stadium, stade, nearly a furlong*; the [stopping-place] length of the footrace-course, which at Olympia (the comm. standard) was = 600 Greek, or 606½ Eng. feet: hence, the common or short foot-race itself, as in σ. άγωνίζεσθαι *to contend in the short race or course*: i. 4. 1, 4; 8. 17: iv. 8. 27.

†σταθμός, ου, ό, statio, *a STATION or stopping-place, esp. at night*; hence, *a day's journey or march* (averaging in the Anab., acc. to vii. 8. 26, about 5½ parasangs, or 160 stadia), *a stage*; i. 2. 5s; 7. 14; 8. 1; 10. 1: ii. 2. 6.

σταίην, στάς, see ίστημι.

†στασιάζω, άσω, έστασίακα, (στάσις

*faction*) *to form a party or excite faction against*, D., ii. 5. 28.

†στεγάσμα, ατος, τό, (στεγάω *to cover*) *a covering, tent-cover*, i. 5. 10?

στέγη, ής, (στέγω *tego, to cover, shelter*) *a roof, shelter under a roof, cover, covered house, cottage*, iv. 4. 14.

στείβω (v. l. στίβω), ψω l., (cf. stīpo) *to tread, beat, or press down*; hence, *to frequent a road*; A.; i. 9. 13.

στέλλω,\* ελω, έσταλκα, pf. p. έσταλμαι, *to equip, accoutre, fit out, despatch, send*, A. επί: *M. to [send one's self] set forth, proceed, journey, go*, επί, κατά: iii. 2. 7. Der. APO-STLE.

στενός, ή, όν, c. ώτερος or ότερος, 257 b, narrow, strait: έν τῷ στενῷ or τοῖς στενοῖς in angustiiis, in the narrow or defile, in the narrow space, road, or pass: i. 4. 4: iii. 4. 19, 22: iv. 1. 14; 4. 18. Der. STENO-GRAPHY.

†στενο-χωρία, άς, (χώρος) *a narrow place, spot, road, or pass*, i. 5. 7.

στέργω,\* στέρξω, 2 pf. Ion. έστοργα, *to love* (in the higher sense), regard with affection, A., ii. 6. 23. Cf. φιλέω.

στερέω & στερίσκω,\* στερήσω, έστέρηκα, *to deprive*, A. G., ii. 5. 10:—*P. & M. στέρομαι* (v. l. στερέομαι), *στερήσομαι, έστέρημαι, α. έστερήθην, to be deprived of, lose, want*, G., i. 4. 8; 9. 13: ii. 1. 12: iii. 2. 2: iv. 5. 28.

στέρνον, ου, (στερεός or στερρός firm, whence STEREO-TYPE) *the breast*, i. 8. 26. Der. STERNUM.

στερρῶς (στερρός firm) *firmly, steadfastly, resolutely*, iii. 1. 22.

στέφανος, ου, ό, (στέφω *to encircle*) *a crown, garland, wreath, common among the Greeks as a prize of victory, as a mark of honor, and as a festal or sacred ornament*, i. 7. 7: iv. 5. 33. Der. STEPHEN.

†στεφανώω, ώσω, έστεφάνωκα, pf. p. έστεφάνωμαι, *to crown*, A.: *M. to crown one's self*: iv. 3. 17; 5. 33.

στήναι, στήσας, see ίστημι, i. 2. 15.

†στιβός, ου, ό, *a trodden or beaten way or path, a track* (made by many ίχνη, or single footsteps), i. 6. 1.

στίβω v. l. for στείβω, i. 9. 13.

στίφος, εος, τό, (στείβω) *a throng, mass, dense or compact body, of men*, i. 8. 13, 26.

στλεγγίς, ίδος, ή, *a strigil, fleshcomb, scraper, such as were used by bathers to cleanse the skin*; or, as some think,

an ornamental comb for the head, such as even men wore on some sacred occasions; i. 2. 10.

**στολή**, ἡς, (στέλλω) *an equipment, dress, garment, robe*, i. 2. 27; iv. 5. 33; 7. 13. Der. STOLE.

**στόλος**, ου, ὁ, (στέλλω) *an equipment, preparation; an armament, armed force, army; an expedition, march, journey, voyage*; i. 2. 5; 3. 16: ii. 2. 10, 12; iii. 1. 9 s; 2. 11; 3. 2.

**στόμα**, ατος, τό, *the mouth of a person, river, sea, pit, &c.; the outlet or entrance; of an army, the front or van*; iii. 4. 42 s; iv. 5. 25, 27. Der. STOMACH.

**στρατεία**, ας, *a campaign, expedition*, iii. 1. 9.

**στράτευμα**, ατος, τό, *a body led to war, an army, host; a military force (whether larger or smaller, an entire army or a division of it), for which στρατεία is the most general term. Of στρατεία, στρατιά, and στρατός, the first is far the most used in the Anab., and the last but once. i. 1. 7 s; 2. 1, 14, 25; 5. 11 s; 7. 1 s.*

**στρατεύω**, εύσω, ἐστράτευκα, *to lead to war, make war, engage in war, make an expedition, march*, ch. of leaders or commanders, ἐπί, εἰς, ii. 1. 14; 3. 20; 4. 3; 6. 29:—*M.* (oftener, and of both leaders and followers) *to take the field, make or engage in war, make an expedition or take part in one, march, serve in arms or as a soldier*, ἐπί, εἰς, σύν, &c., i. 1. 11; 2. 2 s; 9. 14: ii. 1. 1: iii. 1. 10.

**στρατηγέω**, ἦσω, *to be general or commander; to lead, command, direct, or manage, as general; to take command*; G. AE.: *στρατηγεῖν διεπράξατο* he obtained command of: *στρατηγεῖν στρατηγίαν* to undertake a command: i. 3. 15; 4. 3; ii. 2. 13; 6. 28: iii. 2. 27. Der. STRATAGEM.

**στρατηγία**, ας, *generalship, military command; mode of leading an army, plan of operations or management of affairs in war*; i. 3. 15: ii. 2. 13. Der. STRATEGY.

**στρατηγός**, οὔ, ὁ, (ἄγω) *a leader or commander of an army or of one of its larger divisions, a general; the commander of the troops of a Persian province (also termed κάρανος), according to the theory of the empire a different*

person from the satrap for the sake of mutual restraint, but in practice often the same; G. In mercenary service, the pay of a general appears to have usu. been four times that of a private. i. 1. 2; 2. 15.

**†στρατιά**, ἄς, *an army, host*, comm. of an entire army, or of its mass in distinction fr. the officers or fr. an excepted part, i. 2. 12, 27; 3. 20; 4. 5: iii. 2. 13: see *στράτευμα*.

**†στρατιώτης**, ου, *a soldier, esp. a private or common soldier*, i. 1. 9; 2. 17; 3. 7 s, 21: iii. 2. 2.

**†Στρατο-κλῆς**, έους, *Stratocles*, from Crete, the commander of a serviceable body of archers, iv. 2. 28. See 219 c.

**†στρατο-πέδεύω**, εύσω, ἐστρατοπέδευκα, *to make a camp*: comm. *M.* *to encamp, be encamped*; pf. *to lie in camp*; ἀνά, ἐν, εἰς, παρά, &c.: i. 3. 7: ii. 2. 15; 4. 1, 10.

**†στρατό-πέδον**, ου, (πέδον *ground*) *the ground occupied by an encamped army, a camp, encampment*; by meton. *for the army encamped*; i. 10. 1, 5: iv. 8. 23.

**στρατός**, οὔ, ὁ, (akin to *στρώννυμι* sterno, STREW? cf. strātus) *a body of men encamped, hence, an army, host*, = *στρατιά* q. v., i. 5. 7: see *στράτευμα*.

**στραφεῖς**, see *στρέφω*, i. 10. 6.

**†στρεπτός**, ἡ, ὄν, *twisted, wreathed*: subst. *στρεπτός*, sc. κύκλος, torquis, *a wreath, necklace, collar, chain*, i. 2. 27; 5. 8; 8. 29.

**στρέφω**,\* έψω, ἔστροφα l., pf. *p.* ἔστραμμαι, 2 a. *p.* ἐστράφημ, (τρέπω) *to turn, twist, wreath, braid, plait*, A., iv. 7. 15:—*A.* intrans. & *M.*, w. 2 a. *p.*, of soldiers, *to turn, wheel, face about*, πρὸς, i. 10. 6? iii. 5. 1: iv. 3. 26, 32. Der. STROPHE, CATA-STROPHE.

**στρουθός**, οὔ, ὁ ἡ, *a field-bird, esp. sparrow; an ostrich (fully σ. ὁ μέγας the great bird)*, i. 5. 2, 3.

**στυγνός**, ἡ, ὄν, (στυγέω *to hate*) *hateful, repulsive, gloomy, stern*: τὸ στυγνόν *the gloom or sternness*: ii. 6. 9, 11.

**Στυμφάλιος**, ου, ὁ, *a Stymphalian, a man of Stymphālus, a city near a lake of the same name in northeastern Arcadia. It was one of the fabled labors of Hercules to destroy the monstrous birds which haunted this lake.* i. 1. 11. || Ruins in the vale of Zaraká.

**σύ**\* (σοῦ, σοί, σέ, encl.), pl. ὑμεῖς,

tu (tui, tibi, te), vos, ΤΗΟΥ, ΥΟΥ, i. 3. 3 s; 6. 6 s; ii. 1. 16 s.

συγ- or ξυγ-, the form which σύν takes in compos. before a palatal, 150.

συγ-γενής, ές, (γένος) joined by birth, of the same race, related, akin: pl. συγγενείς subst., relatives, relations, kinsmen, kinsfolk: i. 6. 10; iv. 5. 32.

συγ-γίγνομαι, \* γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. έγενόμην, to come to be with, have intercourse, acquaintance, or an interview with; to be with, associate or confer with, become acquainted with; to be under one's instruction; to come together, meet; D.; i. 1. 9; 2. 12, 27; ii. 5. 2; 6. 17.

συγ-καλέω, \* καλέσω καλῶ, κέκληκα, a. έκάλεσα, to call together, convoke, convene, assemble, A. eis, i. 4. 8; 6. 4.

συγ-κατα-καίω & Att. -κάω, \* καύσω, κέκαυκα, to burn up with them, A., iii. 2. 27.

συγ-κατα-στρέφω, \* έφω, έστροφά l.; M. to assist in subduing or reducing, D., ii. 1. 14: see κατα-στρέφω.

συγ-κύπτω, κύψω, κέκυφα, to bend together or towards each other, approach, converge, iii. 4. 19, 21.

σύειος, α, ον, (σύς) obtained from swine, iv. 4. 13: v. l. σύϊνος, &c.

Συνέννεσις, ιος, Syennesis, a king of Cilicia, who tried to pursue such a course that he should not lose his crown, whether Cyrus or Artaxerxes prevailed. Diodorus states (14. 20) that he secretly sent a son to the king to assure him of his fidelity, to report the doings of Cyrus, and to say that whatever he had himself done for the latter, had been done through compulsion. Syennesis appears to have been a common name of the Cilician kings. i. 2. 12, 26 s.

συλ- or ξυλ-, the form which σύν takes in compos. before λ, 150.

συλ-λαμβάνω, \* λήψομαι, έλληφα, 2 a. έλαβον, to take by bringing the hands together, seize, arrest, apprehend, capture, A., i. 1. 3; 4. 8; 6. 4: iii. 1. 2, 35; iv. 4. 16. Der. SYL-LABLE.

συλ-λέγω, \* λέξω, έλλοχα, pf. p. έλέγμαι, 2 a. p. έλέγην, (λέγω lego, to LAY, gather) to gather together, collect, levy, assemble, convene, trans., A., i. 7, 9; ii. 4. 11; iii. 1. 39:—M., w. 2 a. p., to assemble, congregate, come or get together, collect, gather, convene, in-

trans.; to be assembled, &c.; iv. 1. 10 s; 5. 1, 12; 8. 9. [1. 6.]

‡ συλλογή, ής, an assembling, levy, i. 1. 6. συμ- or ξυμ-, the form which σύν takes in compos. before a labial, 150.

συμ-βαίνω, \* βήσομαι, βέβηκα, 2 a. έβην, to come together, meet, occur, happen, result, iii. 1. 13.

συμ-βάλλω, \* βαλῶ, βέβληκα, 2 a. έβαλον, to cast, dash, or bring together, collect, A., iii. 4. 31:—M. (of mutual or joint action) to contribute, give a suggestion or hint, agree upon, contract, A. D., περί, i. 1. 9; iv. 6. 14. Der. SYMBOL.

συμ-βοηθέω, ήσω, βεβοήθηκα, to help together or in a body, join in assisting, iv. 2. 1.

† συμ-βουλεύω, εύσω, βεβούλευκα, to plan with, counsel, advise, D. A., I. (A.), i. 6. 9; ii. 1. 17 s; iii. 1. 5:—M. to consult or confer with, ask one's advice, D. CP., i. 1. 10; 7. 2; ii. 1. 16 s.

[συμ-βουλή, ής, counsel, advice.]

‡ σύμβουλος, ον, ό, a counsellor, adviser, i. 6. 5.

συμ-μαθάνω, \* μαθήσομαι, μεμάθηκα, 2 a. έμαθον, to become familiar with or accustomed to, iv. 5. 27.

[συμ-μάχομαι, \* to fight together.]

‡ σύμμαχος, ον, fighting with, auxiliary, allied, in alliance with; τὰ σύμμαχα the aids, advantages, or resources, in war: σύμμαχος subst., an ally; auxiliary: D., G., επί, i. 3. 6; 7. 3; ii. 4. 6 s; 5. 11.

συμ-μίγνυμι or -ῖω, \* μίξω, μέμιχα l., to mingle or unite with (trans. or intrans.), join, form a junction with, meet (as friends or enemies), join battle with, D. έν, eis, ii. 1. 2; iv. 6. 24.

σύμ-πᾶς, ᾧσα, ᾧν, all together, the whole together, entire, in all: τὸ σύμπαν adv., altogether, throughout: i. 2. 9; 5. 9; iv. 3. 2.

συμ-πέμπω, \* πέμψω, πέπομφα, to send or dispatch with another, A. D., i. 2. 20; iii. 4. 42 s.

συμ-πίπτω, \* προσομαι, πέπτωκα, 2 a. έπεσον, to fall together, fall in, collapse: to meet in close conflict, grapple or close with; i. 9. 6. Der. SYMPTOM.

σύμ-πλεως, ων, (πλέως \* full) [filled together] quite or very full of, filled with, abounding in, G., i. 2. 22: v. l. έμ-πλεως.

συμ-ποδίζω, ίσω ιῶ, (πούς) to tie the



feet together, *confine, encumber, impede*, A., iv. 4. 11 : v. l. *συν-πεδάω*.

**συν-πολεμέω**, ἦσω, πεπολέμηκα, *to war or make war with as an ally, assist in war*, D. *ἐπί, πρὸς*, i. 4. 2.

**συν-πορεύομαι**, εὔσομαι, πεπόρευμαι, *to proceed or march with, take part in an expedition*, i. 3. 5 ; 4. 9.

**συν-πράττω**, ἄξω, πέπραχα, *to operate with, assist, aid; to assist in effecting or obtaining* ; D. AE.; i. 1. 8.

**συν-προ-θυμέομαι**, ἥσομαι, ipf. προθυμούμην, *to join in urging, add one's influence or efforts*, I. (A.), iii. 1. 9.

**συν-φέρω**,\* ὁσω, ἐνήνοχα, a. ἤνεγκα or -ον, pf. p. ἐνήνεγμαι, *to bring together, gather, collect, contribute; to contribute good, be advantageous, beneficial, suitable, or suited, sometimes impers.; to bear or share with* ; A. D., *ἐπί, πρὸς* : ii. 2. 2 : iii. 2. 27 ; 4. 31.

**σύν**\* prep., old Att. *ξύν* 170, *eum, with, together with, at the same time with, in company or connection with, with the help or favor of, under the command of* ; w. DAT. of person (companion, helper, counsellor, commander, military force, &c.), instrument, dress, circumstance, feeling, means, manner, &c., i. 1. 11 ; 2. 15 ; 3. 5 s ; 8. 4 : ii. 1. 12 : iii. 1. 23 ; 3. 1 s, 14. In compos. (*συν-* before a palatal, *συν-* bef. a labial, *συν-* bef. λ, *συν-* bef. ρ, *συν-* or *συν-* bef. σ, 150, 166), *con-, with, at the same time, together, altogether*, sometimes strengthening such an idea already in the simple verb.

**συν-αγείρω**, pf. ἀγήγεγκα I., a. ἤγειρα, *to assemble together, collect*, A. D., i. 5. 9.

**συν-άγω**,\* ἄξω, ἦχα, 2 a. ἤγαγον, *to bring together, collect, assemble, convene; to bring together or join the edges of, close* ; A. *ἐξ* : i. 3. 2, 9 ; 5. 10 : iii. 5. 14 : iv. 4. 19.

**συν-αδικέω**, ἦσω, ἠδίκηκα, *to commit injustice with another, join in wrongdoing, be an accomplice in evil deeds*, D., ii. 6. 27.

**συν-αίρῳ**,\* ἦσω, ἦρηκα, 2 a. εἶλον, *to take together, com-prehend* : ὡς *συν-ελόντι* εἰπεῖν, sc. λόγῳ, *to speak in comprehensive language, to say all in a word*, iii. 1. 38 : see ὡς f.

**συν-ακολουθεῖω**, ἦσω, ἠκολούθηκα, *to go in company with, follow closely, accompany*, D., ii. 5. 30, 35 : iii. 1. 4.

**συν-αλλάττω**,\* ἄξω, ἠλλαχα, 2 a. p. ἠλλάγην, (*ἀλλάττω* *to change*, fr. ἄλλος) *to change so as to bring together, reconcile* : M., w. a. p., *to become reconciled, come to an agreement, make peace*, πρὸς, i. 2. 1.

**συν-ανα-βαίνω**,\* βήσομαι, βέβηκα, 2 a. *ἔβην*, *to go up with*, D., i. 3. 18.

**συν-αντάω**, ἦσω, ἤντηκα, (*ἀντάω* *to meet*, fr. ἀντί) *to meet [and speak with]*, i. 8. 15.

**συν-ἀπ-εἰμι**,\* ipf. ἦεν, (εἶμι) *to depart or return with*, ii. 2. 1.

**συν-ἄπτω**, ἄψω, *to fasten together; to join (battle), engage in*, A. D., i. 5. 16.

**σύν-δειπνος**, ου, ὁ, (*δείπνον*) *a table-companion, guest at table*, ii. 5. 27.

**συν-δια-πράττω**, ἄξω, πέπραχα, *to accomplish with* : M. *to negotiate with*, υπέρ, iv. 8. 24.

**συν-ε-**: for augmented forms thus beginning, look under *συν-* before a palatal, *συν-* bef. a labial, *συν-*, *συν-*, bef. λ, ρ, and *συν-*(σ) bef. σ, 151, 166.

**συν-εγενόμην**, see *συν-γίγνομαι*.

**συν-εἰλέγμαι**, see *συν-λέγω*, iv. 3. 7.

**συν-εἰληφα**, -εἰλημμαι, see *συν-λαμβάνω*, iii. 1. 2, 35.

**σύν-εἰμι**,\* ἔσομαι, (εἶμι) *to be with, associate with*, D. : οἱ *σύνοντες* associates or followers : ii. 6. 20, 23.

**σύν-εἰμι**,\* ἦεν, (εἶμι) *to go or come together, come or advance for an encounter*, P., i. 10. 10 : iii. 5. 7 ?

**συν-εἰσ-έρχομαι**,\* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, *to enter together with*, πρὸς . . εἰς . . σύν, iv. 5. 10.

**συν-εκ-βαίνω**,\* βήσομαι, βέβηκα, *to go forth together with*, ἐπί, iv. 3. 22.

**συν-εκ-βίβάζω**, βιβάσω βιβῶ, *to join in lifting out, assist in extricating*, A., i. 5. 7.

**συν-εκ-κόπτω**, κόψω, κέκοφα, *to join in cutting down*, A., iv. 8. 8.

**συν-έλαβον**, see *συν-λαμβάνω*, iii. 2. 4.

**συν-έλεξα**, -ελέγην, see *συν-λέγω*.

**συν-εἰλήλυθα**, -εἰλθειν, see *συν-έρχομαι*, ii. 1. 2 : iii. 1. 36.

**συν-ελόντι**, see *συν-αίρῳ*, iii. 1. 38.

**συν-έμιξα**, see *συν-μίγνυμι*, ii. 3. 19.

**συν-ἐνήνεγμαι**, see *συν-φέρω*.

**συν-επ-εύχομαι**, εὔδομαι, εὐγμαι or ἠθγμαι, *to vow moreover at the same time*, I., iii. 2. 9.

**συν-επι-σπεύδω**, εὔσω, *to assist in hastening forward*, A., i. 5. 8.



**συν-έπομαι**,\* ἔπομαι, ipf. εἰπόμεν, *to follow with or closely, follow, accompany, attend*, D., i. 3. 9; 4. 17.

**συν-εργός**, ὢν, (ἔργον) *working with: helper, coadjutor*, D. G., i. 9. 20 s.

**συν-εῖρήν**, see **συρ-ρέω**, iv. 2. 19.

**συν-έρχομαι**,\* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, *to go or come together, assemble, convene, meet*, παρά, ὡς P., ii. 1. 2; 2. 8; 3. 21; 5. 3: iii. 1. 33 s.

**συν-σ-**: for most words thus beginning, look under **συ-σ-**: e. g.,

**συν-έσπων**, see **συ-σπάω**, i. 5. 10.

**συν-εστάθην**, -έστην, see **συν-ίστημι**.

**συν-εφ-έπομαι**,\* ἔπομαι, ipf. εἰπόμεν, 2 a. ἐσπόμην, *to follow close upon, follow closely, accompany*, D., iv. 8. 18.

**συν-εώρων**, see **συν-οράω**, iv. 1. 11.

**συν-ήγαγον**, see **συν-άγω**, i. 3. 2.

**συν-ῆειν**, see **σύν-ειμι** (εἶμι), i. 10. 10.

**συν-ἦλθον**, see **συν-έρχομαι**, ii. 2. 8.

**συν-θέμενος**, see **συν-τίθημι**, ii. 5. 8.

**σύν-θημα**, ατος, τό, *an agreement or thing agreed upon, token, watchword, password*, i. 8. 16: iv. 6. 20.

**συν-θοῦτο** or **-θεῖτο**, see **συν-τίθημι**.

**συν-ιδεῖν**, see **συν-οράω**, i. 5. 9.

**συν-ίστημι**,\* στήσω, ἔστηκα, 2 a. ἔστην, α. p. ἐστάθην, *to [bring together as friends] present or introduce to*, A. D., 1. 8. Der. SYSTEM.

**σύν-οδος**, ου, ἡ, *a way or coming together, meeting, encounter, shock of arms*, εἰς, i. 10. 7. Der. SYNOD.

**σύν-οιδα**, see **συν-οράω**, i. 3. 10.

**συν-ολολύζω**, ὕξομαι, (ὀλολύζω ululo, HOWL) *to join in a loud cry*, iv. 3. 19.

**συν-ομολογέω**, ἥσω, ὠμολόγηκα, *to agree upon with another, agree with or to, assent to, concert*, A. D., iv. 2. 19.

**συν-όντων**, see **σύν-ειμι** (εἶμι), ii. 6. 23.

**συν-οράω**,\* ὀψομαι, ἐώρακα or ἐόρακα, ipf. ἐώρων, 2 a. εἶδον, *to see at the same time, mutually, or in a comprehensive view; to observe, keep an eye upon, or watch each other; to perceive*; A., P.; i. 5. 9: iv. 1. 11:—2 pf. pret. **σύν-οιδα** (inf. **συν-ειδέναί**, &c.) *conscious sum, to know or be cognizant with another, be conscious to one's self*, D. P., i. 3. 10: ii. 5. 7.

**συν-ουσία**, ας, (εἶμι) *the being together, an interview, conversation, conference*, ii. 5. 6.

**συν-τάττω**, τάξω, τέταχα, pf. p. τέταχμαι, *to arrange together, form or*

*draw up in military order (esp. order of battle), array, marshal*, A., i. 2. 15: **συντεταγμένοι** *drawn up, in battle-array*, i. 7. 14: iv. 2. 7:—*M.*, of a leader, *to draw up his own troops*, A.; of soldiers, *to draw themselves up, array themselves, form in military order* (intrans.), ἐξ, ὡς εἰς i. 3. 14; 8. 14; 10. 5, 8: iv. 4. 1. Der. SYNTAX.

**συν-τίθημι**,\* θήσω, τέθεικα, 2 a. m. ἐθέμην (θείμην or θοίμην, θέσθαι, &c.), *to put together: M.* *to put together mutually, arrange or agree with any one, agree upon, make an agreement or compact*, A., D. I. (A.), i. 9. 7: ii. 5. 8: iv. 2. 1 s. Der. SYNTHETIC.

**σύν-τομος**, ου, s., (τέμνω) *con-cisus, cut so as to come closer together, concise, short*, ii. 6. 22.

**συν-τράπεζος**, ου, = ὁμο-τράπεζος q. v., i. 9. 31.

**συν-τρίβω**, ἰψω, τέτριφα, (τρίβω *to rub*) *to rub or crush together: συντετριμμένοι σκέλη καὶ πλευράς with legs and ribs crushed or broken*, iv. 7. 4.

**συν-τυγχάνω**,\* τεύξομαι, τετύχηκα, *to happen or fall in with, happen upon, meet with, find*, D., i. 10. 8.

**συν-ωφελέω**, ἥσω, ὠφέληκα, *to join in benefiting*, AE. εἰς: σ. οὐδέν *to contribute no benefit or service*, iii. 2. 27.

**Συράκσιος**, or **Συρῶκούσιος**, ου, ὁ, *a Syracusan, a man of Syracuse (Συράκουσαι), the greatest city of Sicily, founded upon the east coast by a Corinthian colony, B. C. 734, and having two excellent harbors. It was the birthplace of Theocritus and Archimedes, and was famed for two sieges, in one of which it repelled the Athenians (B. C. 413), but in the other, after long, brave, and ingenious resistance, was taken by the Romans under Marcellus (B. C. 212).* i. 2. 9; 10. 14. || *Siracusa.*

† **Συρία**, ας, *Syria* (Aram, Numb. 23. 7), a great country in Asia, of remarkable interest in both sacred and profane history, lying east of the Mediterranean and north of Arabia, and in its early extent reaching even to the Tigris (later bounded by the Euphrates). It was chiefly inhabited by the Semitic race. i. 4. 4.

† **Σύριος**, α, ου, *Syrian*, i. 4. 5.

**Σύρος**, ου, ὁ, *a Syrian*, i. 4. 9.

**συρ-ρέω**,\* ρεύσομαι & ῥήσομαι, ἐρρύ-

ηκα, 2 a. a. or p. ἐρρύην, (σύν) to flow, run, or flock together, eis, iv. 2. 19.

συ-σ- or ξυ-σ-, the form which, in compos., the prep. σύν takes with σ followed by a consonant, 166.

συ-σκευάζω, άσω, to collect baggage : — M. to collect one's own baggage, pack up, make ready for a start, A.; sometimes pf. or aor. pt., all packed up, ready for a start; i. 3. 14: ii. 1. 2; 2. 4.

συ-σπάω, άσω, ξσπακα, to draw together, sew together, A., i. 5. 10.

συ-σπειράω, άσω, pf. p. ἐσπείραμαι, (σπείρα a coil, SPIRE) to coil together, draw up in close order: συνεσπειράμενος in close array, i. 8. 21.

συ-σπουδάζω, άσσομαι, έσπούδακα, to join in earnest effort, ii. 3. 11.

συ-στρατεύω, εύσω, έστράτευκα, to join in making war: — M. to take the field, march, campaign, carry on war, or serve as soldiers WITH; to join an expedition, take part in a campaign; D., έν, επί, σύν. i. 4. 3.

συ-στράτηγος, ου, or -στρατηγός, ου, ό, a fellow-general, colleague in command, ii. 6. 29: v. l. στρατηγός.

συ-στρατιώτης, ου, ό, a fellow-soldier, comrade in war, i. 2. 26.

συ-στρατοπεδεύομαι, εύσομαι, έστρατοπέδευμαι, to encamp together, σύν, ii. 4. 9.

συ-στρέφω,\* έψω, ξστροφα l., 2 a. p. έστράφην, to turn together: M., w. 2 a. p., to turn to each other, rally, i. 10. 6: v. l. στρέφω.

συχνός, ή, όν, (συν-εχής continuous? fr. έχω) considerable in quantity, length, number, &c., like πολός, but less strong; much, long: συχρόν, sc. χωρίον, at quite a distance, at considerable distances or intervals: i. 8. 8, 10.

†σφαγιαζώ, άσω, A. & oftener M., to slay a victim, to sacrifice, offer sacrifice, D., eis, iv. 3. 18; 5. 4.

†σφάγιον, ου, an animal sacrificed, victim: τὰ σφάγια the omens or indications from victims (esp. fr. their motions, while τὰ ιερά refers rather to the omens fr. the entrails), the appearance of the victims, i. 8. 15.

σφάζω & later Att. σφάττω,\* άξω, to cut the throat, esp. in sacrifice; hence, in general, to kill, slay, slaughter; A. eis: ii. 2. 9: iv. 5. 16; 7. 16.

σφάττω, see σφάζω, iv. 7. 16.

σφέις, σφών, σφίσι (encl.), σφᾶς,

they, themselves, comm. reflex., pl. to οὐ q. v., i. 7. 8; 8. 2: iii. 5. 16.

†σφενδονάω, ήσω, to sling, use or discharge the sling, throw or hurl with a sling, D. of missile, iii. 3. 7, 15 s.

σφενδόνη, ης, funda, a sling; by meton., the missile of a sling (stone, leaden ball, &c.), iii. 3. 16, 18; 4. 3.

‡σφενδονήτης, ου, funditor, a slinger, iii. 3. 6 s, 16, 20; 4. 2, 26.

σφίσι(ν) encl., see σφέις, i. 7. 8.

σφοδρός, ά, όν, vehement, exceeding, extreme, severe, pressing, i. 10. 18: —

σφόδρα (neut. pl. w. accent changed) adv., vehemently, exceedingly, extremely, greatly, very much, very, implicitly, closely, ii. 3. 16; 4. 18; 6. 11.

†σχεδόν, as, a temporary structure, esp. a raft or float, i. 5. 10: ii. 4. 28.

†σχεδόν adv., of distance, time, number, or degree, close at hand, nearly, almost, about, mostly, i. 8. 25; 10. 15: iii. 2. 1: iv. 7. 6; 8. 15.

σχέιν, σχήω, see έχω, iii. 5. 11.

†σχήμα, ατος, τό, habitus, form, shape, figure, i. 10. 10. Der. SCHEME.

σχίζω, ίσω, pf. p. έσχισμαι, a. p. έσχίσθην, scindo, to split, cleave, divide, A., i. 5. 12. Der. SCHISM.

†σχολάζω, άσω, έσχόλακα, to be at leisure, ii. 3. 2. Der. SCHOLASTIC.

†σχολαίος, α, ου, leisurely, slow, iv. 1. 13.

‡σχολαίως, c. ότερον, slowly, tardily, leisurely, i. 5. 8 s.

σχολή, ης, (σχ- in έχω) leisure, spare time, 1.: σχολή at leisure, slowly: i. 6. 9: iii. 4. 27. Der. SCHOOL, SCHOLAR.

σῶ or σώοι, see σῶς, ii. 2. 21.

†σῶζω,\* σώσω, σέσωκα, pf. p. σέσωμαι or σέσωμαι, a. p. έσώθην, to save, rescue, preserve, keep safe, conduct safely, A., i. 10. 3: iii. 2. 4, 10, 39: — P. & M. to be saved, rescued, preserved, &c.; to save one's self, escape, arrive or return safely; pf. to have been saved, to be safe; eis, έξ, επί, &c.; ii. 1. 19; 4. 6, 19: iii. 2. 3, 11.

†Σω-κράτης, εος, Socrates, an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon, Plato, &c. He drank the fatal hemlock, B. C. 399, a short time only before the probable return of Xenophon from the Cyrean expedition. iii. 1, 5, 7. — 2. An Achæan general in the

Cyrene army, of good repute, but not of great prominence, i. 1. 11: ii. 6. 30.

†σῶμα, ατος, τό, (σώζω, as that which is recovered of the slain, in Hom. *corps*) the body; also translated *person* or *life* (σώματα ἀνδρῶν by periphr. for ἀνδρά, iv. 6. 10); i. 9. 12, 23, 27.

σῶς,\* σῶν, pl. σῶ, σᾶ (contr. fr. σώος, ον, οι, α), or σῶος, α, ον, salvus, SAFE, ii. 2. 21: iii. 1. 32.

‡Σῶσις, ιος, or Σωσίας, ον, *Sosis* or *Sosias*, a Syracusan, who brought 300 hoplites to Cyrus. In which division these were incorporated does not appear, nor is his name again mentioned. i. 2. 9: v. l. Σωκράτης, &c.

‡σωτήρ, ἦρος, ὁ, (σώζω) a preserver, savior, deliverer, a surname of Ζεὺς q. v., i. 8. 16: iii. 2. 9: iv. 8. 25.

‡σωτηρία, ας, safety, preservation, deliverance, ii. 1. 19: iii. 1. 26; 2. 8s.

‡Σωτηρίδας or -ης, ον, *Soteridas* or -es, a Sicyonian, properly rebuked by Xen. and his own comrades, iii. 4. 47.

‡σωτήριος, ον, saving, salutary, promising or indicative of safety: σωτήρια, sc. ἱερά, thank-offerings for safety or deliverance: ii. 6. 11: iii. 2. 9; 3. 2.

†σωφροσύνη, ης, practical wisdom, discretion, self-control, i. 9. 3.

[σώ-φρων, ον, g. ονος, (σῶς, φρήν mind) of sound mind, discreet, wise.]

## T.

τ' or θ', by apostroph. for τέ, i. 3. 9.

[τ- the, that, a great pronominal root, of which the regular stem τός is not found in use.]

‡τά, τά-δε (τάδ'), ταῖς, ταῖς-δε, see ὁ, ὅδε, i. 1. 6s; 4. 13; 6. 9.

τά- by crasis for τὰ ἄ- or τὰ ἐ-: as τἀγαθά = τὰ ἀγαθά, iii. 2. 26.

τάλαντον, ον, (ταλα- in τλάω to bear up) talentum, a TALENT, = 60 μναὶ or 6000 δραχμαί: acc. to the Att. standard, as a weight, = about 57 lbs. avoirdupois; as a sum of money, the value of this weight of silver (unless otherwise stated), = about \$1200; g.; i. 7. 18: ii. 2. 20.

τάλλα or τᾶλλα = τὰ ἄλλα, i. 8. 29.

ταμιεύω, εὔσω, (ταμίης distributor, steward, fr. τέμνω) to be a steward: Μ. to carve or divide off as a steward, parcel out, determine, A. or CP., ii. 5. 18.

Ταμῶς, ὦ, or Ταμῶς, ὦ, an Egyptian from Memphis, who was, in the year 412 B. C., governor of Ionia under Tissaphernes; but afterwards went over to Cyrus, as did most of the Ionian cities, and was appointed his admiral. He returned from Cilicia, to take the charge, intrusted to him during the absence of Cyrus, of these cities and the neighboring coast; but on the approach of Tissaphernes after the death of Cyrus, he put his treasures and his children except Glüs into triremes, and sailed to Egypt, whose king Psammitichus was under obligation to him. But the ungrateful king slew both him and his children, in order to obtain possession of the treasure and fleet. i. 2. 21: ii. 1. 3.

τάναντία = τὰ ἐναντία, iv. 3. 32.

†ταξί-αρχος, ον, ὁ, (ἄρχω) a commander of a division (τάξις), a *taxiarch*, iii. 1. 37: iv. 1. 28.

τάξις, εως, ἡ, (τάττω) arrangement, order, good order, discipline; esp. military arrangement or order (pl. tactics, ii. 1. 7), battle-array, rank and file, ranks, line; the post or proper place of a soldier; a rank or line of soldiers; a division, corps, body, or band of troops, usu. larger than a λόχος: i. 2. 16, 18; 8. 3, 8, 21: ii. 2. 21: iii. 2. 17, 38. Der. SYN-TAX.

Τάοχοι, ων, (Τάοι, Diod. 14. 29, the ending -χοι perhaps originating as in Καρδοῦχοι q. v.) the *Taochi* or -ians, a mountain tribe of Armenia, dwelling in strongholds, independent and warlike. Recent travellers in this region have recognized remains of their name and habits. iv. 4. 18.

ταπεινός, ἡ, ὁν, (τάπτις rug?) lowly, humble, submissive, D., ii. 5. 13.

τάπιτήδεα = τὰ ἐπιτήδεα, ii. 3. 9.

ταράττω, ἄξω, τετάραχα l., pf. p. τετάραγμαi, a. p. ἐταράχθην, turbo, to disturb, disorder, trouble, make trouble, throw into disorder or confusion, A., AE., ii. 4. 18: iii. 4. 19.

‡τάραχος, ον, ὁ, disturbance, agitation, i. 8. 2.

Ταρσοί, ὦν, οί, or Ταρσός, οὔ, ἡ, *Tarsi* or *Tarsus*, a city of very ancient fame, the capital of Cilicia, situated on both sides of the Cydnus, in a fertile plain at the foot of Mt. Taurus. It became later a great seat

of Greek learning and philosophy, vying with Athens and Alexandria; and was much favored by the Roman emperors. It was the birthplace of not a few eminent men, the Apostle Paul at their head. i. 2. 23. || Tarsûs.

**τάττω**,\* **τάξω**, **τέταχα**, pf. p. **τέταγμαi**, a. p. **ἐτάχην**, to arrange, order, appoint, assign, place or station in order; esp. to arrange, draw up, form, post, or station in military order, to array, marshal; A. I., ἐπὶ, εἰς, κατὰ, πρὸς, &c.: **τεταγμένοι** drawn up, appointed, in order, assigned to their places, &c.; τὰ **τεταγμένα** the arrangements made: M. to station one's self, take one's station or post: i. 2. 15 s; 5. 7; 6. 6; 7. 9, 11: iii. 2. 36; 3. 18 (ἐν τῷ **τεταγμένῳ** in the place assigned; v. l. ἐν**τεταγμένῳ**): iv. 3. 30; 8. 10 s. Der. TACTICS.

**ταῦρος**, ου, ὁ, taurus, a bull, ii. 2. 9.

**ταῦτα**, **ταύτας**, **ταύταις**, **ταύτης**, &c., see οὗτος, i. 2. 4; 9. 14.

**ταῦτά**, **ταυτό** or **ταυτόν** (199a), **ταῦτῳ**, = τὰ αὐτά, τὸ αὐτό, τῷ αὐτῷ, i. 5. 2: ii. 1. 22 s. Der. TAUTO-LOGY.

**ταύτη** dat. of οὗτος: as adv., sc. ὁδοῦ or χώρα, in this or that way, direction, or respect, by this or that way or route, thus; in this or that place, here, there; i. 10. 6: ii. 6. 7: iii. 2. 32: iv. 2. 4; 3. 5, 20; 5. 36; 8. 12.

**τάφος**, ου, ὁ, (θάπτω) a grave, tomb, i. 6. 11. Der. EPI-TAPH.

† **τάφρος**, ου, ἡ, a ditch, trench, i. 7. 14 s: ii. 3. 10; 4. 13.

**ταχ-** in **ταχθῆναι**, -εἶς, see τάττω.

† **τάχα** adv., quickly, forthwith, presently, soon; perhaps; i. 8. 8.

† **ταχέως**, oftener **ταχύ**, adv., c. θάπτον, s. τάχιστα, quickly, rapidly, speedily, suddenly, soon, i. 2. 4, 17; 5. 3, 9: iii. 4. 15, 27: — ὡς **τάχιστα** as soon as, as soon (quickly, &c.) as possible (so ὅτι τάχιστα), 553 b, c, i. 3. 14: iv. 2. 1; 3. 9, 29: ὅπῃ δύναντο τάχιστα in whatever way they could most rapidly, as rapidly as possible, iv. 5. 1: ἐπεὶ (ἐπὶ, ἐπειδὴ) τάχιστα, as soon as, 553 b, iii. 1. 9: iv. 6. 9. See βάδην, ὅς, ὅτι, ὥς.

† **τάχος**, εος, τό, swift, speed, ii. 5. 7.

**ταχύς**,\* εἶα, ὅ, c. θάπτων, s. τάχιστος, swift, rapid, speedy, quick: τὴν **ταχίστην**, sc. ὁδόν, in the quickest way, as quickly or soon as possible,

most speedily, immediately: i. 2. 20: ii. 6. 29: iii. 3. 15 s: iv. 4. 22. See διά.

**τέ**,\* by apostroph. τ' or θ', post-pos. & encl. conj., (cf. et, -que) and, both: **τέ . . τέ**, and stronger **τέ . . καί**, both . . and (stronger, and also, and even, &c.), as well . . as, not only . . but also (even, especially, &c.); but **τέ** sometimes not translated (esp. where other connectives might have been used, 705, i. 8. 8: ii. 1. 7): i. 1. 3? 5; 5. 14: iv. 5. 12; 8. 13. When joined with other words, **τέ** has in Att. its own connective force, except in ἄτε, οἷός τε, ὥστε, and ὥρε, 389 j. See καί, εἰάν, εἴτε, μήτε, οὔτε.

**τεθ-** in redupl. for **θεθ-**, 159 a.

**τέθνηκα**, -**νατον**, -**νάσι**, -**νάναi**, -**νεώς**, see θνήσκω, i. 6. 11: iv. 1. 19; 2. 17.

**τέθρ-ιππον**, ου, (τέτταρες, ἵππος) a four-horse chariot, iii. 2. 24.

**τεῖνω**,\* **τενώ**, **τέτακα**, tendo, to stretch, push on, pursue one's way, continue, iv. 3. 21. Der. TONE, TONIC, TUNE.

**τείχος**, εος, τό, (akin to τέχνη) a wall, walls, esp. for defence; a walled town, castle, fortress; i. 4. 4: iii. 4. 7, 10: see Μηδία.

**τεκμαίρομαι**, **αροῦμαι**, (τέκμαρ sign) to infer from a sign, judge, conjecture, iv. 2. 4.

† **τεκμήριον**, ου, a sure sign, evidence, proof, i. 9. 29, 30: iii. 2. 13.

**τέκνον**, ου, τό, (τεκ- in τίκτω to beget, bring forth; cf. bairn and bear) a child, i. 4. 8: iv. 5. 28 s.

† **τελέθω** in pr. and ipf., poet., to arise, become, be, be favorable, iii. 2. 3?

† **τελευταῖος**, α, ου, final, last, hindmost, rearmost: οἱ τ. the rear: iv. 1. 5, 10; 2. 16; 3. 24.

† **τελευτάω**, ἦσω, τετελεύτηκα, to end, finish, to finish life, die: τελευτῶν making an end, finally, at last: i. 1. 3; 9. 1: ii. 1. 1, 4: iv. 5. 16.

† **τελευτή**, ἦς, the end, termination; one's end, death; i. 1. 1: ii. 6. 29.

† **τελέω**, ἔσω ὦ, τετέλεκα, to finish, complete, fulfil; to fulfil an obligation, pay; A. D.; iii. 3. 18.

**τέλος**, εος, τό, (τέλλω to accomplish) the accomplishment, completion, fulfilment, end, conclusion, close, result; the completion of civic rank, authority, pl. by meton. the authorities, rulers (at Sparta, the Ephors): τ. ἔχειν to have or come to an end, to close: **τέλος** adv.,

at the end, at last, finally: i. 9. 6; 10. 18: ii. 6. 4: see *διά*. Der. TELIC.

**Τεμενίτης**, ου, a *Temenite*, a man of Temenus (*Τέμενος*), a place in Sicily, afterwards included in Syracuse, iv. 4. 15: changed by some editors to *Τημενίτης*, a man of *Τήμνος*, an Æolian town of Asia Minor, near the mouth of the Hermus; and by others to *Τημενίτης*, a man of *Τημέμιον*, a small town at the head of the Argolic Gulf.

[*τέμνω*, \* *τεμῶ*, *τέμνηκα*, 2 a. *ἐταμον* or *ἐτεμον*, to cut. Der. A-TOM.]

**τερεβινθίνος** or **τερμίνθινος**, η, ου, (*τερέβινθος* or *τέρμινθος* the *terebinth* or *turpentine tree*) from the *terebinth*, of *turpentine*, iv. 4. 13.

**τετ-** in redupl. forms: as, **τεταγμένος** (*τάττω*), i. 2. 16; **τέτῃκα** (*τήκω*), iv. 5. 15; **τετραμμένος** (*τρέπω*), iii. 5. 15; **τετρωμένος** (*τιτρώσκω*), ii. 5. 33.

† **τέταρτος**, η, ου, *fourth*, iii. 4. 31.

† **τετρακισ-χίλιοι**, αι, α, (*τετράκισ* *four times*) *four thousand*, i. 1. 10; 2. 3.

† **τετρακόσιοι**, αι, α, (*ἐκατόν*) *four hundred*; so sing. w. *ἀσπίς*, 240a; i. 4. 3; 7. 10.

† **τετταράκοντα** indecl., *forty*, i. 5. 13.

**τέτταρες**, \* *ρα*, g. *ρων*, quatuor, *four*, i. 2. 12, 15. See *ἐπί*. Der. TETR-ARCH.

**Τευθρανία**, ας, *Teuthrania*, a district in the southwest part of Mysia, about the Caicus, including a town of the same name. Its chief town, however, was Pergamum. ii. 1. 3.

**τεύξομαι**, see *τυγχάνω*, i. 4. 15.

**τέχνη**, ης, (*τεκ-* in *τίκτω* to produce) *art*, *device*, *means*: *πάση τέχνῃ καὶ μηχανῇ* by every art and device, by all means, iv. 5. 16. Der. TECHNICAL.

**τέως** adv., (*τ-*) for a while, for some time; up to this or that time, until then, previously; iv. 2. 12.

**τῇ**, **τῇδε**, dat., sometimes as adv.; see *ὁ*, *ὅδε*: iv. 8. 10.

**τήκω**, \* *τήξω*, to melt, THAW, trans.; but 2 pf. *τέτῃκα* intrans., iv. 5. 15.

**Τηλεβόας**, ου or α, the *Teleboas*, an Armenian affluent of the Eastern Euphrates, iv. 4. 3. || The *Karâ-Su*, in the district of Mûsh. [*της*, iv. 4. 15.]

**Τημενίτης** or **Τημενίτης**, see *Τεμενίτης*. **τήμερον** adv., (*τ-*, *ἡμέρα*) on this day, to-day: *ἡ τήμερον ἡμέρα* the present day: i. 9. 25: iii. 1. 14: iv. 6. 8 s.

**τηνικαῦτα** adv., (*τηνικά* fr. *τ-*, *αὐτός*) at that very time, just then, iv. 1. 5.

**Τηρίβαζος**, ου, see *Τιρίβαζος*, iv. 4. 4.

**τί**; **τὶ** encl., see *τίς*, *τις*, i. 6. 8.

**τιάρα**, ας, *tiāra*, the *tiara*, a Persian cap, erect and high as worn by the king, but flexible as worn by his subjects, ii. 5. 23.

**Τίγρης**, ητος, (also **Τίγρις**, ιδος) *ὁ*, the *Tigris* (i. e. the *arrowy stream*, from its swiftness; the *Hiddekel*, Dan. 10. 4), an important river of western Asia, flowing by the sites of the great cities of Nineveh, Seleucia, Ctesiphon, and Bagdad (the seats, through so many ages, of oriental empire), uniting with the Euphrates below Babylon, and discharging its waters into the Persian Gulf after an estimated course of 1150 miles. It was the guide of the Greeks through much of their retreat. i. 7. 15: ii. 2. 3. || *Dijleh*. — In iv. 4. 3, an eastern branch of the Tigris is meant, now *Bitlis-Su*.

**τίθῃμι**, \* *θήσω*, *τέθεικα*, α. *ἔθηκα* (*θῶ*, *θεῖς*, &c.), 2 a. m. *ἐθέμην*, to put, place, set, institute, A., i. 2. 10; 5. 13: — *M.* to place one's own or upon one's own: *τίθεσθαι τὰ ὄπλα* to ground arms; either, in line of battle, to rest the shield and spear upon the ground, ready to be instantly taken up for action (hence, *to rest arms*, *stand in arms*, *halt under arms*, the commander being sometimes said to do what he orders his men to do); or, for purposes of rest, to deposit one's arms upon the ground, as in a special part of the camp, &c. (hence, *to stack or pile arms*, *to lay aside one's arms*): A., εἰς, ἐν, ἐπὶ, κατά, &c.: i. 5. 14, 17; 6. 4; 10. 16: ii. 2. 8, 21: iv. 2. 16; 3. 17. Der. THEME, THESIS.

† **Τιμασίων**, ωνος, *Timasion*, an exile from Dardanus in Troas, chosen successor to Clearchus, and with Xenophon the youngest of the Cyrean generals; a gallant officer, but not always consistent in his course of proceeding. He had served in Asia Minor, under Clearchus and Dercyllidas, before the Cyrean expedition. iii. 1. 47; 2. 37.

† **τιμάω**, ἥσω, *τετίμηκα*, to honor, esteem, value, prize; to bestow honor, to favor, reward; A. AE. or D. of the honor, *διά*: i. 3. 3; 9. 14. Der. TIMO-THY.

**τιμή**, ης, (*τίω* to pay, esp. honor) honor, reward, price, i. 9. 29: ii. 1. 17.

†**τίμιος**, α, ον, *honorable, precious, honored*, i. 2. 27; 3. 6.

†**τιμωρέω**, ἥσω, *τετιμώρηκα*, (τιμωρός [taking pay] *avenging*, fr. τιμή & αἶρω) *to avenge*: *M. to avenge one's self upon, take vengeance on, punish*, A. G., ὑπέρ, i. 3. 4; 9. 13: — *P. to be punished*, ii. 5. 27; 6. 29.

†**τιμωρία**, ας, (see τιμωρέω) *vengeance, punishment*, ii. 6. 14.

**Τιρίβαζος**, ον, *Tiribazus*, a satrap of western Armenia, and high in the favor of Artaxerxes II. It was through his influence, acc. to Plutarch, that the king was induced to renounce his purpose of retreating before Cyrus into Persia, and to risk the battle of Cunaxa. He was afterwards satrap in the west of Asia Minor, and greatly influential in establishing the peace of Antalcidas. Accused by Orontes of misconduct in the war against Evagoras of Cyprus, he was honorably acquitted. But enraged by Artaxerxes' twice promising him a daughter in marriage, and twice marrying that daughter himself, he engaged with the young prince Darius in a plot against the king's life and thus lost his own. iv. 4. 4, 7: v. l. Τηρίβαζος.

**τις**,\* τί, g. *τινός* or *τοῦ*, d. *τινί* or *τῷ*, indef. pron., post-pos. & encl., (cf. quis) *some, any, a, a certain, a sort of, so to speak*, i. 2. 20; 5. 8; 8. 8: iii. 1. 4, 12: iv. 1. 17: — **τις** subst., *some or any one or person, a certain one, one, a person, each one*, i. 3. 12; 5. 2, 8 s, 12; 8. 18: ii. 2. 4; sometimes in place of a definite expression, as for Κῦρος, ὑμεῖς, or ἡμεῖς, i. 4. 12: iii. 3. 3; 4. 40: — **τι** subst., *something, anything, somewhat, some or any part, a certain part* (the context often supplying or suggesting a more specific noun, as ὑποσχέσθαι τι *to make any promise*), i. 8. 18; 9. 7: iv. 1. 14; often as adv. or acc. of spec., *somewhat, at all, in any respect*, iii. 4. 23 (see δέω): iv. 8. 26. With some adjectives or adverbs, **τις** has an indefinite force which may be variously translated, or rather felt than translated: οἱ μὲν *some few*, οἱ δὲ *some others*, iii. 3. 19: ii. 3. 15: εἰς τις *any single one*, ii. 1. 19: πόση τις *about how large*, ii. 4. 21: ὁποῖόν τι *whatever without exception*, ii. 2. 2; *what kind of an omen*, iii. 1. 13.

†**τίς**,\* τί, g. *τίνος* or *τοῦ*, interrog. pron. (always orthotone), *quis? who? which? what? what kind of?* τί as adv., [on account of what, or as to what] *why? how? τί γάρ; quid enim? what indeed? τί οὖν; what then?* i. 4. 13 s: ii. 1. 11; 2. 10; 4. 3: iii. 2. 16.

**Τισσαφέρνης**,\* (εὖς) οὖς, εἰ, ἦν, η, *Tissaphernes*, satrap of Caria, and commander of a fourth part of the king's forces; one of the ablest of his officers, but wily, deceitful, and treacherous. From his first command in the west of Asia Minor, B. C. 414, he showed these qualities in his dealings with the Greeks; and no less afterwards in his conduct towards Cyrus and the Cyreans, where he appears as the διάβολος of the narrative. After his return to Asia Minor, invested with the authority which had before belonged to both Cyrus and himself, he was engaged in war with the Spartans as friends of the Ionian cities; but with so little success that at length Artaxerxes, dissatisfied, and urged on by Parysatis, sent out Tithraustes to put him to death and succeed him in his government, B. C. 395. He was slain in his bath, and his head sent to the king, a punishment deserved for his many crimes. Tithraustes was himself succeeded by Tiribazus, B. C. 393. i. 1. 2 s, 6, 8; 2. 4 s: ii. 5. 3, 31.

**τιτρώσκω**,\* *τρώσω, τέτρωκα* l., pf. p. *τέτρωμαι*, a. p. *ἐτρώην*, *to wound, hurt, inflict wounds*, A. διά, εἰς, i. 8. 26: ii. 2. 14; 5. 33: iii. 3. 7: iv. 3. 33 s.

**τλήμων**, ον, g. *ονος*, (τλάω *to bear*) *suffering, wretched, miserable*, iii. 1. 29.

**τοί**\* adv. post-pos. & encl., (old form of σοί, ethical dat., 462 e) *in truth, indeed, truly, surely, certainly*, ii. 1. 19; 5. 19: iii. 1. 18, 37.

†**τοι-γαρ-οὖν**, *for indeed therefore, therefore, accordingly, so for example*, i. 9. 9, 15, 18: ii. 6. 20.

†**τοί-νυν** post-pos., *indeed now, therefore, then, now, accordingly; moreover, further*; ii. 1. 22: iii. 1. 36 s.

[**τοῖος**, α, ον, demonstr. pron. of quality, (τ-) *talīs, such.*] Hence,

†**τοιόσ-δε**,\* *ἄδε, ὅδε*, usu. prospective, *such as follows, of this kind, the following, as follows*, i. 3. 2, 9; 7. 2. — Much oftener,



†**ΤΟΙΟΥΤΟΣ**, \* *τοιαύτη, τοιούτον* οἱ -το, (αὐτός) usu. retrospective, referring to what has been already stated or implied, *such, of this kind, the same or like* in kind, as precedes, as above, thus; of such a character, such in rank, position, influence, conduct, &c., παρά, περί: i. 3. 14: ii. 6. 8: iii. 1. 30: εἰς τὰ τοιαῦτα for such services or emergencies, ἐν. 1. 28: ἐν (τῷ) τοιούτῳ in such a situation or crisis, i. 7. 5.

**ΤΟΛΜΑΩ**, ἦσω, *τετόλμηκα*, (τόλμα courage, fr. τλάω to bear) to dare, venture, be bold enough, presume; to have the courage, boldness, heart, or hardihood; i. ii. 2. 32: iii. 2. 32: iv. 4. 12.

†**ΤΟΛΜΙΔΗΣ**, οὐ, *Tolmides*, an Elean, a herald of unsurpassed excellence, ii. 2. 20: iii. 1. 46.

†**ΤΟΞΕΥΜΑ**, ατος, τό, that which is shot, an arrow, i. 8. 19: iii. 4. 4: iv. 2. 28.

†**ΤΟΞΕΥΩ**, εὔσω, to use the bow, shoot with a bow, shoot arrows, A., ἀπό, διά, εἰς: P. to be shot with an arrow: i. 8. 20: iii. 3. 7, 10: iv. 1. 18; 2. 12, 28.

†**ΤΟΞΙΚΟΣ**, ἦ, ὅν, relating to the bow: subst. **ΤΟΞΙΚΗ**, sc. τέχνη, the use of the bow, bowmanship, archery, i. 9. 5: [τρεξικέν toxicum, poison, orig. for arrows, whence IN-TOXICATE, i. e. to poison.]

**ΤΟΞΟΝ**, οὐ, arcus, the bow, the comm. weapon of more distant warfare among the ancients, as the gun among the moderns; but used more by the barbarians than by the Greeks or Romans. Among the Greeks, the Cretans were the most famed for archery, and were fabled to have been taught the art by Apollo. iii. 3. 15; 4. 17: iv. 4. 16.

†**ΤΟΞΟΤΗΣ**, οὐ, a bowman, archer. As archers had not the left hand at liberty to carry the shield, they were lightly armed for rapid advance and retreat, and were often covered by the heavy-armed. i. 2. 9; 8. 9: iii. 4. 2, 15, 26. See Σκύθης.

**ΤΟΠΟΣ**, οὐ, ὁ, a spot, place, district, region, i. 5. 1: iv. 2. 19; 4. 4; 6. 2. Cf. χώρα. Der. TOPIC, U-ΤΟΠΙΑ.

[τός the, that, not in use, see τ-.]

[†**ΤΟΣΟΣ**, η, οὐ, demonstr. pron. of quantity, tantus, so much, so great; pl. tot, so many.] Hence,

†**ΤΟΣΟΣ-ΔΕ**, \* ἥδε, ὅδε, more deictic, so much or great as you see; pl. so many as you see, so many only or so few, ii. 4. 4. — Much oftener,

†**ΤΟΣΟΥΤΟΣ**, \* *τοσαύτη, τοσοῦτον* οἱ -το, (αὐτός) more emphatic (usu. retrospective or explained by a dependent clause), just or only so much, so much as above, so much, so great, so large, so long; pl. so many; ὅσος, ὥς, ὥστε, &c.; i. 9. 11: ii. 1. 16; 5. 15, 18: iii. 5. 7: iv. 1. 20: — neut. **ΤΟΣΟῦΤΟ(Ν)** so much, so much space, so great a distance, so far, only so much or far as this, i. 3. 14; 8. 13: iii. 1. 45; 4. 37 (cf. iv. 8. 12): — **ΤΟΣΟῦΤΩ**, w. compar., by so much, so much the, the, i. 5. 9.

**ΤΟΤΕ** adv., (τ-) tum, tunc, at that time, then, i. 1. 6; 3. 2; 6. 10: οἱ τότε the men of that time, ii. 5. 11.

**ΤΟΥ-** by crasis for τὸ ἐ- or τὸ ὁ-: **τοῦμπαλιν** = τὸ ἐμπαλιν, i. 4. 15; **τοῦπισθεν** = τὸ ἐπισθεν, iii. 3. 10.

**ΤΟΥ, ΤΟΥΣ, ΤΟΥ-ΔΕ, ΤΟΙΣ-ΔΕ**, see ὁ, ὅ-δε: **ΤΟΥΤΟ, ΤΟΥΤΟΥ-Ι**, &c., see οὗτος, κύτος-Ι.

**ΤΡΑΓῆΜΑ**, ατος, τό, (τραγ- in τράγω to eat without cooking) a dainty; pl. dainties, dried fruit, dessert, sweetmeats, ii. 3. 15.

**ΤΡΑΛΛΕΙΣ**, εων, αἱ, *Tralles*, a strong and wealthy city in the south of Lydia (sometimes assigned to Caria), between Mt. Messôgis and the Mæander, i. 4. 8. || Ruins by the modern and flourishing town of Aidin.

**ΤΡΑΠΕΖΑ**, ης, (τέτταρες, πέζα foot) a table, as so often four-footed, iv. 5. 31. Der. TRAPEZIUM.

†**ΤΡΑΠΕΖΟΥΝΤΙΟΣ**, οὐ, ὁ, a Trapezuntian, iv. 8. 23: 4. 2: a man of

†**ΤΡΑΠΕΖΟΙΣ**, οὔντος, ἦ, *Trapezus*, an important commercial city (as even at the present time) on the southeast coast of the Euxine, a Sinopean colony. From 1204 to 1461 A. D., it was the capital of a fragment of the Greek Empire (called the Empire of Trebizond). iv. 8. 22. || Trebizond (or Trabazón).

**ΤΡΑῦΜΑ**, ατος, τό, (τιτρώσκω) a wound, i. 8. 26: iv. 6. 10.

†**ΤΡΑΧΗΛΟΣ**, οὐ, ὁ, the neck, i. 5. 8.

**ΤΡΑΧΥΣ**, εἶα, ὅ, (akin to ῥήγνυμι to break) rough, harsh, ii. 6. 9: iv. 3. 6; 6. 12. Der. TRACHEA.

**ΤΡΕΪΣ**, \* τρία, g. τριῶν, tres, Sans. tri, Germ. drei, THREE, i. 1. 10.

**ΤΡΕΠΩ**, \* ἔψω, τέτροφα, pf. p. τέτραμαι, a. p. ἐτρέφην, verto, to turn, divert, change the direction of, direct, drive back, A. ἀπό, πρὸς, iii. 1. 41; 5.



15: *τρέπειν εἰς φυγὴν* in fugam vertere, to put to flight, i. 8. 24: — *M.*, w. 2 a. *ἐτραπόμην*, to turn (intrans.), turn aside, betake one's self, take to flight, resort, have recourse to, indulge in, *ἐπὶ, πρὸς*, ii. 6. 5: iii. 5. 13: iv. 5. 30; 8. 19. Cf. IN-TREPID.

**τρέφω**,\* *θρέψω, τέτροφα*, pf. *π. τεθραμμαι*, 2 a. *π. ἐτράφην*, to nourish, nurture, rear, bring up, support, maintain, A. D., *ἀπό, ἐξ*, i. 1. 9s: iii. 2. 13: iv. 5. 25, 34.

**τρέχω**,\* *δραμοῦμαι, δεδράμηνκα*, 2 a. *ἔδραμον*, curro, to run, *εἰς, ἐπὶ, περί*, i. 5. 2, 8, 13: iv. 5. 18; 8. 26: cf. *θέω*, which is more frequent in pres. Der. TROCHEE.

**τρέω**, *έσω*, (cf. *terreo*, and *τρέμω tremo*, to tremble) ch. poet., to tremble at, be afraid of, shrink from, A., i. 9. 6.

**τρία, τριῶν, τρισί**, see *τρεῖς*, i. 4. 1. **τριάκοντα** indecl., triginta, thirty, i. 2. 9, 11; 4. 5; 10. 4.

**τριάκοντοι**, αι, α, (*ἐκατόν*) trecenti, three hundred, i. 1. 2; 2. 9.

**τρι-ήρης**, es, (*ἀρ-*, or *ἐρέτω* to row) triply fitted or rowed: *ἡ τ.*, sc. *ναῦς*, tri-rēmis, the trireme, the chief war-vessel of the Greeks, a galley with three banks of oars, which gave it great swiftness, and made it, like the modern steamer, independent of the wind; while it could yet take advantage of this by its sails. It had a sharp metallic-pointed beak, which was often driven with great force against other vessels and thus sunk them. Some vessels were also fitted as triremes for the rapid transport of troops or of military supplies. i. 2. 21; 3. 17; 4. 7s.

**τρί-πηχυς**, υ, g. eos, three cubits long, iv. 2. 28.

**τρίς** adv., (*τρεῖς* also for *τρεῖς* in compos.) ter, THRICE, three times: see

**†τρισ-άσμενος** or *τρίς ἄσμενος*, η, ον, thrice happy, very glad, most gladly, iii. 2. 24.

**†τρισ-καί-δεκα** indecl., or *τρεῖς καὶ δέκα*, thirteen, i. 5. 5.

**†τρισ-χίλιοι**, αι, α, three thousand, i. 6. 4; 7. 18.

**τρίτος**, η, ον, (*τρεῖς*) third: *τὸ τρίτον*, as adv., the third time: *τῇ τρίτῃ*, sc. *ἡμέρᾳ*, on the third day: *ἐπὶ τῷ τρίτῳ*, sc. *σημείῳ*, on the third signal: i. 6. 8; 7. 1, 19: ii. 2. 4: iv. 5. 3.

**τρίχα** or *τριχῇ* adv., (*τρεῖς*) in three parts or divisions, iv. 8. 15.

**τρίχινος**, η, ον, (*θρίξ*,\* g. *τριχός*, hair) made of hair, hair, iv. 8. 3.

**†τρόπαιον**, ου, *tropeum*, a TROPHY, a memorial of the defeat of an enemy, usu. made ch. of captured arms, G., iii. 2. 13: iv. 6. 27.

**τροπή**, ἡς, (*τρέπω*) the turning or flight of an enemy, defeat, rout, i. 8. 25: iv. 8. 21. Der. TROPIC.

**τρόπος**, ου, ὁ, (*τρέπω*) the turn, direction, way, manner, method, disposition, temper, character, or habit of a person or thing; often in the modal dat. or adv. acc.: i. 1. 9; 2. 11 (see *πρὸς*); 9. 22: ii. 2. 17; 6. 8: *ἐκ παντὸς τρόπου* [from] by every way, at any rate, iii. 1. 43. Der. TROPE.

**τροφή**, ἡς, (*τρέφω*) nourishment, support, sustenance, subsistence, i. 1. 9.

**τρῦπάω**, ἥσω, (*τρῦπα* a hole) to bore, A., iii. 1. 31. Der. TREPAN.

**τρωτός**, ἡ, ὄν, (*τιτρώσκω* to wound) vulnerable, liable or exposed to wounds, iii. 1. 23.

**τυγχάνω**,\* *τεύξομαι, τετύχηκα*, 2 a. *ἐτυχον*, to happen or chance upon, meet with, find, hit, obtain, attain, acquire, receive, 2 G., i. 4. 15: ii. 6. 29: iii. 2. 19: — oftener w. a pt., to happen, chance, the pt. being usu. translated by the inf., 658. I (*παρὼν ἐτύγχανε* happened to be present, i. 1. 2); or else by a finite verb, and *τυγχάνω* by an adv. or adverbial phrase, as *by chance*, *perchance*, *just then or now*, *just, then, now*, 677e (*ἐτύγχανον λέγων* I was just saying, iii. 2. 10, the idea of chance being expressed far oftener in Greek than in Eng.); while the pt. is sometimes understood, ch. *ὦν*, 677d (*ἐτύγχανεν* chanced to be or to rest, iii. 1. 3); i. 5. 8, 14: ii. 1. 7s; 2. 17.

**Τυραῖον, Τυριαῖον, or Τυριάειον**, ου, *Tyraeum* (-iaeum, -iaëum) a town in the southeast of Phrygia (or in Lycania), i. 2. 14. || Ilghūn.

**τύρος**, οὐ, ὁ, a cheese; pl. ii. 4. 28.

**τύρσις**, ιος, ει, υ, pl. εις, 218. 2, turris, a TOWER, castle, TURRET, iv. 4. 2.

**τυχεῖν**, -ών, -όν, see *τυγχάνω*, ii. 3. 2.

**†τύχη**, ἡς, *fortuna, fortune, luck, chance*, ii. 2. 13.

**τά, τῶ, τῷ-δε, τῶν, τῶν-δε**, see ὁ, δ-δε, i. 1. 1s.

**τῷ** encl. = *τινί*, see *τις*, i. 9. 7.

## Υ.

† ὑβρίζω, ἴσω ᾧ, ὑβρικά, to be insolent, wanton, audacious, abusive, or so to act or treat another; to insult, abuse, maltreat, outrage; A.; iii. 1. 13, 29.

ὑβρις, εως, ἡ, insolence, wantonness, abuse, contumely, iii. 1. 21.

· ὑγιαίνω, ἀνῶ, (ὕγις sanus, healthy) to be healthy, sound, strong, in full vigor, or in good condition (of body), iv. 5. 18. [5. 9.]

† ὑδροφορέω, ἦσω, to carry water, iv.

† ὑδρο-φόρος, ου, ὁ ἡ, (φέρω) a water-carrier, iv. 5. 10.

ὑδωρ, \* ὕδατος, τό, ("ὕω to rain) water: ὅ. ἐξ οὐρανοῦ rain: i. 5. 7, 10: iv. 2. 2. Der. HYDRANT, HYDRO-GEN.

υἱός, \* οὐ, ὁ, filius, a son, iv. 6. 1.

ῥῦλη, ἡς, (cf. silva) wood, a wood, bushes, shrubbery, i. 5. 1: iii. 5. 10s.

ὑμεῖς, -ᾶν, -ᾶς, YOU, see σὺ.

† ὑμέτερος, α, ον, your, yours, ii. 1. 12s.

ὑπ', ὑφ', by apostroph. for ὑπό, i. 3. 13.

ὑπ-άγω, \* ἄξω, ἡχα, to lead under the pressure of followers, keep out of the way of others, keep ahead, lead or press on (acc. to some, to lead on slowly), iii. 4. 48: iv. 2. 16: — M. to lead, urge, or suggest insidiously or craftily, A.E., A. I., ii. 1. 18; 4. 3.

ὑπ-αἰτιος, ον, (αἰτία) under blame: ὑπαίτιον τι a ground of censure, πρὸς, iii. 1. 5: v. l. ἑπ-αίτιος.

ὑπ-ακούω, \* ούσομαι, ἀκήκοα, to hear under the call of another, obey, pay attention, regard, listen, G., iv. 1. 9.

ὑπ-αντάω, ἦσω, ἡντηκα, (ἀντάω to meet, fr. ἀντί) to come to meet and sustain, come to assist, iv. 3. 34.

ὑπ-αρχος, ου, ὁ, (ἀρχω) a lieutenant either in the command of an army or of a satrapy, a vice-satrap (ruling over a district, but under the satrap), provincial governor, prefect, chief officer, i. 2. 20; 8. 5: iv. 4. 4.

ὑπ-άρχω, ἀρξω, to begin beneath or as a foundation, take the initiative, commence, P.; hence, to be already a support for, to support, favor, D.; to be on hand to begin with (while εἰμί is simply to be), be or exist already, be (have, cf. εἰμί), D. εἰς: i. 1. 4: ii. 2. 11; 3. 23.

ὑπ-ασπιστής, οὐ, (ἀσπίς) a shield-bearer, armor-bearer, an attendant not only upon commanders, but also upon

some privates; cf. the *esquire* of mediæval chivalry; iv. 2. 20.

ὑπ-εἰμι, \* ἔσομαι, ἱπῖ. ἦν, to be or lie underneath, iii. 4. 7: v. l. εἰμί, &c.

ὑπ-ελαύνω, \* ἐλάσω ἐλῶ, ἐλήλακα, a. ἡλασα, to ride up to a superior, ὡς, i. 8. 15: v. l. πελάζω.

ὑπέρ, \* prep., (akin to ὑπό, both marking vertical relation, cf. altus, high, deep) super, Germ. über, OVER: — (a) w. GEN., over in place, above, from above, i. 10. 12, 14 (ὁ τοῦ λόφου seen from above the hill, i. e. beyond it): ii. 6. 2: iv. 7. 4: over to protect, in defence of, in behalf of, on account of, for, i. 3. 4; 7. 3? 8. 27: iv. 8. 24: — (b) w. ACC., [going over] beyond, above (= beyond), of place, oftener of number, age, &c., i. 1. 9. In compos., as above. Der. HYPER-.

ὑπ-ε-βάλλω, \* βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw one's self over, to cross or pass over, A., κατά, πρὸς, iv. 1. 7; 4. 20; 5. 1.

† ὑπ-ε-βολή, ἡς, a crossing, mountain passage or pass, G., εἰς, i. 2. 25: iii. 5. 18: iv. 6. 5s. Der. HYPERBOLE.

ὑπ-ε-δέξιος, ον, over or above the right (hand, wing, &c.), iii. 4. 37.

ὑπ-ε-έρχομαι, \* ἐλεύσομαι, ἐλήλυθα, 2 a. ἡλθον, to pass over or beyond, cross, A., iv. 4. 3.

ὑπ-ε-έρχω, \* ἔξω, ἔσχηκα, to be, rise, or project above, D.; to overhang; iii. 5. 7: iv. 7. 4.

ὑπ-ερθεν adv., (ὑπέρ) from above, above, i. 4. 4.

ὑπ-ε-ὑψηλος, ον, exceeding high, very lofty, iii. 5. 7.

ὑπ-εσχόμεν, see ὑπ-ισχνέομαι.

ὑπ-ήκοος, ον, (ὑπ-ακούω) obedient, submissive, subject: masc. subst., a subject, vassal: D. G.: i. 6. 6.

ὑπ-ἦν, see ὑπ-εἰμι, iii. 4. 7: v. l. ἦν.

† ὑπ-ηρετέω, ἦσω, ὑπ-ηρέτηκα, to serve, do or render service, supply, D. A.E., i. 9. 18: ii. 5. 14: iii. 5. 8.

ὑπ-ηρέτης, ου, (ἐρέτης rower, fr. ἐρέτω to row) an under-rower; hence (among so commercial a people), in general, a servant, attendant, assistant, i. 9. 18, 27: ii. 1. 9; 5. 14.

ὑπ-ισχνέομαι, \* ὑπο-σχήσομαι, ὑπ-έσχημαι, (ἔχω or ἴσχω) to hold one's self under obligation, to promise, engage, D. A., I. (A.), CP., i. 2. 2; 7. 5, 18: ii. 3. 20.

**ὑπνος**, ου, ὁ, somnus, *sleep*, iii. 1. 11.  
**ὑπό**\* prep., by apostrophe. **ὑπ'** or **ὑφ'**,  
 sub, under: (a) w. GEN., from under  
 in place;—usu., from under the effect  
 or influence of, *by* (esp. w. pass. verbs,  
 or equivalent verbs or phrases, 586 d,  
 575), *by reason of, through the effect  
 of, through, from, of, with*, i. 1. 10;  
 3. 4. 13; 5. 4 s: iii. 1. 3: **ὑπὸ μαστίγων**  
*under* (the compulsion of) the scourge,  
 iii. 4. 25:—(b) w. DAT., under (of situa-  
 tion or of subjection), *beneath*, i. 2. 8;  
 8. 10:—(c) w. ACC., *under or beneath*,  
 with the idea of motion or extension,  
 i. 8. 27; 10. 14: iii. 4. 37:—(d) in compos.  
*under, beneath*; sometimes expressing  
 diminution, inferiority, privacy, se-  
 crecy, or action under the pressure or  
 influence of others, *somewhat, a little,  
 underhand, behind, &c.* Der. HYPOT.

**ὑπο-δέης**, ἐς, (δέω *to want*) *somewhat  
 wanting*; found in c. **ὑποδέστερος** in-  
 ferior, lower in rank, i. 9. 5.

**ὑπο-δέχομαι**, δέξομαι, δέδεγμαι, *to  
 receive under one's roof or protection,  
 welcome*, A., i. 6. 3.

**ὑπο-δέω**,\* δῆσω, δέδεκα, *to bind be-  
 neath, shoe*, A.: **ὑποδεδεμένοι** *with their  
 shoes on*, iv. 5. 14.

† **ὑπό-δημα**, ατος, τό, a protection for  
 the foot, shoe, sandal, iv. 5. 14.

**ὑπο-ζύγιον**, ου, (ζυγόν jugum, YOKE,  
 fr. ζεύγνυμι) an animal under the yoke,  
*beast of burden or draught*; pl. bag-  
 gage cattle or animals, as oxen, asses,  
 &c.; i. 3. 1; 7. 20: ii. 1. 6; 2. 4, 15.

**ὑπο-κύπτω**, κύψω, κέκυφα, *to stoop  
 under or before another, bow low*, iv.  
 5. 32: v. l. κύπτω or ἐπι-κύπτω.

**ὑπο-λαμβάνω**,\* λήψομαι, εἴληφα, 2 a.  
 ἔλαβον, *to take under one's protection,  
 A.; sc. τὸν λόγον, to take [under one's  
 direction] up the discourse, reply, an-  
 swer, retort: μεταξὺ ὑ. to interrupt an-  
 other in the midst: i. 1. 7: iii. 1. 27, 31.*

**ὑπο-λείπω**,\* ψω, λέλοιπα, 2 a. ἔλι-  
 πον, pf. p. λείλειμαι, a. p. ἐλείφθην,  
*to leave behind, A.: P. & M. to be left  
 behind, fall or lag behind, remain be-  
 hind*, c., i. 2. 25: iv. 5. 15.

**ὑπο-λύω**, λύσω, λέλυκα, *to loosen be-  
 low: M. to untie or take off one's shoes  
 or sandals*, iv. 5. 13.

**ὑπο-μαλακίζομαι**, f. p. ἰσθήσομαι l.,  
 (μαλακίς soft) *to soften under or some-  
 what, stoop to or act a less manly part,  
 curry favor, lose courage*, ii. 1. 14.

**ὑπο-μένω**,\* μενῶ, μεμένηκα, a. ἔμεινα,  
*to remain behind or in place, halt,  
 await an attack, make a stand, stand  
 one's ground; to wait for*, A.; iii. 4.  
 21: iv. 1. 16 s, 21; 4. 21.

**ὑπό-μνημα**, ατος, τό, (μυμήσκω) a  
 private or suggestive reminder or  
 memorial, reminiscence, i. 6. 3.

† **ὑπό-πεμπτos**, ου, *sent covertly or in-  
 sidiously*, iii. 3. 4?

**ὑπο-πέμπω**,\* πέμψω, πέπομφα, *to  
 send covertly, artfully, or under a  
 false pretext*, A., ii. 4. 22.

† **ὑπ-οπτεύω**, εὔσω, ipf. ὑπ-ώπτειον,  
 su-spicor, *to suspect, apprehend, mis-  
 trust, be suspicious or apprehensive*,  
 A., I. (A.), μῆ, i. 1. 1; 3. 1: ii. 3. 13;  
 5. 28: iii. 1. 5: iv. 2. 15.

**ὑπ-οπτος**, ου, (ὑφ-οράω) *suspicious,  
 to be suspected*, iii. 3. 4?

**ὑπο-στῆναι**, -στάς, see ὑφ-ίστημι.

**ὑπο-στράτηγος**, ου, (v. l. ὁς, οὗ) ὁ,  
 a lieutenant-general, iii. 1. 32.

**ὑπο-στρέφω**,\* ἑψω, ἔστροφα l., 2 a.  
 p. ἐστράφην, *to make an unobserved or  
 adroit turn, to avoid a snare*, ii. 1. 18.

**ὑπο-σχέσθαι**, see ὑπ-ισχνέομαι.

**ὑπο-φαίνω**,\* φανῶ, πέφαγκα, *to show  
 a little, begin to dawn or appear*,  
 dawn, iii. 2. 1: iv. 2. 7; 3. 9.

**ὑπο-φείδομαι**, φείσομαι, πέφεισμαι l.,  
 (φείδομαι *to spare*) *to spare somewhat*,  
 ei, iv. 1. 8.

**ὑπο-χείριος**, ου, (χείρ) *under the  
 hand or power of, in the hands of*,  
 subject to, D., iii. 2. 3.

**ὑπ-οχος**, ου, (ἔχω) *held under, sub-  
 ject to*, D., ii. 5. 7.

**ὑπο-χωρέω**, ἥσω, κεχώρηκα, *to go  
 under the pressure of others, retire  
 before, make way for, retreat*, D., i. 4.  
 18; 7. 17: iv. 5. 20.

**ὑπ-οψία**, ας, (ὑφ-οράω) *suspicion,  
 mistrust, distrust, apprehension*, ὅτι,  
 i. 3. 21: ii. 4. 10; 5. 1 s, 5: iii. 1. 21.

† **ὑστεραίος**, α, ου, *following in time,  
 subsequent, next: often* (esp. in dat.) *ἡ  
 ὑστεραία*, sc. *ἡμέρα, the following or  
 next day*, i. 2. 21: ii. 3. 25: iii. 5. 13.

† **ὑστερέω**, ἥσω, ὑστέρηκα, *to be or  
 come too late for, arrive after*, G., i. 7. 12.

**ὑστερος**,\* α, ου, (referred as c., with  
 s. ὕστατος last, *to ὑπό*) *posterior,  
 later, behind, afterwards, after, subse-  
 quently*, 509, G., i. 5. 14: iii. 4. 21:  
 —so neut. ὕστερον as adv., i. 3. 2;  
 5. 16; 6. 7; 8. 8: iv. 3. 34.

ὕψ' by apostroph. for ὑπό, before an aspirated vowel, i. 3. 10.

ὕψ-ηγέομαι, ἡσομαι, ἡγημαι, to lead forward moderately or with others close behind, iv. 1. 7.

ὕψ-ίημι,\* ἡσω, εἶκα, α. ἡκα (ῶ, &c.), 2 a. m. εἰμην, sub-mitto, to submit, admit, concede, give up, A. I., iii. 5. 5: — M. to submit or give up one's self, submit or surrender (intrans.), yield, give way, be remiss or spiritless, D. I., iii. 1. 17; 2. 3.

ὕψ-ίστημι,\* στήσω, ἔστηκα, 2 a. ἔστην, to place under, station men covertly: — M. (w. pf., plp., and 2 a. act.) to stand up under an attack, responsibility, &c.; to withstand, D.; to under-take, A.; to volunteer; to post one's self covertly, stand aside, ἐν· iii. 2. 11: iv. 1. 14, 26 s.

ὕψ-οράω,\* ὀψομαι, ἐώρακα or ἐδῶκα, su-spicer, to look under lest some mischief be hidden, to suspect, A., ii. 4. 10.

† ὕψηλός, ἡ, ὄν, s., high, lofty: τὸ ὕψηλόν, sc. χωρίον, the high ground, height: i. 2. 22: iii. 4. 24 s.

ὕψος, εὐς, τό, (ὕψι on high, akin to ὑπέρ) height, altitude, ii. 4. 12: iii. 4. 7, 9 s: cf. εὐρος.

# Φ.

[φα-, Sans. bha-, Lat. fa-, to enlighten.]

φαγεῖν, 2 a. of ἐσθίω, to eat, ii. 3. 16: iv. 5. 8. Der. SARCO-PHAGUS.

φαιδρός, ἄ, ὄν, (φα-) bright, brightly shining, beaming, animating, cheering, ii. 6. 11.

φαῖνν, see φημί to say, i. 3. 7.

φαίνω,\* φανῶ, πέφαγκα, α. ἐφηνα, 2 a. p. ἐφάνην, to bring to light, show, reveal, A., iv. 3. 13: — P. & M. to be brought or come to light, appear, be seen, show or present one's self, be in prospect or pretended, D., I., P., ἐν, &c. (the pt. here implying reality, but not the inf., 657 k; as φαίνεται εἶναι he appears to be, though he may not be; but ὡν φ. [being he so appears] he appears to be, as he really is, he is seen or shown to be, he evidently or manifestly is; while both εἶναι and ὡν are often om., esp. before an adj. or appositive), i. 3. 19; 6. 1, 11; 9. 19: iii. 1. 24; 4. 2. Der. PHENOMENON.

φάλαγξ, αγγος, ἡ, the line of battle,

in which the front was extended, and the depth comm. small (of 4 men i. 2. 15, of 8 men vii. 1. 23); a body of troops (esp. hoplites) so arranged, a line, main line or body, PHALANX (cf. κέρας a body in column, ὄρθιος): ἐπὶ φάλαγγος, κατὰ or εἰς φάλαγγα, in or into line of battle. In open order, it was usual to allow each hoplite a space 6 feet square; but in close array, as for a battle charge, only 3 feet square. i. 2. 17; 8. 17 s: ii. 1. 6; 3. 3: iii. 3. 11: iv. 3. 26; 8. 9 s.

Φαλίνοσ, ον, Phalinus, a Greek from the island Zacynthus (now Zante), in the service of the Tissaphernes, ii. 1. 7.

φανείς, -ῆναι, -οῦμαι, see φαίνω.  
‡ φανερός, ἄ, ὄν, apparent, visible, conspicuous, manifest, evident, plain, i. 7. 17; 9. 6: often in personal for impers. constr., w. a pt., 573, as στέργων φανερός ἦν (he was apparent loving) it was apparent that he loved, or he evidently loved, ii. 6. 23; cf. i. 6. 8; 9. 11, 16; and δῆλος: ἐν τῷ φανερῷ in public, openly, i. 3. 21.

‡ φανερώσ openly, i. 9. 19.

φαρέτρα, ας, (φέρω) pharetra, a quiver, comm. of leather, with a lid, and slung behind the shoulder or on the left side, iv. 4. 16.

φαρμακο-ποσία, ας, (φάρμακον drug, πίνω) the drinking of drugs, taking medicine or physic, iv. 8. 21.

φασί(ν), φατέ, φάναι, see φημί.

† Φασιᾶνός, ὦν, the Phasiāni, or Phasians, a people dwelling about the river Phasis, iv. 6. 5.

Φᾶσις, ἰδος or ἰος, ὁ, the Phasis (now Pásin-Su, thought by some the Pison of Gen. 2. 11), called in its lower course the Araxes (now Arás), a river of Armenia, uniting with the Cyrus (now Kúr) and flowing into the Caspian, iv. 6. 4.

φάσκω (a strengthened pres. for φημί \* q. v.) to say, state, declare, affirm, allege, ch. used in the pt., I., iii. 5. 17: iv. 4. 21; 8. 4.

φέρω,\* ὄσω, ἐνήνοχα, α. ἡνεγκα or -ον, α. p. ἡνέχθην, fero, to BEAR, carry, bring, endure, produce (of land), carry off (hence, receive as pay), A. D., ἐπὶ, πρὸς, &c., i. 2. 22; 3. 21: ii. 1. 17: iii. 1. 23; 4. 32: to carry one, hence of a road or entrance, to lead, ἐπὶ, εἰς, iii. 5. 15: ὁ φέρων the bearer, i. 9. 26:

χαλεπῶς φέρειν ægre ferre, to bear up with difficulty, to be dejected, deeply concerned or afflicted, or greatly excited, D. 456, i. 3. 3: see ἄγω, βαρέω: — P. or M. to be borne, carried, &c.; to be borne on, thrown, hurried, or sent, to rush, fly (of missiles); i. 8. 20: iii. 3. 16: iv. 7. 6 s, 14. Der. META-PHOR.

φεύγω, \* φεύξομαι & φευξοῦμαι, 2 pf. πέφηνγα, 2 a. ἐφυγον, fugio, to flee, fly, take to flight, run away, retreat, A., ἀπό, διά, εἰς, ἐξ, ἐπί, &c.; to flee one's country, be or become an exile, go into exile, be banished: οἱ φεύγοντες the fugitives, exiles: i. 1. 7; 2. 18; 3. 3; 10. 1: iii. 2. 35; 3. 9, 19; 4. 35. Φεύγω denotes rather an attempt to escape by open flight; and διδράσκω (only in compounds), by secret departure or concealment. Cf. ἀποφεύγω, ἀπο-διδράσκω. Der. FUGITIVE.

φημί\* (pres. encl., exc. 2 sing. φῆς or φῆς) & strengthened φάσκω q. v., φήσω, ipf. ἔφην (usu. as aor.; 2 sing. ἔφησθα), rarer a. ἔφησα, (φα-) to say, state, declare; to affirm, assent, say yes, (cf. αἶο): w. οὐ (which comm. modifies rather a dependent verb, 662 b), to say that . . not, say no, deny, refuse (see οὐ, and cf. nego): i. (A., sometimes without the inf., which may yet be understood); but often placed parenthetically and sometimes pleonastic, 574 (cf. quoth): i. 2. 25 s; 3. 1, 7 s, 18; 6. 6 s: ii. 1. 9 s. — To φημί are usu. referred the f. ἐρῶ, pf. εἶρηκα, εἶρημαι, and 1 a. εἶπα (ind. 2 sing., and inv. exc. 2 sing., esp. used), oftener (exc. as above) 2 a. εἶπον (εἶπω, -οιμι, -έ, -εῖν, -ών); but these often correspond in their use more closely to λέγω or ἀγορεύω (hence also, to mention, tell, bid, advise, propose, &c.; and A. D., CP., &c., 659 h<sup>2</sup>): i. 2. 5; 3. 5, 7, 14: ii. 1. 15, 21; 3. 2: εἰρητο charge had been given, D. I., iii. 4. 3 s. Cf. φᾶρι, fāma, FAME.

φθάνω, \* φθάσω & φθήσομαι, ἔφθακα, 1 a. ἔφθασα, 2 a. ἔφθην, to anticipate, get the start of, be or get before another, arrive before, outstrip, surprise, A. P. (often translated by a finite verb, and φθάνω by such expressions as before, first, previously, beforehand, sooner, too soon, by anticipation or surprise, 677 f), πρὶν: φ. καταλαβόντες to anticipate in getting possession, or to get pos-

session first, i. 3. 14: φθάσαι πρὶν παθεῖν to [get the start] act before suffering, ii. 5. 5: φθάσαι πρῶτος to [outstrip, so as to] be foremost, 509 d, iii. 4. 20: ἀρπάσαι φθάσαντας to take by surprise, 677 f, iv. 6. 11: see, also, iii. 4. 49: iv. 1. 4, 21.

φθέγγομαι, ἐγξομαι, ἔφθεγμαi, to utter a sound (esp. a loud, clear sound), raise a cry, cry out, shout, scream, sound, make one's self heard, D., i. 8. 18: iv. 5. 18. Der. DI-PHTHONG.

φθείρω, \* φθερῶ, ἔφθαρκα, to destroy, lay waste, A., iv. 7. 20. [D., i. 9. 19.

φθονέω, ἥσω, (φθόνος envy) to envy, φιάλῃ, ης, patera, a broad, shallow cup or bowl, saucer, for drinking or libation, iv. 7. 27. Der. PHIAL, VIAL.

φιλαίτερος c. of φίλος, i. 9. 29?

†φιλέω, ἥσω, πεφίληκα, to love, with a pure love, as of friendship; more emotional in sense than ἀγαπάω, less passionate than ἐράω, and less strong than στέργω. A.; i. 1. 4; 9. 25, 28.

‡Φιλῆσιος, ου, Philesius, an Achæan, chosen as successor to Menon, and one of the oldest of the Cyrean generals, but not one of the most prominent or highly esteemed, iii. 1. 47.

†φιλία, ας, friendship, attachment, affection, love, G. or possessive pron., both subjective and objective (cf. love of), 444, 538 d, i. 3. 5: ii. 5. 8, 24: πρὸς φιλίαν [in accordance with friendship] in a friendly manner, in peace or friendship, i. 3. 19 (or to a friendly country, see φίλος). See διά.

†φιλικός, ή, όν, befitting a friend, of a friendly nature, friendly, iv. 1. 9.

†φιλικῶς in a friendly manner, on friendly terms, as a friend, ii. 5. 27.

†φίλιος, α, ου, of a friend or friends, friendly, in amity or at peace, esp. opposed to πολέμιος, and often applied to places (as φιλικός rather to acts, and φίλος to persons), D.: διὰ φιλίας τῆς χώρας through the country as friendly or in peace, 523 b: i. 3. 14; 6. 3 (of a person): ii. 3. 26; 5. 18: φιλία, sc. χώρα or γῆ, a friendly country or land, ii. 3. 27. See φίλια.

†φίλι-ιππος, ου, s., fond of horses, i. 9. 5. Der. PHILIP, PHILIPPIC.

†φιλό-θηρος, ου, s., (θήρα hunting) fond of hunting or the chase, i. 9. 6.

†φιλο-κερδέω, ἥσω, (κέρδος to love, seek, or be greedy of gain, i. 9. 16.

†φιλο-κίνδυνος, *ον*, s., *fond of danger, venturesome, adventurous*, i. 9. 6.

†φιλο-μαθής, *ες*, c. *έστερος*, s. *έστατος*, (*μανθάνω*) *fond of learning, eager to learn*, i. 9. 5. Der. PHILOMATH.

†φιλο-νεκία, *ας*, (*νείκος strife*) *love of strife, rivalry, emulation*, iv. 8. 27.

†φιλο-πόλεμος, *ον*, *fond of war, war-loving, passionate for war*, ii. 6. 1, 6.

φίλος, *η*, *ον*, c. & s. *φιλαίτερος* or *φίλτερος*, -*τατος*, \* *amicus, friendly* (cf. φίλιος), *well-disposed, attached*: subst. φίλος, *ου*, *a friend, adherent, favorite*: D. (as subst., also w. G.): i. 1. 2, 5; 3. 12; 4. 2; 7. 6 s; 9. 29 (c.): iv. 4. 4. Der. PHILO-, PHIL-.

†φιλο-σοφος, *ον*, *fond of wisdom*: subst. φιλόσοφος, *ου*, *a PHILOSOPHER*, ii. 1. 13.

†φιλοτιμέομαι, ήσομαι, *πεφιλοτίμημαι*, a. *έφιλοτιμήθην*, (*φιλό-τίμος honor-loving, ambitious, jealous, fr. τιμή to be jealous, piqued, or resentful, to resent it*, i. 4. 7.

†φιλο-φρονέομαι, ήσομαι, a. *έφιλοφρονήσασθαι* or -*ήθην*, (*φιλό-φρων friendly-minded, fr. φρήν mind*) *to be kindly disposed, express good-will or friendship, show kindness or favor; to treat or greet as a friend*, A.; ii. 5. 27.

†φλυᾶρέω, ήσω, (*φλύᾶρος*) *to talk nonsense, speak absurdly*, iii. 1. 26, 29.

φλυᾶρία, *ας*, (= *φλύᾶρος babbling*, fr. *φλύω bullio, to bubble up*) pl. *nūgae*, *idle talk, absurdities, fooleries, mere trifling, nonsense*, i. 3. 18.

†φοβερός, *ά*, *ον*, s., *frightful, fearful, alarming, terrible, formidable, to be feared*, D. I., μή, ii. 5. 9: iii. 4. 5.

†φοβέω, ήσω, *to frighten, terrify, scare*, A., iv. 5. 16:—φοβέομαι, ήσομαι, *πεφόβημαι*, a. *έφοβήθην*, *to be frightened, terrified, alarmed, afraid, apprehensive, or under the influence of fear; to fear*; A. μή, I., *περί, διά τὸ φοβεῖσθαι τὴν τιμωρίαν the fear of punishment*; i. 3. 17; 8. 13: ii. 6. 14, 19.

φόβος, *ον*, *ὄ*, (*φέβομαι to flee*) *fear, dread, fright, alarm, panic, terror*, G., I., CP., ii. 2. 19; 4. 3: iii. 1. 18: pl. *terrors, fearful threats*, iv. 1. 23: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον *the terror [struck from the Greeks as the source, into the barbarians] with which the Greeks struck the barbarians*, i. 2. 18. Der. HYDRO-PHOBIA.

†φοινίκεος, *έα*, *εον*, contr. *φοινίκους*,

ή, *οὖν*, *purple-red, purple or crimson*, a color early prepared by the Phœnicians from the murex of the neighboring sea, and chosen by the Greeks for war-garments from its brilliant effect and its disguising blood, i. 2. 16.

†Φοινίκη, *ης*, *Phœnicia or Phenice*, a narrow strip on the Syrian coast of the Mediterranean, peopled by a Semitic race, illustrious for their early commerce, arts, inventions, and colonies. They founded Carthage, "Rome's great rival," and imparted letters to Greece. i. 4. 5; 7. 12.

†φοινίκιστής, *ου*, *purpuratus, a purple-wearer*: φ. βασιλείος *a wearer of purple at the king's court from his high rank*, i. 2. 20. Some translate (after Zonaras) *a dyer of purple*, or (as Larcher) *a bearer of the purple standard*.

Φοίνιξ or Φοῖνιξ, *ικος*, *ὄ*, *Phœnician*: subst., *a Phœnician*, i. 4. 6. Hence, *ὄ φοίνιξ the date-palm, date-tree, palm*, as bearing the Phœnician fruit, since dates were brought in commerce from Phœnicia to Greece (yet some explain rather *Φοινίκη as the date-land*), i. 5. 10. Of this tree, so great an ornament to the country where it grows, and so invaluable to the inhabitants, Strabo says that a Persian poem sang the uses to the number of three hundred and sixty. Der. PHENIX.

φορέω, ήσω, *πεφόρηκα* I., (*φέρω*) *iterative, to carry habitually, wear*, A., i. 8. 29.

φράζω,\* *άσω*, *πέφρακα*, *to TELL, bid, direct, state, declare, mention*, D. I., A. CP., i. 6. 3: ii. 3. 3; 4. 18: iv. 5. 29, 34. Der. PHRASE.

φρέαρ, *φρέατος*, *τό*, *a well, cistern*, iv. 5. 25.

φρονέω, ήσω, *πεφρόνηκα*, (*φρήν mind*) *to think, understand, perceive, discern, be wise or sagacious*, A. of neut. adj., ii. 2. 5: μέγα φ. *to think [big] loftily, to be high-minded, elated, or proud*, *ἐπί*, iii. 1. 27.

†φρόνημα, *ατος*, *τό*, *thought, spirit, confidence*, iii. 1. 22; 2. 16.

†φρόνιμος, *ον*, *thoughtful, prudent, discreet, sensible, judicious, sagacious, self-possessed*, i. 10. 7: ii. 5. 16; 6. 7.

†φροντίζω, *ίσω* *ιῶ*, *πεφρόντικα*, (*φροντίς thought, solicitude*) *to take thought*,



be anxious or solicitous; to consider, devise, contrive, ὅπως: ii. 3. 25; 6. 8.

†φρούρ-αρχος, ου, ὁ, the commander or commandant of a garrison, i. 1. 6.

†φρουρέω, ἤσω, to guard, keep under guard, A., i. 4. 8.

†φρούριον, ου, dim. in form only, a garrisoned post, fortress, garrison, i. 4. 15: v. l. φρουρά, ᾱς, a garrison.

[φρουρός, ου, ὁ, a watcher, guard.]

φρύγανον, ου, (φρύγω frigo, to parch) a dry stick, or twig; pl. firewood, fagots, &c., iv. 3. 11.

Φρυγία, ας, (Φρύξ) Phrygia (Great, or Proper) a large inland country, the western part of the great table land of Asia Minor. It appears to have been the native region of the flute-music (which early vied with that of the lyre, see Μαρσύας), and of some of the rites of Bacchus and Cybele. i. 2. 6s; 9. 7. — See Φρύξ.

Φρύξ, υγός, ὁ, a Phrygian. The Phrygians were an ancient people, of quiet agricultural and pastoral habits, who, according to some, had crossed from Thrace into Asia Minor. i. 2. 13.

†φυγάς, ᾰδος, ὁ, a FUGITIVE, exile, i. 1. 9, 11; 7. 5: iv. 2. 13.

†φυγή, ἥς, fuga, flight, i. 8. 24.

φύγω, -οιμι, -εῖν, -ᾶν, see φεύγω.

†φυλακή, ἥς, watch (whether act, time, place, or persons engaged, 363 h), guard, ward, custody, guard-station, garrison, sentinels, G., πρὸς. The Greeks usu. divided the night into three watches, as the Romans into four. i. 1. 6; 4. 4: iv. 1. 5.

†φύλαξ, ακος, ὁ ἢ, a guard (the individual, as φυλακή the company), watcher, sentinel, custodian; pl. a guard (collectively), body-guard, garrison, &c.; i. 2. 12: iv. 2. 5s.

φυλάττω, ἄξω, πεφύλαχα, to guard, watch, garrison, keep, keep guard or watch, A. D., AE., ἐπὶ φυλακὰς φυλάττειν to keep, maintain, or stand guard; i. 2. 1, 21s; 4. 4s: ii. 6. 10: iv. 6. 1, 11:—M. to guard one's self against another, be or keep on one's guard against, beware of, guard against, keep watch upon, guard or keep guard for one's own safety, take care, A. (of object guarded against), AE., μὴ, ὥς, ὥστε, i. 6. 9: ii. 2. 16; 5. 3, 37. Der. PHY-LACTERY.

φῦσάω, ἤσω, a. p. ἐφυσήθην, (φῦσα

a blast, bellows) to inflate, blow up, A., iii. 5. 9.

Φύσκος, ου, ὁ, the Physcus, a stream by Opis, ii. 4. 25. || The canal Katur, or Nahr-Awán; acc. to some, the river Adhem.

φύω (ῥ), \* φῦσω, πέφυκα, 2 a. ἐφόν, to bring into being, produce, A., i. 4. 10: but in pf. and 2 a., to come into being, cf. fui. Der. PHYSICS, PHYSICIAN, PHYSIO-LOGY.

Φωκάς, ἴδος, ἡ, a Phocæan woman, from Φώκαια, Phocæa (now Foggia or Fokia), an Ionian city of great commercial enterprise and great prosperity until its capture by the army of the elder Cyrus, when a large part of its inhabitants, embarking in their vessels, sought new homes in the distant west (among others, Marseilles). The Phocæan mentioned in i. 10. 2 was named Miltos from her brilliancy of complexion, but by Cyrus Aspasia after the favorite of Pericles. She had been brought up by her father Hermotimus in poverty and without a mother's care; and when brought by force to Cyrus, won his affection by her wisdom and virtue, even more than by her remarkable beauty. After his death, she became also a favorite of Artaxerxes, who, it is stated, had specially ordered her capture; but when he had associated with himself upon the throne his son Darius, the latter asked that he would also grant him Aspasia. Artaxerxes promised to do this, since, according to usage, the first request of a successor elect could not be denied; but, instead of fulfilling his promise, made her a priestess (acc. to Plutarch, of Anitis, the Persian Diāna). This so enraged the disappointed son that he joined with Tiribazus in seeking his father's life, but lost his own. i. 10. 2.

φωνή, ἥς, (φα-) vox, a sound of the voice, voice, speech, language, ii. 6. 9: iv. 8. 4. Der. PHONETIC, EU-PHONY.

φῶς, φωτός, τό, (φα-) light of day, &c., iii. 1. 12. Der. PHOTO-GRAPH.

## X.

Χαλδαῖοι, ων, οἱ, the Chaldei, or-œans, a warlike and independent people of



Armenia, perhaps the remains in their early seat of the powerful tribe that conquered Babylonia, and becoming effeminate were themselves conquered by the Medes and Persians. They seem to have been also called Χάλυβες; and Xenophon uses both names, apparently for the same tribe. iv. 3. 4.

†χαλεπαίνω, ανῶ, to be severe, angry, indignant, displeased, provoked, incensed, or enraged, D. G., ὅτι, i. 4. 12; 5. 11, 14: so a. p. as m. ἐχαλεπάνθη, iv. 6. 2.

χαλεπός, ἡ, ὁν, c., s., *HARD* to do, bear, take, &c.; difficult, irksome, troublesome; grievous, severe, stern, harsh, violent, bitter, cross, fierce, cruel, dangerous: τὸ χαλεπὸν the severity, harshness, fierceness: i. 1. 3. 12: ii. 6. 9, 11 s: iii. 1. 13; 4. 35.

†χαλεπῶς hardly, with difficulty, grievously, severely: see φέρω: i. 3. 3: iii. 3. 13; 4. 47.

χαλινῶν, ὥσω, κεχαλινῶκα l., (χαλινῶς a bridle) to bridle, A., iii. 4. 35.

†χάλκεος, ἑα, εον, contr. χαλκοῦς, ἡ, οὖν, brazen or rather bronze, of brass or bronze, i. 2. 16.

χαλκός, οὐ, ὁ, ας, copper; but more commonly bronze, an alloy of copper and tin (usu. about  $\frac{7}{8}$  copper to  $\frac{1}{8}$  tin) greatly used by the ancients, and admitting a harder temper than the more modern brass, an alloy of copper and zinc. The latter term is, however, common in translation. Χαλκός τις ἤστραπτε [some bronze glistened] there was a gleaming of brass or brazen armor, i. 8. 8.

†χάλκωμα, ατος, τό, a brazen (or bronzed) utensil, iv. 1. 8.

Χάλος, ου, ὁ, the Chalus, a river in Syria. i. 4. 9. || The Koweik, the river of Aleppo.

Χάλυψ, υβος, ὁ, a Chalybian, or one of the Chalybes, a people so skilled in working iron that they either gave their name to steel (χάλυψ, as if Chalybian iron), or were themselves named from it: cf. οἱ σιδηροτέκτονες Χάλυβες, Aesch. Prom. 714. Some of the Chalybes (also called Χαλδαῖοι) were the bravest people found by the Cyreans. iv. 4. 18; 6. 5; 7. 15. Der. CHALYBEATE.

χαράδρα, ας, (χαράττω to cut, furrow, whence CHARACTER) a ravine, gorge, usu. furrowed by water, iii. 4. 1.

†χαρίεις, ἱεσσα, ἱεν, g. ἱεντος, ἱέσσης, gratiosus, graceful, agreeable, pleasing, clever, ingenious, iii. 5. 12 (v. l. χάριεν).

†χαρίζομαι, ἱσομαι ἰοῦμαι, κεχάρισμαι, gratificor, to grant one a favor, gratify, favor, oblige, please, indulge, D. A. E., i. 9. 24: ii. 1. 10; 3. 19.

χάρις, \* ιτος, ἡ, (χαίρω) gratia, grace, favor; obligation for a favor, gratitude, thanks: χάριν εἰδέναι (see ὁράω) to recognize a favor or obligation, esteem it a favor, be grateful: χάριν ἔχειν to have gratitude, feel grateful: D. G.: i. 4. 15: ii. 5. 14: iii. 3. 14. Der. EU-CHARIST.

Χαρμάνδη, ης, Charmande, a large city on the Arabian side of the Euphrates, thought by most to be the city called by Hdt. "Is, now Hit, remarkable for its bitumen springs, which furnished cement for the walls of Babylon, and which still seem inexhaustible, i. 5. 10. The Euphrates and Tigris are still crossed in the manner here stated by Xenophon.

χειμῶν, ὦρος, ὁ, (χέω to pour, cf. χιών) hiems, winter, wintry weather, storm, cold, i. 7. 6: iv. 1. 15.

χείρ, \* χειρός, d. pl. χερσί, ἡ, the hand: εἰς χεῖρας ἵναται or ἐρχεσθαι to come to [hands] blows or to close encounter or combat, but w. dat., [to come into hands to any one] to put one's self in the hands or power of any one: περὶ ταῖς χερσὶν about the [hands] wrists: ἐκ χειρὸς βάλλειν to throw [from] with the hand merely, as darts: i. 2. 26; 5. 8, 15: iii. 3. 15: iv. 7. 15: see δέχομαι. Der. CHIRO-GRAPHY, SURGEON.

†Χειρῖ-σοφος, ου, Chirisophus, a general sent from Sparta to Cyrus with auxiliary troops, in return for the zealous and liberal aid which he had rendered in the Peloponnesian War. He was the chief leader of the van in the retreat, and was at one time chosen sole commander of the Cyreans. After the death of Clearchus, he was considered the first of the generals in dignity, as Xenophon was first in influence; and the two worked together with great harmony for the salvation of the army. i. 4. 3.

†χειρο-πληθής, ἑς, (πλήθω) filling the hand, as large as can be held in the hand, iii. 3. 17. [hand, iv. 3. 5.

†χειρο-ποίητος, ου, (ποιέω) made by

**Χερρό-νησος**, ου, ἡ, later Att. for **χερσό-νησος** (**χέρσος νῆσος** a shore-island), a peninsula. — 2. In a special sense, the Chersonese, a long, fertile peninsula on the Thracian side of the Hellespont. This was early colonized by the Greeks (especially the Athenians), who were often at war with the Thracians or with each other for its protection or possession. It was at length defended by a wall built across its isthmus. i. 1. 9 : ii. 6. 2. || Peninsula of the Dardanelles.

**χῆν**, **χηνός**, ὁ ἡ, anser, Germ. *Gans*, a goose, i. 9. 26.

**χίλιοι**, αι, α, a thousand, i. 2. 3, 6, 9 ; 6. 2 : ii. 2. 6. Der. CHILIAST.

**χίλος**, οὔ, ὁ, grass cut for feeding animals, fodder, forage : **ξηρὸς χ.** dry grass, hay : i. 5. 7 ; 9. 27 : iv. 5. 33.

**χιμαῖρα**, ας, (**χιμαρος** a goat of the first year ; fr. **χείμα** winter, as if a winter's kid?) a she-goat of the first year, female kid, iii. 2. 12. Der. CHIMERA.

**Χίος**, ου, ὁ, a Chian, a man of Chios (**Χίος**, now Scio), one of the larger islands of the Ægean, near the coast of Ionia. It was colonized by the Ionians, and formed a powerful maritime state, until its conquest and cruel devastation by the Persians, B. C. 493. On recovering its liberty through the battle of Mycale, B. C. 479, it became for a long period one of the closest allies of Athens. It has since repeatedly suffered the evils of war, and most severely from its brutal desolation by the Turks in 1822 A. D. Of the many places that claimed the birth of Homer, Chios, except perhaps Smyrna, seems best entitled to the honor : "The blind old man of Scio's rocky isle" (Byron). iv. 1. 28.

**χιτών**, ὄνος, ὁ, tunica, a tunic, frock, the common under- or working-garment of the Greeks and Romans, ch. of wool, and often short or drawn up by the girdle, i. 2. 16 ; 5. 8.

**χιών**, ὄνος, ἡ, (**χέω** to pour) snow, iv. 4. 8, 11 ; 5. 3 s. Cf. **χειμών** ; and Hima-laya, the abode of snow.

**χοῖνιξ**, ἔκος, ἡ (v. l. ὁ) a chenix, or a quart very nearly,  $\frac{1}{4}$  of a μέδιμος. This was a common daily allowance of corn to a soldier. i. 5. 6. Some reduce the **χοῖνιξ** to  $\frac{1}{6}$  of the μέδιμος.

**χχοίρειος**, α, ου, of swine : **κρέα χοί-ρεια** swine's flesh, pork, iv. 5. 31.

[**χοῖρος**, ου, ὁ ἡ, a tame swine, a pig.]

**† χορεύω**, εὔσω, **κεχόρευκα**, to dance, esp. in a choir, iv. 7. 16.

[**χορός**, οὔ, ὁ, a CHOIR of dancers.]

**χορτος**, ου, ὁ, fodder, forage, grass, herbage, i. 5. 5 : ii. 4. 11 : see **κοῦφος**.

**χράω**\* (**αἰς ἧς**, &c., 120 g), ἦσω, **κέχηκα**, to supply need : hence, —

(a) **Μ. χράομαι**, ἡσομαι, **κέχημαι**, a. **ἐχρησάμην**, ὕτορ, to supply one's own need by using what is required, to use, employ, make use of, make useful or of use, have the use or service of ; to experience, enjoy, find ; to treat, manage, practise upon, take advantage of ; D. (and appositive or adj., w. or without ὡς or ὥσπερ) A. E., εἰς, ἀντί : i. 3. 5 ; 4. 8, 15 ; 5. 3 ; 9. 5, 17 : ii. 1. 6, 12 ; 6. 25 : iv. 4. 13 : **χρησθαί τι** to make any use of, use or employ for any service, use or treat in any way, i. 3. 18 : ii. 1. 14 : **πολεμία ἐχρήτο** experienced [as hostile] the hostility of, ii. 5. 11 ; so **πειθομένοις (πιστοτάτῳ) ἐχρήτο** received obedience (the most faithful service) from, ii. 6. 13 : iv. 6. 3 : —

(b) impers. **χρή\*** (**χρηῖ**, **χρεῖη**, **χρηῖναι**, **χρεών**), f. **χρήσει**, ipf. **ἐχρήν** or **χρήν**, it supplies need, it is useful or necessary, it must or ought to be, one must, should, or ought, I. (A.), i. 3. 11 ; 4. 14 : iii. 1. 7 ; 2. 24, 36. Der. CHRESTO-MATHY.

**χρηζῶ**, ἦσω not Att., (**χρεῖα** usus, use, need, akin to **χράω**) to need, want, wish, desire, I., i. 3. 20 : iii. 4. 41.

**† χρήμα**, ατος, τό, a thing used (cf. **πράγμα**) ; usu. pl. things of value, goods, possessions, effects, booty, spoil, property, wealth, esp. money ; i. 1. 9 ; 3. 14 ; 4. 8 ; 10. 3 : ii. 4. 27 ; 6. 5 s.

**χρήναι**, **χρησθαί**, see **χράω**, i. 4. 14 s.

**† χρησιμος**, η, ου, s., useful, of use or value, serviceable, D., i. 6. 1 : ii. 5. 23.

**† χρίμα** or **χρίσμα**, ατος, τό, ointment, unguent, iv. 4. 13. Der. CHRISM.

**χρίω**, ἴσω, **κέχρικα** I., to anoint : **Μ. to anoint one's self**, iv. 4. 12. Der. CHRISTIAN.

**χρόνος**, ου, ὁ, time, i. 3. 2 ; 8. 8 : **πολλοῦ χρόνου** [within] for a long time, i. 9. 25 : **ἡμισεὶ χρόνῳ** [with, by means of] in half the time, i. 8. 22 : **χρόνῳ** by time, by protracted siege, iii. 4. 12. See **νῦν**. Der. CHRONIC, CHRONICLE, CHRONO-LOGY.

†**χρύσεος**, *έα, εον*, contr. *χρῦσοῦς, ἦ, οῦν*, of gold, golden, covered or plated with gold, gilded, i. 2. 10, 27; 10. 12.  
†**χρῦσιον**, *ου*, dim., gold in small pieces for money, gold money, amount of gold, i. 1. 9; 7. 18.

**χρῦσός**, *οὔ, ὁ*, gold, iii. 1. 19. Der. CHRYSO-LITE, CHRYSALIS.

†**χρῦσο-χάλινος**, *ον*, (*χαλινός* bridle) with gold-studded bridle, i. 2. 27.

**χρῶμαι**, *-μενος*, see *χράω*, i. 4. 8.

†**χώρα**, *ας*, a place, esp. a country, region, province, district, territory, land; a place, position, or post, in military disposition (see *κατά*); i. 1. 11; 5. 5, 9; 8. 17: pl. i. 9. 14: iv. 8. 15: see *φίλιος*. A country sometimes borrows the name of its inhabitants: *τὴν χώραν εἶναι Χάλυβας* that the country was, i. e. belonged to the Chalybes, iv. 5. 34. *Χώρα* and *τόπος* are related to each other much as, in Eng., *place* and *spot*; but their uses blend, since there is no dividing line between the larger and the narrower sense.

†**χωρέω**, *ἦσω* or *ἥσομαι*, *κεχώρηκα*, to give room, make room for others; hence, to move on, advance, march, proceed, go, pierce, *διά, ἐπί*: to give room for the reception of, contain, hold, A.: i. 5. 6: 10. 13: iv. 2. 15, 28. Der. AN-CHORET.

†**χωρίον**, *ου*, dim., a limited space, extent, or distance; esp. a particular place or spot, as a stronghold (so often), hold, town, height, pass, military position, tract of land, landed estate, domain; i. 2. 24; 4. 6: ii. 5. 18: iii. 3. 9, 15: iv. 5. 15; 7. 1 s, 6. 20.

†**χωρίς** adv., apart (so as to leave room), separately, singly, by one's self; apart from, G.; i. 4. 13: iii. 5. 17.

[**χώρος**, *ου, ὁ*, room, space, open ground, field. Der. CHORO-GRAPHY.]

## Ψ.

**Ψάρος**, *ου, ὁ*, the *Psarus*, one of the chief rivers of Cilicia, rising north of Mt. Taurus, breaking through this range, and entering the sea southeast of Tarsus, i. 4. 1: v. l. *Σάρος, Φάρος*. || *Seihûn*.

**ψέλιον** or **ψέλλιον**, *ου*, (*ψάω* to rub) a bracelet, armlet, a favorite ornament among the Persians, worn even by men, i. 2. 27; 5. 8; 8. 29.

†**ψευδής**, *ές*, false: *ψευδῆ* subst., falsehoods, *lies*: ii. 4. 24; 6. 26.

**ψεῦδω**, *ψεῦσω*, pf. p. & m. *ἔψευσμαι*, a. p. *ἐψεύσθην*, a. m. *ἐψευσάμην*, to cheat, deceive, disappoint, A. AE., i. 8. 11: iii. 2. 31: — *M.* to be or prove false, speak or act falsely, misstate, falsify, deceive, lie, break one's word, disappoint, A. AE., *πρός, περί*, i. 3. 5, 10; ii. 6. 22, 28. Der. PSEUD-ONYM.

†**ψηφίζω**, *ισω* *ιῶ*, *ἐψήφικα*, to reckon: — *M.* to vote (by casting a pebble into the urn, raising the hand, &c.), and thus to resolve, decide, determine, decree, A., I. (A.), *εἰ*, i. 4. 15: iii. 2. 31.

[**ψηφός**, *ου, ἦ*, (*ψάω* to rub) a worn stone, pebble, often used as a counter or ballot; hence, a ballot, vote.]

**ψιλός**, *ἦ, ὄν*, (akin to *ψάω* to rub, as if rubbed bare) bare, not covered by armor, vegetation, &c.; hence, unprotected or little protected by armor (as the head without a helmet, but merely covered with the tiara), light-armed; without or bare of vegetation; i. 5. 5; 8. 6: iii. 3. 7. Der. E-PSILON.

†**ψιλόω**, *ώσω*, to make bare, strip, clear, separate from, A. G., i. 10. 13: iv. 3. 27.

†**ψοφέω**, *ἦσω*, *ἐψόφηκα*, to resound, ring, iv. 3. 29.

**ψόφος**, *ου, ὁ*, a noise, sound, iv. 2. 4.

**ψυχή**, *ἦς*, (*ψύχω* to breathe) anima, spiritus, the breath, life, soul, spirit, heart, iii. 1. 23, 42; 2. 20. Der. PSYCHOLOGY.

**ψύχος**, *εος, τός*, (*ψύχω* to blow and thus cool) the cold; pl. *frigora*, frosts, cold; iii. 1. 23: iv. 5. 12.

## Ω.

**ὦ** O, the familiar interjection of address, used far more in Greek than in Eng., and hence often untranslated, i. 4. 16; 6. 7. — **ὦ** subj. of *εἰμι*, i. 3. 6.

**ὦ** dat. sing. of *ὅς*, i. 3. 12.

**ὥδε** adv., (*ὅ-δε* q. v.) thus, so, as follows, in this or the following manner, usu. referring to what follows, i. 1. 6; 5. 10; 6. 5: ii. 5. 15: see *πῶς*.

**ὠδή**, *ἦς*, (*ᾠδω*) a song, chant, iv. 3. 27.

Der. ODE, MEL-ODY, PROS-ODY.

**ώθεο**, *ώθηθην*, see *ὀλομαι*, i. 4. 5.

**ώθέω**,\* *ώσω*, *έωκα* l., to push, shove, thrust, trans. — *M.* to push or thrust

another, in order to take his place, A. ἔξ· to force one's way, iii. 4. 48.

ῥοδομήμην, see ὀκο-δομέω, iii. 4. 7.

ῥοκουν, ῥοκούμην, see οἰκέω, iii. 4. 7.

ῥοκτερον, see οἰκτεῖρω, i. 4. 7.

ῥομεν, ῥοσι, see εἰμί to be, iv. 8. 11.

† ῥομο-βόειος, α, ον, or ῥομο-βόίνος, η, ον, (βοῦς) of raw or untanned ox-hides: δέρματα ῥο. raw ox-hides: iv. 7. 22, 26.

ῥομός, ἡ, ὅν, raw, as uncooked or untanned; hence, unsoftened in character, unfeeling, harsh, cruel; ii. 6. 12: iv. 8. 14.

ῥομοσα, see δυνῶμι to swear, ii. 2. 8 s.

ῥον, see εἰμί, i. 1. 8. — ῥον, see ὅς, i. 1. 8.

ῥονέομαι,\* ἥσομαι, ἐώνημαι, (ῥνος price) 2 a. ἐπράμην (akin to πιπράσκω), to buy, purchase: ῥνούμενος buying, by purchase: A. D., G. of price, ἔξ, ὑπό: i. 5. 6: ii. 3. 26 s: iii. 1. 20.

ῥονιος, α, ον, (ῥνος price) to be bought, for sale: τὰ ῥονια the articles for sale, goods, wares, vendibles, i. 2. 18.

ῥομήν or ῥομήν, see οἶομαι, iv. 2. 4.

ῥοπισ, ἰδος, ἡ, Opis, a large city of Assyria, on the Physcus, not far from the Tigris, ii. 4. 25. || Near Eski-Bagdad (i. e. Old Bagdad) or, acc. to some, Kaim.

ῥορα, as, hōra, season, proper or fitting time, time (of year, day, &c.), HOUR, D. I. (w. ἐστὶ often om.): ἡνίκα or ὀπνηνίκα τῆς ῥορας at what or whatever point of [the] time: i. 3. 11 s; 4. 10: ii. 3. 13: iii. 4. 34, 40; 5. 18: iv. 8. 21. Der. HORO-SCOPE.

† ῥοραῖος, α, ον, at the proper season (of life, the year, &c.), in the prime or bloom of youth, ripe, ii. 6. 28.

ῥορημαί, -ησα, -ῥομήν, see ὀρμάω.

ὥς\* proclitic, (ὅς) ut, quam, quod, &c., as, how, that, so that, &c.: — I. REL. ADV. (a) expressing MANNER, and hence circumstance, degree, occasion, time, cause, &c., AS, like as, as if, as it were, as much as, as far as, when, as soon as, since, inasmuch as, i. 1. 4; 4. 5, 7: iv. 7. 8, 12: in some of these uses, regarded by some as a temporal or causal conj. 'Ὡς, like our as, is used in many elliptical forms of expression, 711, i. 2. 4; 5. 8; often performing the office of — (b) an AP-PROXIMATE ADV., w. expressions of quantity, esp. numerals, as it were, about, 711 b, i. 2. 3 s: ii. 6. 20: — (c) an ADV. OF DEGREE, w. the su-

perl., as . . as (the comparison being made with possibility, if not otherwise stated, and ὥς thus becoming intensive, cf. quam), 553 b, c, d; e. g. ὥς τάχιστα ἔως ὑπέφαιεν as soon as the dawn began to appear, iv. 3. 9 (cf. i. 3. 15); ὥς ἐδύνάτο τάχιστα as rapidly as he could, iii. 4. 48; ὥς τάχιστα as quickly or soon as possible, i. 3. 14; ὥς ἂν δύνηται πλείστους as many as he could, i. 6. 3; ὥς πλείστοι as many as possible, iii. 2. 28: — (d) a PREP. = πρὸς, to, w. acc. of person, 711 c, ὥς βασιλέα i. 2. 4: ii. 3. 29; 6. 1: — or (e) a MODAL SIGN, as, as if, as though, for, considering (but not always translated), bef. a modifier, 65 d; as bef. an appositive or adj., i. 1. 2; 6. 3; bef. a prepositional phrase, i. 2. 1; 8. 1, 23: ii. 3. 27: ὥς ἐν τοῖς ὄρεσιν [considering it was among the mountains] as or for mountaineers, iv. 3. 31. This modal use of ὥς is esp. frequent before the PARTICIPLE (even if abs.), to express appearance, pretence, opinion, purpose (w. pt. fut.), cause, &c.; and here is also translated apparently, on pretence of or that, on the ground that, in view of, for the purpose of, with the design of, since, inasmuch as, that, &c.; while the pt. is often translated by an inf. or finite verb; e. g. ὥς ἀποκτενῶν [as about to put] with the intent to put him to death, 598 b, i. 1. 3; ὥς ἐπιβουλευόντος T. on the ground that T. was plotting, ὥς βουλόμενος [as if wishing] on pretence that he wished, ὥς πολεμήσων pretending that he was about to make war, i. 1. 6, 11; ὥς ἀπηλλαγμένοι inasmuch as they were delivered, iv. 3. 2; ὥς ἐμοῦ ἰόντος that I shall go, i. 3. 6 (cf. ii. 1. 21); see 680. — (f) Hence, also, the use of ὥς bef. the INFINITIVE, with an office like that of a final or consecutive conjunction bef. a finite verb, in order to or that, so that, so as to (yet sometimes not translated), 671; e. g. ὥς συναντῆσαι in order to meet or that he might meet, so as to meet, to meet, i. 8. 15, cf. 10; ὥς μὴ δύνασθαι so that they could not, ii. 3. 10; βραχύτερα ἢ ὥς ἐξικνεῖσθαι [shorter than so as to reach] too short a distance to reach, 513 d, iii. 3. 7; ὥς ἀναπαύεσθαι for or as if for resting, ii. 2. 4; see συναίπεω. — (g) This rel. adv. is also used as COMPLEM. (563), how, in

what manner or degree, i. 6. 5 : ii. 1. 1 ; 3. 11 : iii. 1. 40.

II. CONJ. (h) Complem., *that*, less positive, direct, or actual than ὅτι, 702 a, i. 1. 3 ; 3. 5 : — (i) Final, *in order that, so that, that*, i. 3. 14 ; 6. 9 : ii. 5. 16 ; ὤς μὴ *that not, lest*, iii. 1. 47 : cf. f : — (j) Causal, *as, since, inasmuch as*, ii. 4. 17 : cf. a.

ὤς definitive adv., (ὅ) = οὕτως, *thus, so, in this way or case, in these circumstances, then* ; used after οὐδέ *not even*, i. 8. 21 : iii. 2. 23.

‡ ὤς-αὐτως (ὅ αὐτός *the same*) *in the same or like manner, like-wise, just so*, iii. 2. 23 : iv. 7. 13.

ὤσθ' for ὥστε, by apostroph. bef. an aspirated vowel, ii. 3. 25.

ὥσι(v), see εἰμί, iii. 2. 22.

ὥς-περ \* rel. adv., (ὥς strengthened, in its more direct rel. uses) *just as, even as, as indeed, as, much used in comparisons ; just as if, as if, as though*, esp. w. a pt. (sometimes abs. ; ὥςπερ ἔξιν *as if it were permitted*, iii. 1. 14) ; *as it were, like, apparently* ; i. 3. 9, 16 ; 5. 1, 3, 8 ; 8. 8, 29 : iv. 3. 11.

ὥς-τε \* conj. & rel. adv., (ὥς τε *and so*), by apostroph. ὥστ' or ὥσθ', (a) w. the IND. (r. OPT.), *so that, that, and so, consequently*, usu. of an actual consequence, i. 1. 8 : ii. 4. 5 s ; 5. 15 : iii. 4. 37 : — (b) w. the INF. (often translated by the ind. or potential), *so as to, so that, that, as, of a consequence that, from the nature of the leading action, would, should, or might follow, whether actually following or not*, 671, i. 1. 5 ; 4. 8 (ὥστε ἐλεῖν *so as*

*to take, so that I can take, or for taking*) ; 5. 13 : ii. 2. 17. (c) "Ὥστε is sometimes used w. the inf. where it seems not to be required, and is not always translated ; as ἐποίησα ὥστε δοῦναι *I made [so that it should seem] it seem best*, i. 6. 6, cf. 2, & 7. 4 ; ὥστε μὴ ὀλισθάνειν σχήσει *will keep [so that you should not slip] you from slipping*, iii. 5. 11. (d) As used w. the inf. in expressing anticipated result, it sometimes marks a purpose or condition ; πονεῖν ὥστε πολεμεῖν *to toil [so as to be] for the sake of being in war*, ii. 6. 6.

ὤτα, ὤσί, see οὖς *ear*, iii. 1. 31.

ὤτειλή, ἤς, (οὐτάω *to wound* ; ὠ Dor. for οὐ-, see λοχαγός) *a wound, mark from a wound, scar*, i. 9. 6.

ὤ-τινι, see ὅς-τις, ii. 5. 32.

ὤτις, ἰδος, ἡ, (οὖς *ear*) *a kind of bustard with long ear-feathers, prob. the Great Bustard, Otis Tarda, Fr. outarde, a large bird, far better in running than flying, and still hunted for its meat*, i. 5. 2 s.

ὤφειλε *O that ! see ὀφείλω*, ii. 1. 4.

ὤφελέω, ἤσω, ὤφελῃκα, (ὀφελος) *to benefit, be of service to, aid, assist, help*, A. AE., ἀντί, i. 1. 9 ; 3. 4, 6.

‡ ὤφελιμος, ον, r. os, η, ον, *advantageous, useful, serviceable, expedient*, i. 6. 2 : iv. 1. 23.

ὤχόμεν, see οἰχομαι, ii. 6. 3.

[ὤψ, ὠπός, ὁ or ἡ, (ὀπ-, see ὀράω) *the face, countenance*. Hence perhaps ἀνθρῶπος, as one who has ἀνδρὸς ὠπα, *the outward form of a man*, though he may not be a true ἀνὴρ.]

POSTSCRIPT. Καῦστρου (i. 2. 11) may be the name of a small stream (-os, ου, ὁ, *the Caijster*, now perhaps the Akkars-Su), on or near which was Καῦστρου Πεδιον, i. e. *Caijster-field*. — Κεραμῶν (i. 2. 10) may be the name of a people (-οί, ὦν, οἱ, *the Cerami or -ians*), unless with some we read by conjecture Κεράμων Ἀγοράν (κέραμος, ου, ὁ, *clay, a tile*), *Tile-market* : cf. New-market.

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OF

## CITATIONS FROM XENOPHON'S ANABASIS.

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“Accomplished XENOPHON ! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race !  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm !  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart ;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To CÆSAR's rival pen, and rival sword :  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame ! ”





# CITATIONS FROM THE ANABASIS.

[The following Index was prepared specially to accompany the Revised Edition of the Grammar (1871). The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. VII. (1) 569; (3) 604, 612; (4) 527, 689; (5) 567; (6) 689; (7) 637; (8) 692; (9) 225 f; (10) 609; (11) 541; (12) 426; (16) 220 f, 556; (17) 554; (20) 444 d, 550, 701; (24) 401, 689; (25) 551, 569; (27) 533.

CHAP. VIII. (1) 469; (2) 225 f; (4) 418, 699; (5) 592, 676; (6) 524; (8) 690; (10) 518; (11) 653; (13) 627; (14) 713; (18) 499; (20) 423; (22) 394, 689; (25) 550; (27) 479, 507 f.

## BOOK V.

CHAP. I. (1) 506 b; (2) 574; (8) 514, 551, 694; (9) 689; (13) 522; (15) 575.

CHAP. II. (5) 509 e; (14) 559; (15) 567; (20) 582; (24) 548; (26) 573; (29) 522.

CHAP. III. (1) 283; (2) 240. 3, 394, 509 a; (3) 575, 706; (11) 395, 699; (13) 437 a.

CHAP. IV. (1) 689; (9) 556, 661; (10) 644; (11) 530, 695; (15) 407; (16) 557; (22) 507 d; (24) 592; (26) 225 f; (29) 523 i; (34) 560, 583, 635, 695.

CHAP. V. (1) 432 g; (3) 394; (4) 242; (5) 242; (8) 612, 716; (11) 417;

(12) 585; (15) 548; (20) 691; (21) 509 b; (22) 585; (25) 702.

CHAP. VI. (1) 621; (7) 523 e; (9) 507 f; (12) 577; (16) 703; (17) 583; (20) 569; (21) 624; (27) 506 c; (29) 455; (30) 631; (32) 663; (37) 442, 644.

CHAP. VII. (5) 533, 592; (7) 533; (8) 621; (9) 445 c; (10) 281, 453, 564; (12) 414, 706; (17) 418; (20) 699; (21) 677; (26) 317 b; (28) 480; (29) 612; (34) 694.

CHAP. VIII. (3) 259, 432 a, 554, 675; (4) 282 c; (5) 662; (6) 476 d; (7) 536; (8) 560; (11) 548, 564; (12) 501, 515; (13) 676; (22) 259; (24) 523 a; (25) 432 c.

## BOOK VI.

CHAP. I. (3) 695; (5) 567, 592, 609, 695; (6) 679; (8) 234 e, 481; (10) 477; (14) 482; (18) 506 b; (20) 483; (21) 454 c; (22) 452; (23) 509 b; (25) 643; (28) 677; (29) 633, 691; (30) 571; (31) 315 a, 504, 574, 658, 677, 707.

CHAP. II. (1) 218, 689; (2) 315 a; (8) 599; (10) 415, 706; (12) 464; (14) 538; (15) 261 a, 523 b; (18) 709.

CHAP. III. (1) 464, 528; (2) 240 f; (6) 477, 533; (11) 719; (14) 557; (15) 550; (16) 716; (19) 550; (25) 483.

CHAP. IV. (1) 462; (4) 529; (8) 605; (9) 240. 3, 460, 722; (11) 284 c; (13) 284 c, 523 h, 581; (14) 666; (18) 716; (19) 523 c, 686; (22) 680, 689; (23) 577; (24) 507 f.

CHAP. V. (5) 550; (6) 485; (10) 317 b, 432 h; (24) 523 b; (30) 705.

CHAP. VI. (1) 433; (4) 674; (5) 537; (7) 530; (11) 692; (13) 526; (15) 631, 699; (16) 451, 576; (17) 472 f, 707; (22) 557; (23) 691; (24) 657; (29) 494; (32) 434, 696; (33) 434; (34) 476 d; (38) 529.

## BOOK VII.

CHAP. I. (6) 713; (8) 628, 717; (11) 719; (18) 506 b; (21) 459, 667; (22) 282 c; (23) 523 b; (25) 481; (27) 676; (29) 498; (30) 427, 482, 689; (33) 378 d; (34) 643; (36) 601, 719; (39) 659.

CHAP. II. (1) 689; (2) 716; (3) 315 a; (5) 450; (6) 553; (8) 553; (9) 509 c; (12) 713; (13) 469; (16) 433; (17) 433; (18) 225 f, 461; (20) 507 f; (24) 659; (25) 577; (26) 452; (29) 419; (32) 466, 506 c.

CHAP. III. (3) 540; (13) 643; (16) 450, 540; (20) 284 c, 444 d; (22) 556; (26) 460; (27) 460; (29) 450; (32) 218; (33) 478; (35) 541; (36) 641; (39) 524; (43) 571; (48) 554, 567.

CHAP. IV. (4) 689 f; (5) 423, 714; (16) 527; (18) 689; (19) 523 c.

CHAP. V. (2) 454; (5) 432 d; (7) 661; (8) 432 c; (9) 539.

CHAP. VI. (3) 607; (4) 453, 518; (9) 480; (11) 537, 577; (15) 649; (16) 454, 636; (19) 713; (21) 632; (22) 480; (23) 636; (24) 253; (27) 551, 693; (28) 696; (29) 466, 713; (30) 679; (32) 456, 461; (33) 697; (36) 550, 596; (37) 402; (38) 480, 659; (41) 579, 582; (44) 455.

CHAP. VII. (3) 693; (7) 533, 694; (8) 717; (9) 695; (10) 306; (11) 631; (15) 710; (22) 480; (23) 575; (27) 679; (28) 483; (29) 538; (30) 697; (31) 406, 659; (32) 691, 788 e; (33) 444 a; (41) 717; (42) 414; (44) 702; (53) 701; (55) 305 c, 646; (57) 225 i.

CHAP. VIII. (1) 450; (4) 557; (6) 431 a; (8) 522; (11) 507 d, 510; (12) 218; (14) 281; (16) 534, 551; (19) 507 f; (26) 242.















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